

be added that our Lord has given example of this way [82] of speaking, not only in the Lord's Prayer, as we call it from respect to him, but by way of commandment to Mary Magdalaine in saint John 20. to bear from him these beautiful words to his Brethren or Disciples, *I ascend to my Father and to yours*. Would we venture to employ it thus until the Huron language shall be enriched, or the mind of the Hurons opened to other languages? We will do nothing without advice.

Now in connection with this name *Father* I must not forget the difficulty there is in teaching to say *Our Father who art in Heaven*, to those who have none on earth; to speak to them of the dead whom they have loved, is to insult them. A woman, whose mother had died a short time before, almost lost her desire to be baptized because the command, *Thou shalt honor thy Father and thy Mother*, had been inadvertently quoted to her.

As for the verbs, what is most remarkable in their language is: 1. That they have some to signify animate things, and others to signify things without life. 2. That they vary their tenses in as many ways as did the Greeks; their numbers also,—besides that the first person, of both the dual number and the plural, is, moreover, double; thus [83] to say "we set out, thou and I," we must say *kiarascwa*, and to say "we set out, he and I," *aiarascwa*. Likewise in the plural, "we, several of us, set out," *awarascwa*; "we, together, set out," *cwarascwa*.

Besides all this, there is to be noticed a double conjugation, and I believe that this is common to the American languages. The one is simple and absolute, like our Latin and French conjugations. For example, the verb *ahiaton*, meaning "to write," is con-