

[96] **C**ERTAIN persons have desired to see a specimen of the Huron language, in order to ascertain its structure and their methods of expression.

I cannot select anything better than one of the most ordinary communions which Joseph Chikwatenhwa, that excellent Christian whom we have mentioned, had with God toward the end of his days; by the same means can be recognized the Spirit of God which animated him.

S A	Lord	God,	at last, then,	I know
chiewendio		Diou	onné ichien	onen-
thee,	happily		now	I know
tere	outoekti ichien		nonhwa	onen-
thee.	It is thou	who hast made		this earth
terre:	Isa ichien	sateienondi		de ka on-
that we behold,	and this Heaven	that we behold:	thou	hast
dechen,	din de ka aronhiaie:		isa	skwaati-
made us	who call ourselves	men.		
chiae	daionwe	awaatsi.		
Just	as	we ourselves		are
To ichien	iotti	onionhwa ichien	awawen-	
masters	of the canoe	which we have made a canoe,	and	
dio	de ia	aawahonichien,	din	
of the cabin		which we have made a cabin,	so al-	
de anonchia		aawanonchichien;	to ati	
[97] so	thou art master,	thou	who hast created us.	
hiotti	de sa chiewendio	de	skwaatichiai.	
It is for a short time,	however,	that we	are masters	
Oehron	itochien	nendi	dawawendio	
of all	that we have;	a short time	only	
de stan iesta	nonaen;	iondawak	ato	

are we masters of the canoe which we have
 awawendio de ia aawahoni-
 made a canoe, and of the cabin which we have
 chien, din de anonchia aawanonchi-
 made a cabin; a short time only are
 chien, iondawak ato awawendio
 we masters thereof. As for thee, forever
 ien, Tan de sa aondechaon
 shalt thou be master of us who are
 ichien chiewendio awaton de aionwe
 called men: and while we are still
 awaatsi: din d'asson aondhai.
 in life, can we doubt that thou art the master of it?
 aioehron ati chiewendio?
 And, then, especially thou art the master when
 to haonoe aat anderakti chiewendio de
 welcome to die. Thou alone, entirely,
 aawenhei. Sonwa aat akhiaondi
 art master completely; no other is there
 chiewendio aat; stan dwa tsatan
 beside thee. Thou art principally he whom we
 ta testi. Isa ichien aat aicsatandihi;
 ought to fear, thou art principally he whom we
 isa ichien aat aicsannon-
 ought to love; because it is thou who art most power-
 hweha; aerhon isa ichien aat istaout
 [93] ful, and truly thou art also he who loves us
 aat attoain aa isa ichien aat skwannon-
 to the utmost. Most truly, as for others
 hwe: daak attoain aa atan d'wa
 who are men, and for others who are demons,
 nonwe, din d'wa d' ondaki,
 neither these nor those are powerful, neither
 stan ichien deka te hattindaour, enon-
 men nor demons; no, no, they
 we din d'ondaki: stan ichien te hat-

are not powerful, these demons; moreover, they
 tindaour ondaki, ewa ichien te on-
 do not love us.
 kinnonhwe.

For this, now in a special manner
 Ondaie ati nonhwa anderakti
 I render thanks, that thou hast permitted me to
 atones d'iseri ahaiente-
 know thee. To the utmost dost thou love us: at last,
 ha. Daat anderakti skwannowe: onne
 now, I consecrate myself to thee, myself whom
 chien nonwa onataankwas de kiik-
 thou beholdest; at last now I take thee for my master; thou art
 hon: onne ichien nonhwa onwendiosi da-
 entirely the master of him who is before thee. Direct,
 ak chiewendio de k'iikhon. sen-

thou alone, me whom thou beholdest. It does not matter what I
 dionran itoch de k'iikhon: niané to de
 suffer; I shall think only, "He
 eatonnhontaiona, eerhon itochien ehen-
 will order for me alone — he, the absolute master of myself
 dionraan itochien daak awendio de k'ii-
 [99] now before thee." Thou thyself, thou holdest us all as thy crea-
 khon. Isa ichien awetti skwaatawan

tures in our family: even although
 d'awahwatsia: awanchkran ichien de

I should not be present there, and some accident should happen to us
 te ikhontak, chia stan onatawan

in our family, I shall think simply, "He sees it
 d'awahwatsia eerhon itochien, tchaagnra
 who above all holds us as his creatures."
 ichien daak sonaatawan aa:

As for me, I am nothing at all; if, indeed,
 tan nendi, stan ichien ea teen, de te

I had been there, nevertheless we might have died,
 ikhontak, oont ichien aiawenheonnen,

even had I been there. Behold, then, how great-
 de te ikhontak. Onne ichien ande-
 ly I thank thee! Behold, how I discern thee
 rakti atones aa! onne ichien onentere
 in what concerns thy plans. I will not
 staat isendionrouten aa: tewastato aen-
 think, "What if in our family something should happen?"
 dionraenton d'awahwa[t]sia, t'eawank:
 I shall think only, "He will attend to it,
 eerhon itochien, ehendionran
 God, who loves us." If he intend that they
 de Diou sonnanhwe: din d'eerhon ahat-
 shall become poor in their family, I shall think mere-
 tiessaha to d'attiwatsia: eerhon ito-
 ly, "Behold the purpose of God who
 chien kond'ihondionrouten de Diou so-
 loves us!" Or, if he intend that it shall be
 nannonhwe: din d'eerhon ahokiwane-
 [roo] rich, I shall think only, "I do not know what
 hasen: eerhon itochien stan ne iherhai
 God means." Much more would I fear this, and
 de Diou: anderakti catandihi, ea-
 would be careful how I lived. It is
 teiensta itochien t'iondhai: akies-
 very easy for the rich to be sinners:
 sen itochien d'aorrihouanderaskon dao-
 because, without their being aware of it, behold
 kiwanne: aerhon tewahente: onne
 at once the devil who accompanies them. Alas! it is
 ichien oki hiwei. O! onek
 in vain that play the braggart some men who
 atochien attinaendae nonwe d'wa on-
 are rich: surely we do not
 daie d'ondakiouane: ô ichien te onata-
 excel one another whether rich or poor,
 tehwichegnonch de ondakiwant din d'e-

Equally thou lovest us, both the
 essas. Chia te skwannonhwe ichien d'aou-
 poor and the rich. Ah! happily
 kaota din d'aokiwane. O outoekti
 at last I see thee in thy designs, thyself
 onne onentere ti sendionrouten de
 who lovest us, O God; especially do I
 ikouannonhoue de Diou; anderakti ato-
 thank thee, especially do I resign myself to thee,
 nes, anderakti ichien onatonchiens
 I who am before thee. Behold me now as I
 ek'iikhon, onne ichien nonhoua aak-
 cast from me all things that we value
 hiatehoue enstan icsta awandoronkoua
 [101] while we live; at last now, I no longer
 d'asson aiond'hay: onne ichien teskan-
 care for them. Thou alone and solely, do thou dispose of me
 doron, sonhwa to hara sendionran de
 who am in thy presence, thou who art my master.
 k'iikhon daat chieouendio aa.

This alone would have been much, that thou shouldst will
 Aioutektik ichien de te serinen
 that men should exist; nevertheless we ought
 onwe ichien aionton, oont ichien aion-
 to thank thee that there is still much that
 tones aewane ichien aion-
 we can enjoy upon the earth among all
 tenhnrakwat dek'ondechen iaen de stan
 the things which thou hast given us; but moreover in this
 iesta skwaentandi: onek ichien kon-
 especially hast thou laid us under obligation — that thou hast willed
 daie anderakti skwatharatandi; d'iseri,
 that they should go to heaven when they
 aronhiaie ichien ahendeta de hendi-
 die, there where forever they shall
 hei to ati de aondechahaon ichien de to

live. I do not intend now to inquire what
aondhei. Tewastato nonhwa aatoretta staat
really is Paradise; I would presume
iokirren de aronhaie, anaendaek
too much, if I thought that I could search out what
itochien de erhai, t'aiatoretta;
it is; moreover, I am nothing. This alone ought
onek inde ea te ondaie ichien aiou-
to suffice me that I know what thy com-
tocktik de erriwatere ti chiewen-
[102] mandments are. At last, then, now I believe
douten. Onne ichien nonhwa rihwiosta
and wholly in earnest; nothing there is at all of which I
daak attoain aa: stan ichien agnaktan ta
have the least doubt, for thou dost not
tewaendionrhatandik, onek inde te
lie, always thou speakest the truth
chiendachiwane ara ito ti chrieieriata
whatever thou sayest: it is enough for me, that thou hast
de stan chihon: ondaie is en to, disen
said: "Nothing will I refuse you in heaven,"
stan tewanonstatindihai de aronhaie:
because, whatever it be, it is not difficult for thee;
onek inde stan iesta te satandoronkwan-
moreover thou lovest us. This is the cause
dik, ewa ichien skwannowe. Kondaie nen-
of my hope, even thy word. Is it not,
akhrendaentakwa ti chiewendouten. Ou
then, true that we might have more hardships
ichien teskandoron attoain
to suffer during our lives? This
awatonnhontaiona assou aiondhai: Kon-
would happen: so much the more would we
daie echa aawank: ewano eawateng-
gain thereby in heaven; and, besides, one
nrakwat caro[n]haie: ewa ichien tetsaon-

clings less to life when one is in affliction.
 nonste d'aondhai d'aotetsirati.
 Ah! truly it is no longer a thing to be feared,
 Ou! ichien teskandoron
 death; it is for naught that we fear
 de enheon, onek atochien ti awatandik
 [103] so greatly to die, while we are living; true
 de enheon t'asson adiondhai: ô ichien
 ly we have no mind: for at the moment
 te onediont: to haonoe ichien
 that to heaven one goes when one dies, at that
 aronhiaie haient d'onna aihai, to hao-
 moment precisely one is happy in heaven.
 noe aat aionkwasta de aronhiaie.
 We are like those who go to trade,
 To itochien iotti d'aononches,
 while we are living: they suffer continually
 d'asson aiondhai: te hontonnhontaionach
 those who go to trade. I leave you to imagine
 ichien d'ononches: aioehron ati
 if one be happy, when one is returning home: one thinks
 aontones, onne tsaonhake: aenrhai
 only, "Look, we are going to arrive; see, we are at the
 itochien onne tsonaonhak, onne awen-
 end of our sufferings." Thus
 dionhia nonatonnhontaionan: to ati
 ought it to be when one is at the point of
 haiawank don'ontaiheonche,
 death; one ought to think only, "Now
 aiaenrhon itochien onwa toat
 I shall be at the end of my trials." These are
 eendionhia d'atonnhontaionach. Kon-
 my thoughts, Lord
 daie nendi hiwaendionrouten de chiwen-
 God: at last, now I no longer fear death.
 dio Diou: onne ichien teskatandik enheon

I shall rejoice when I am at the point of
 eatones ichien de k'ieonche.
 [104] death. I will not mourn and be
 Tcwastato eatonnhontaiona ewa-
 sad at the death of any of my
 endionrachenk de cathei de kennonhonk,
 relatives; I will consider only, "It is ordered
 eerhon itochien, hendionran de
 by God; he intends that they should depart, that to Par-
 Dion, cherhon ichien aionraskwa, aron-
 adise they may go." And, for myself, I shall think on-
 hiae ichien haient, endi-de eerhon ichien,
 ly, "How greatly he loves them, since he has willed
 anderakti saonnonhwe, de haweri,
 that they should depart, and that perfectly they should be happy!"
 ahonraskwa, anderacti ahonkwasta.