

Dar
PM 1739
E 42
1880

Library

University of Pittsburgh

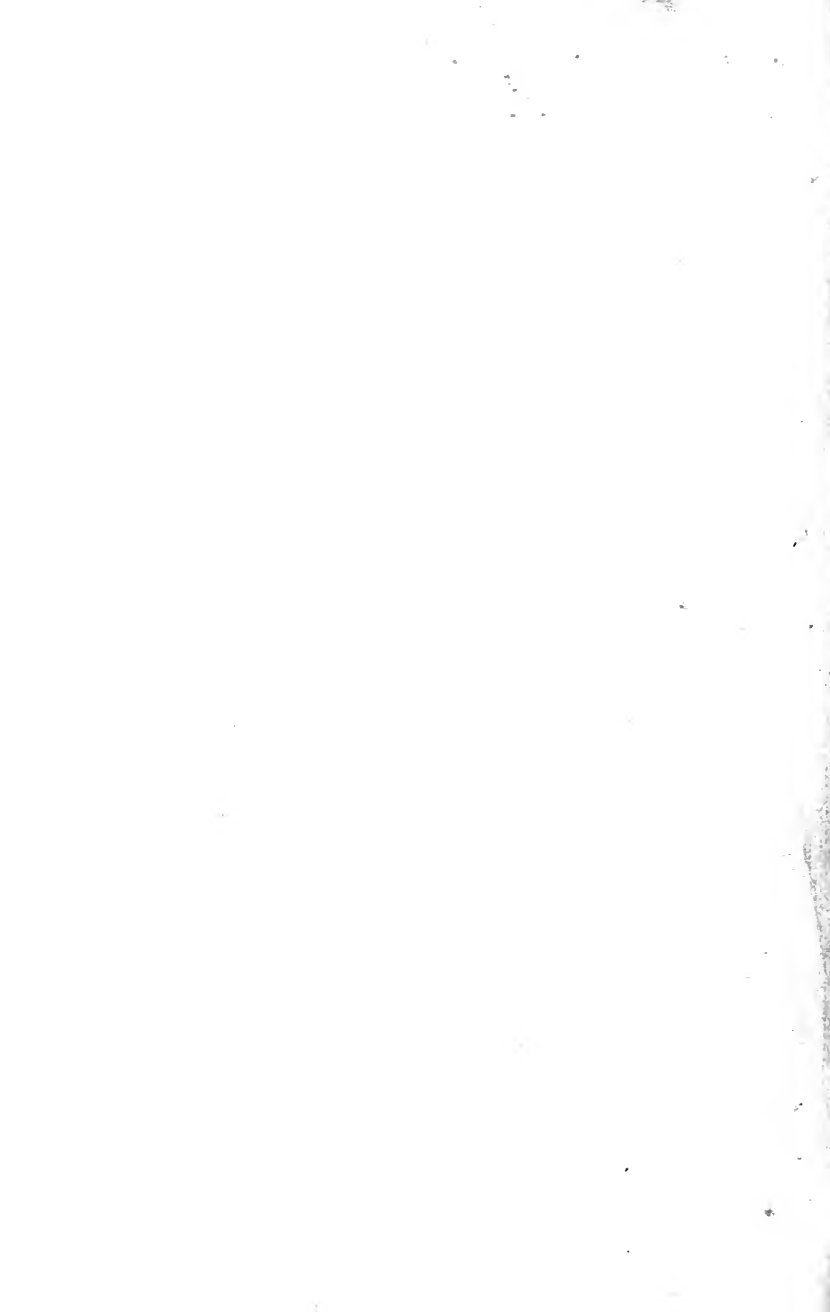
Darlington Memorial Library

Class ^{Dar} P M 1739

Book E 92
1880

1000

1000



THE
Indian Primer;

OR,

The way of training up of our Indian Youth in
the good knowledge of God. 1669.

BY JOHN ELIOT, 1604-1690

To which is Prefixed

The Indian Covenanting Confession.

Reprinted from the Originals in the Library of
the University of Edinburgh.

WITH AN INTRODUCTION

BY JOHN SMALL, M.A., F.S.A.Scot.



EDINBURGH: ANDREW ELLIOT.

1880.

Bar
PM1739
E42
1880

2298

Turnbull & Spears, Printers, Edinburgh.

Vertical text on the left side, appearing to be a barcode or a series of characters, possibly "2298" repeated vertically.

1/25/31



INTRODUCTION.



THE Indian Primer now reprinted is one of the works of the pious and worthy John Eliot, familiarly known as the apostle of the Indians of New England, whose labours may be regarded as the morning star of modern missionary enterprise. It is interesting as being a work of its distinguished author, of which no perfect copy is known to exist except the one preserved in the Library of the University of Edinburgh; and it is also valuable as bringing into notice an additional specimen of the now obsolete language of the aborigines of North America.

Although the story of Eliot's missionary labours has been often told, a short outline of his life, and a notice of his works, may not be inappropriate in this place.

John Eliot was born in the year 1604 at Nasing, a village near Waltham in Essex. He was educated at Jesus College, Cambridge, where he took his Bachelor's Degree in 1623. While at the University of Cambridge, he displayed a partiality for philology, which no doubt had some influence in stimulating the labours his pious zeal prompted him to bestow on the language of the Indians. Mather informs us, that "he was a most acute grammarian, and understood very well the languages which God first wrote his Holy Bible in," with "a good insight into all the other liberal arts," and "a most eminent skill in theology." After leaving the University of Cambridge, he was engaged in teaching, and was for some time

usher in a school at Little Baddow, near Chelmsford, under the Rev. Thos. Hooker. While in the family of Mr Hooker, who was a rigid Puritan, Eliot received serious impressions, and resolved to devote himself to the work of the Christian ministry. At this period the tyranny of the government of England in religious matters was so intolerable that numbers of people left their native land, and sought an asylum in the wilds of America in the hope of enjoying among savages that liberty of conscience which was denied them by their own countrymen. Eliot was one of those who resolved thus to emigrate, and reached that country on the 3d of November 1631, landing with about sixty persons at the harbour of Boston. He was received with much kindness in that town, and, as the pastor of its first church was absent in England, Eliot was appointed to officiate for him, which he continued to

do with great ability and acceptance until his removal to Roxbury. In October 1632, Eliot was married to a lady to whom he was attached before he left England. This was a long and happy union; and although the name of the lady has not been transmitted, she is said to have been a woman of much benevolence and of exemplary piety. In November following, Eliot was established as pastor of the church at Roxbury, which office he held for more than fifty-seven years till his death in 1690.

The conversion of the Indians was a subject of the deepest interest to those who had left their friends and country chiefly for the sake of religion. The same feeling was also shared by many in England, and Dr Lake, the Bishop of Bath and Wells, had the object so much at heart as to declare that nothing but his old age hindered him from going to America and devoting himself to

the work. The charter which had been granted to the colony of Massachusetts Bay in New England in 1628 declared that to “wynn and incite the natives of the country to the knowledge and obedience of the onlie true God and Saviour of mankind and the Christian faythe” was in the “royall intention and the adventurer’s free profession the principall ende of this Plantation.” To endeavour as far as in him lay to carry out the object of the charter was one, and not the least, of the motives which impelled Eliot, now settled in Roxbury, to devote himself to the work of Christianising the Indians of Massachusetts. Writing to a friend in England in 1659, he says, “that public engagement, together with pity to the poor Indians, and desire to make the name of Christ chief in these dark ends of the earth—and not the rewards of men—were the very first and chief movers, if I know what did first and

chiefly move in my heart, when God was pleased to put upon me that work of preaching to them." When Eliot began his labours, there were about twenty tribes of Indians within the limits of the Plantation having the same manners, language, and religion. He often forsook the charms of civilised and cultivated society to reside with these natives, who were unacquainted with the rudiments of culture, and who often wanted the ordinary means of subsistence. With them Eliot would remain for days and weeks, instructing them in divine things and also showing them how to improve their condition on earth. He partook of their hard fare, and was exposed to the attacks of the beasts of the forests, and to the spears and arrows of the Indians, who were fiercer than wolves and more terrible in their howling. None of these things moved him ; like a brave soldier he fought the good fight of faith, bear-

ing every suffering with cheerfulness and every pain with resignation.

Ignorance of the Indian language, however, had at first seemed an insuperable bar to mission work, and in order to be able to carry out his labours, Eliot was for a long time assiduously employed in overcoming this difficulty. He secured the aid of a young Indian of Long Island, who had been taken prisoner in the Pequot war of 1637, and put to service with a Dorchester planter. This native, while he understood his own language, had a fair knowledge of English, and had a clear pronunciation. With his assistance, Eliot translated the Commandments, the Lord's Prayer, and many texts of Scripture, and compiled both exhortations and prayers. The difficulties and disadvantages under which his studies were prosecuted may be easily imagined. It was necessary, first of all, to teach his teachers. That the Indian language

had never been reduced to rules, and was still unwritten, was not the chief hindrance to a learner. As has been remarked, its general structure, all its distinctive features, its laws of synthesis, by which complex ideas could be compressed into single words, were unknown or but imperfectly understood. It had no recognisable affinity to any language of the Old World. To English-speaking scholars the Algonkin plan of thought was a confused maze; to English ears the vocabulary was a jargon of harsh sounds combined in words "long enough," Cotton Mather thought, "to tire the patience of any scholar in the world. One would think," he adds, "they had been growing ever since Babel, unto the dimensions to which they are now extended." *

After being engaged for two years in

* "Origin and Early Progress of Missions in the New World," by J. Hammond Trumbull, p. 13.

the process of learning, Eliot was able to preach to the Indians in their own language. In company with three others, he in October 1646 visited the Indians at a place called Watertown Mill, a few miles from Cambridge (U.S.). There he preached to them in the wigwam of Waubun, a wise and grave Indian, in their own language without an interpreter. The village was afterwards named Nonantum or Noonatomen, *i.e.*, Rejoicing; and it is related that Waubun and his company "diligently attended to the blessed word there delivered" and "professed they understood all that which was taught them in their own tongue." In his interesting "History of New England," Daniel Neal gives an account of the proceedings on that occasion:—"After a short prayer, Mr Eliot rehearsed and explained the ten commandments, informing the natives at the same time of the dreadful curse of God

that would fall upon all those that brake them. He then told them who Jesus Christ was, where He was now gone, and how He would one day come again to judge the world in flaming fire. He informed them likewise of the blessed state of all those who by faith believe in Christ, and know him savingly. He spake also of the creation and fall of man ; of the infinite greatness of God, the maker of all things ; of the joys of heaven and the torments of hell, persuading them to repentance and a good life. Having spent about an hour in discoursing upon these arguments, he desired to know whether they would ask him any questions about his sermon, upon which one stood up and asked how he might come to know Jesus Christ ? another inquired whether Englishmen were ever so ignorant of Jesus Christ as themselves ? a third whether Jesus Christ could understand prayers in the Indian lan-

guage? Another proposed this question: How there could be an image of God since it was forbidden in the second commandment? Another, Whether if the father be naughty and the child good, God will be offended with that child, because in the second commandment it is said he visits the iniquities of the fathers upon the children? The last question that was asked at this meeting was, How all the world became full of people if they were all once drowned in the Flood? Mr Eliot and his friends gave plain and familiar answers to all these questions, and after a conference of about three hours returned home." *

In addition to his ministerial labours, Eliot taught them to improve their wigwams, and to fence their grounds with ditches and stone walls. The women also he taught the use of spinning-wheels, which he was at

* Vol. i. p. 223.

great pains to procure for them. The converts he made were called "praying Indians." The Indian chiefs, and powaws or conjurers, however, were greatly opposed to the gospel. The former were jealous of their authority, the latter of their gain. To manifest their malignity as far as possible, they banished from their society such of the people as were called praying Indians ; and in some instances it is said they even put them to death. Nothing but the dread of the English prevented them from murdering the whole of the converts, a circumstance which induced some to conceal their sentiments and others to fly to the colonists for protection.

Notwithstanding these difficulties, however, Eliot sought by acts of kindness to win the confidence and affections of the savages. "The work of converting the Indians," he says, "is difficult not only in respect of the

language but also on account of their poverty and barbarous course of life; there is not so much as meat or drink or lodging for them that go to preach among them, but we must carry all things with us, and somewhat to give unto them. I never go unto them empty, but carry somewhat to distribute among them; and when they come to my house I am not willing they should go away without some refreshment. Neither do I take any gratuity from them unrewarded; and indeed they do account that they have nothing worth the giving unto me; only once when I was up in the country a poor creature came to me as I was about to take horse, and shaking me by the hand, with the other thrust something into my hand. I looked what it was, and found it to be a pennyworth of wampum upon a straw's end. I, seeing so much hearty affection in so small a thing, kindly accepted it,

only inviting him to my house that I might show my love to him."

The labours of Eliot for the conversion of the Indians were reported in England, and excited great attention. A society was instituted for the propagation of the Gospel in New England, with power to receive, manage, and dispose of money for that purpose. Among the leading members of this society, afterwards incorporated, was the Hon. Robert Boyle, well known for his scientific discoveries, who was devoted to its interests, and who was one of Eliot's constant co-respondents. Money was then collected and transmitted to America for the missionaries and teachers, and a salary of £50 was paid to Eliot in supplement of his moderate income of £60 as minister of Roxbury.

In 1643 the Corporation began to issue reports of the progress of their labours. The first was printed that year, and was

entitled "New England's First-Fruits in respect . . . of the Indians." The second was "The Day-Breaking if not the Sun-rising of the Gospel with the Indians in New England," and was printed in 1647. The third was "The Cleare Sunshine of the Gospel breaking forth upon the Indians in New England," by the Rev. Thomas Shepard of Cambridge, printed in 1648. In the second and third reports was given an interesting account of the missionary work of Eliot and others, but the fourth, which was printed in 1649, contained several of Eliot's letters. It is entitled "The Glorious Progress of the Gospel amongst the Indians in New England. Manifested by three letters under the hand of that famous instrument of the Lord, Mr John Eliot, and another from Mr Thomas Mayhew, jun., both preachers of the word as well to the English as Indians in New England, wherein the riches of God's

grace in the effectual calling of many of them is cleared up ; as also a manifestation of the hungering desires of many people in sundry parts of that country after the more full revelation of the gospel of Jesus Christ to the exceeding consolation of every Christian reader.”

Through the labours of Eliot, the praying or converted Indians founded in 1651 a settlement on the banks of Charles River, about eighteen miles from Boston, called Natick, or “Place of hills.” Thither the Nonantum Indians removed. This village consisted of three long streets, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion, as they generally preferred their own mode of building as being warmer and cheaper. A large house was, however, erected in the English style, in which was a great hall used as a place of worship on the Sabbath and during

the week days as a schoolhouse. The upper floor was a kind of store-room in which the Indians deposited their skins and other articles of value, and in one of the corners was an apartment for Eliot, with a bed for his use, known as "the prophet's chamber." Besides this building there was a large fort of a circular form, palisadoed with trees, and a small bridge over the river, the foundation of which was secured with stones.

In 1653, at the charge of the Corporation for the propagation of the gospel, Eliot published a Catechism for the use of the Indians. This was the first work issued in their language, but no copy of it is now known to exist. In the same year there was published by the Corporation in London a work called "Teares of Repentance; or a Further Progress of the Gospel among the Indians of New England," in which there was given "A brief relation of the proceedings of the

Lord's work among the Indians in reference unto their Church-estate, by John Eliot." Two years afterwards the Corporation published at London another report by Eliot of the progress of his mission. It was entitled "A late and further manifestation of the progress of the gospel amongst the Indians in New England, declaring their constant love and zeal to the truth, &c., being, a narrative of the examinations of the Indians about their knowledge in religion by the elders of the Church, related by Mr John Eliot, 1655." These works, which form the seventh and eighth reports of the corporation, were due to the extreme strictness in the admission of persons to Church fellowship then prevalent in New England, which in the case of the Indians was rather increased than abated. They were made by Eliot to confess their sins, and give an account of their knowledge of the principles of religion and of their Christian

experience, after which the ministers of the neighbouring churches assembled on a day appointed for the purpose, when the converts made similar declarations before them. Several of them were at length baptised, and in 1660 they were formed into a Christian church, and had the Lord's Supper administered to them.

In 1660 Eliot drew upon himself public censure by the publication at London of a work upon Government called "The Christian Commonwealth, or the Civil Policy of the Rising Kingdom of Jesus Christ." This book had been written by Eliot after the first tidings of the successes of the Puritans in England reached America. It had lain in manuscript for nine or ten years, and, by some enemy or ill-advised friend of the author, was published in the midst of the excitement consequent on the Restoration of Charles II. It was complained of as a

sedition work, and the Governor and Council of the colony of Massachusetts declared it full of erroneous principles in relation to all established governments in the Christian world, and especially against the Government established in England. Eliot, however, stated that this work had been published without his knowledge or consent. He at the same time declared his readiness to subject himself for conscience sake to any form of civil polity which could be deduced from Scripture as being of God, and abjured everything in the book inconsistent with this declaration. This work was accordingly suppressed, and Eliot's retraction was accepted and posted in the public places of all the chief towns in the colony.

Having long resolved to make the translation of the Bible into the Indian language the great aim of his life, Eliot about this time completed his task. The Indians through

his teaching had a knowledge of most of the important parts of the Scriptures, but he felt that it was desirable that they should have the whole Bible at their side as a perpetual instructor. This he had kept in view from the first ; at the same time he trusted that, in the providence of God, some way would ultimately be found to bring about the desired result. When the Corporation for the propagation of the gospel obtained funds, this seemed the most important object to which these could be destined. The New Testament was accordingly printed in the Indian language in 1661, soon after the restoration of Charles II. It happened that the printing of this work was completed while the Corporation were expecting the renewal of their charter. They thought that this was a favourable opportunity of showing their loyalty, and the Commissioners of the United Colonies prefixed a dedication to the King written in

a tone calculated to win his favour. This first edition of the New Testament has two title pages, one in English and the other in Indian. The first is "The New Testament of our Lord and Saviour, Jesus Christ, translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New-England at the charge, and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New-England. Cambridg: Printed by Samuel Green and Marmaduke Johnson, MDCLXI." The other, "Wusku Wuttestamentum Nul-Lordumun Jesus Christ Nuppoquohwussuaeneumun." Twenty copies of this book were sent to England, each of which contained the dedication; one copy for the King, the rest for other distinguished persons. In the letter which the Commissioners sent to England along with the copies they request "that two of

the special being very well bound up, the one may be presented to his Majesty in the first place, the other to the Lord Chancellor, and that five more may be presented to Dr Reynolds, Mr Carrill, Mr Baxter, and the two Vice-Chancellors of the Universities, who, they understand, have greatly encouraged the work." The others were to be disposed of as should be seen fit.

In the dedication to the King it was stated that the Old Testament was in the press, and the Commissioners craved the "royal favour and assistance for the perfecting thereof." The dedication concludes with the following sentence:—"Sir, The shines of Your Royal Favour upon these Undertakings, will make these tender Plants to flourish, notwithstanding any malevolent Aspect from those that bear evil will to this Sion, and render Your Majesty more Illustrious and Glorious to after generations." The Old

Testament was at length, after being three years in preparation, published in 1663. Copies of the New Testament were bound with it, and thus was furnished a complete Bible in the Indian language. To it were added a Catechism and the Psalms of David in Indian verse, which last was a translation of the New England version of the Psalms prepared some years previously by Eliot and others. The Indians had been much pleased with singing, and to gratify and improve their taste these Psalms were added to the sacred books. The title of the Indian Bible is as follows:—“Mamusse Wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wusku Testament — Ne quoshkinnumuk nashpe Wuttineumoh Christ noh asowesit, John Eliot. Cambridge: Printeop nashpe Samuel Green kah Marmaduke Johnson, 1663.” Literally translated, “The-whole

Holy his-Bible God, both Old Testament and also New Testament. This turned by the-servant-of Christ, who is-called John Eliot."

When the Indian Bible was completed, a copy in elegant binding was sent to Charles II., "such a work and fruit of a plantation," observes Baxter, "as was never before presented to a king." Another dedication to Charles was inserted in addition to that prefixed to the New Testament, and both the dedications of the Commissioners were inserted in the presentation copies sent to England, but in very few of those circulated in the Colonies. The additional dedication as prefixed to the whole Bible is consequently very rare. Indeed a Bible containing it is scarcely to be found. Mr Convers Francis, who has written the life of Eliot, mentions that the cost of preparing this first edition of the Indian Bible was about £437. It may be mentioned that such is the eagerness

with which this Bible is now sought for as a literary curiosity that a single copy has recently been valued at upwards of two hundred guineas. According to Field, only twenty-three copies are known to have existence in America and about ten in Europe.

The second dedication prefixed to this Bible is very interesting. In it the Commissioners thank the King for renewing the charter of the Corporation and thus defeating the attacks of its enemies. They assure the King that though New England has not, like the Spanish colonies of South America, gold and silver with which to enrich the mother country, yet they rejoice to send to the land of their fathers the Bible in the language of the natives among whom the gospel had been planted and propagated, believing this to be "as much better than gold, as the souls of men are worth more than the whole world."

It is worthy of remark that this Indian version of the Scriptures, printed at Cambridge (U.S.), by Samuel Green and Marmaduke Johnson, was the first Bible issued in America. It was not till the middle of the next century that the Scriptures in the English language were printed in that country.

The first edition of the Indian Bible, of which about fifteen hundred copies were printed, sufficed for about twenty years. In 1680 another edition of the New Testament was published, and in 1685 the second edition of the Old Testament was issued. It was printed at Cambridge (U.S.) by Samuel Green. This was bound with the second impression of the New Testament, and the two parts taken together constitute the second edition of the whole Bible, although there was an interval of five years between them. Of this second edition the whole impression was 2000 copies. It was superintended by Eliot, who gave a part of his salary towards

defraying the expense. He received for the purpose from the Corporation in England, through the Hon. Robert Boyle, about a thousand pounds. He obtained valuable assistance in revising it from the Rev. John Cotton of Plymouth (U.S.), who had also spent much of his time in obtaining a thorough knowledge of the Indian language. This second edition was dedicated "To the Hon. Robert Boyle, the Governor, and to the Company for the Propagation of the Gospel," and is, like the first edition, a book of great rarity.* That Eliot was overjoyed

* It may be interesting here to state that a fine copy of this second edition of the Indian Bible in the original binding, and in all probability presented by Eliot to the celebrated Quaker, Robert Barclay, was, on the dispersion of the family library of the Barclays of Ury a few years ago, secured for the Library of the University of Edinburgh. In 1682 Barclay received from Charles II. the nominal appointment of Governor of East Jersey in North America. Copies of both editions of this Bible are in the Glasgow University Library.

to see the completion of his great work may be easily conceived, as he was now far advanced in life. Writing to Mr Boyle, he says, "I desire to see it done before I die, and I am so deep in years that I cannot expect to live long: and sundry say if I do not procure it printed while I live, it is not within the prospect of human reason whether ever or where or how it may be accomplished." "He bore it on his heart to God," says Mr Francis, "in his devotions, and the anxious earnestness of his soul seemed to be fixed on this point. The prayer of the good man was answered. He lived to see a new impression of his Bible, and when he took the precious volume in his hands, we can easily imagine that with uplifted eyes he may have uttered the *nunc dimittis* of the aged Simeon."

Besides his translation of the Bible, Eliot published at Cambridge, U.S., in 1664, a translation of Baxter's "Call to the Uncon-

verted," "Wehkomaonganoo asquam Peantogig kah asquam Quinnuppegig," &c. Of this a second edition was issued in 1688. In 1665 he published at Cambridge (U.S.), an abridged translation of Bishop Bayley's "Practice of Piety:"—"Manitowompae Pomantamoonk : sampwshanau Christianoh Uttoh woh an Pomantog Wussikkitteahonat God ;" literally translated—"Godly living, Directs a-Christian how he may live to-please God." Of this work a second edition appeared in 1685. His well-known "Indian Grammar Begun," was written in the winter of 1664. In the preparation of this work he had the assistance of his sons, and it was printed at Cambridge (U.S.), in 1666. At the end of this book are these memorable words, "Prayers and pains through faith in Jesus Christ will do anything." In 1822 this grammar was reprinted with notes by Pickering and Du Ponceau in the

ninth volume of the "Collections of the Massachusetts Historical Society." "The Indian Primer; or the way of training up our Indian Youth in the good knowledge of God. By J. E.," the work now re-issued, was printed at Cambridge (U.S.) in 1669. It comprises an exposition of the Lord's Prayer, and a translation of the Larger Catechism in Indian. On the fly-leaves at the beginning and end are printed the royal arms. Of this work, as already mentioned, the only complete copy is preserved in the Library of the University of Edinburgh. It bears an inscription on the fly leaf: "Gifted to the Library by Mr Jo. Kirton, Aprile 19, 1675." Mr J. Hammond Trumbull, in his valuable account of works printed in the Indian language (p. 42), describes a copy of this work without a title page as being in the library of the Massachusetts Historical Society. From various data he supposed it

to be a copy of Eliot's Catechism, but from his bibliographical description, it seems another edition in a somewhat larger form of the volume now reprinted. In 1671 Eliot printed in English a little volume, entitled "Indian Dialogues for their Instruction in that Great Service of Christ in calling Home their Countrymen to the Knowledge of God and of Themselves." This was followed in 1672 by "The Logick Primer: Some Logical Notions to Initiate the Indians in the Knowledge of the Rule of Reason," &c. These two volumes, printed at Cambridge (U.S.), are now extremely rare. Of the former the only known copy exists in a private library in New York. There is a copy of "The Logick Primer" in the British Museum and another in the Bodleian.

In 1671 a small tract of eleven pages was published in London called "A Briefe Narrative of the Progress of the Gos-

pel among the Indians in New England in the year 1670, given in by the Rev. Mr John Eliot, minister of the gospel there, in a letter by him directed to the Right Worshipful the Commissioners under his Majesty's Great Seal for the Propagation of the Gospel amongst the poor blind natives in those united Colonies." 'This was the eleventh and last of the publications of the Corporation after their charter was renewed by Charles II., but it is of extreme rarity.

In his old age the pen of Eliot was never idle. In 1678 he published "The Harmony of the Gospels in the Holy History of the Humiliation and Sufferings of Jesus Christ from his Incarnation to his Death and Burial." This work, which was printed at Boston, is a life of our Saviour, with many illustrative and practical remarks. The last of his publications was his translation into Indian of Shepard's "Sincere Convert,"

“ Sampwutteahae Quinnuppekompauaenin ,
 Wahuwomook oggussemesuog Samp-
 wutteaháe Wunnamptamwaenuog, Mache
 wussukhumun ut English - Mâne Unnon -
 toowaonk nashpe Ne muttáe—wunnegenúe
 Wuttinneumoh Christ noh assoowesit
 Thomas Shephard Quinnuppenúmun en
 Indiane Unnontoowaonganit nashpe Ne
 Outtianatamwe wuttineumoh Christ Noh
 assoowesit John Eliot. Kah nawhutche
 ut aiyeuongash oggusemese oncheteauun
 Nashpe Grindal Rawson.” The translation
 of which is :—“ The-Sincere Convert [liter-
 ally ‘ man who stands turned-about ’] Mak-
 ing-known they-are-few sincerely who-be-
 lieve. Having-been written in Englishman’s
 language by that very-excellent servant of
 Christ who is-named Thomas Shepard, is-
 turned into Indian language by that honoured
 servant-of Christ who is-named John Eliot,
 and in some places a-little amended by

Grindal Rawson." This work had been nearly completed by Eliot in 1664, but it was revised by Grindal Rawson, and printed in 1689.

Worn out with the infirmities of age, and attacked by fever, Eliot's health now rapidly gave way. During his illness, when speaking about the evangelizing of the Indians, he said :—"There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings*. Alas! they have been poor, and small, and lean doings; and I will be the man who will throw the first stone at them all." One of the last expressions which were heard to fall from his lips were these emphatic words, "Welcome joy."

Eliot died at Roxbury on the 20th of May 1690 at the age of 86, and was acknowledged to have been a man whose simplicity of life and manners and evangelical sweetness of temper had won for him all hearts, whether in the settlements of the emigrants or in the smoky huts of the natives. So great was his charity that his salary was often distributed for the relief of his needy neighbours, so soon after the period at which he received it, that before another period arrived his own family were straitened for the comforts of life. The following anecdote illustrates the kindness of his disposition. One day the parish treasurer on paying the money for salary due put it into a handkerchief, and in order to prevent Mr Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received the handkerchief and took leave

of the treasurer. He immediately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with a trembling accent, "Here, my dear, take it ; I believe the Lord designs it all for you."

Eliot had a family of five sons and one daughter, but four of his sons predeceased their father. He destined his sons for the service of the missionary church. "I have often, in my prayers," he says, "dedicated all my sons unto the Lord to serve Him in this service, if He will please to accept them

therein; and better preferment I desire not for them than to serve the Lord in this travail." His eldest son, John, accordingly became a preacher to the Aborigines, but died in 1668 in the thirty-third year of his age. Joseph, his second son, was minister at Guilford in Connecticut, and survived his father. Samuel, Aaron, and Benjamin, the three younger sons, to his great grief, died early in life. But, though few of his family were alive to lament his death, Eliot's loss was much felt by the friends of religion. His labours were applauded in Europe and America; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are still ready to declare his memory precious. It was remarked by one of his contemporaries, Cotton Mather, that the anagram of Eliot's name was *Toile*, and

this most truly expresses the character of the Apostle to the Indians. His life may be recorded among the most eminent examples of industry which the world has furnished; and if ever there was a man who might justly be said to have died rich in good works, that man was John Eliot.

The translation of the Bible and the other works composed by Eliot for the use of the Indians are written in the Mohican dialect, which was spoken by the aborigines of New England. By Eliot and others it was called the Massachusetts language, but there is scarcely any person now living who can read or understand it.* Still, the works printed in it are valuable, as affording the means of information as to the structure and character

* Mr J. Hammond Trumbull, to whose labours in this field much credit is due, has made a study of this extinct language, and has found in it something more than the mere gratification of literary curiosity.

of the unwritten dialects of barbarous nations.*

* As an illustration of the agglutinate nature of the language, the longest word used in the Bible is in St Mark's Gospel, i. 40, "Wutappesittukqussunnookweh-tunkquoh—kneeling down to him." Another word longer still is "Kremmogkodonatootummootiteaongan-unnonash"—in English, "our question."





THE INDIAN COVENANTING
CONFESSION.





THE INDIAN COVENANTING CONFESSION.



IN addition to the works of John Eliot enumerated in the foregoing sketch of his life, a contemporary broad-sheet, containing a "Christian Covenanting Confession" drawn up for the Indians of New England, was published in his lifetime, and is worthy of attention from the interest of the subject at the present time.

This document, preserved in the Library of the University of Edinburgh, is, most probably, the only copy now in existence, and in all likelihood was prepared by Eliot

himself, or by Grindal Rawson, who assisted him in his old age in revising his translation of the Bible and other publications in the Indian language.

Although this Confession is not dated, it would appear, from the following note in the handwriting of the Rev. W. Trail, Minister of Borthwick, presenting the copy to the University, that it was brought from New England in 1690, the year of Eliot's death :—

“This Indian Confession and Covenant of the Converts in New England was brought from thence in the year 1690, and afterwards gifted to the Bibliothek of the College of Edinburgh (my Alma Mater) by

W. TRAIL.”

From the following docquet on the original, the donation seems not to have been made till the year 1699 :—

“Indian Confession of Faith in New England, given by Mr Trail, Min., Borthwick, 1699.”

The donor, Mr William Trail, was the son of Mr Robert Trail, one of the ministers of Edinburgh. After studying at the University of that city, where he graduated in 1658, he was ordained to the Presbyterian congregation at Lifford in 1672. Joining, however, with four other ministers in the appointment of a fast, he was examined by Justices of the Peace at Raphoe, summoned to the Privy Council at Dublin, remitted to the assizes at Lifford, fined, and imprisoned from 11th August 1681 to 20th April 1682. After this he went to Maryland, and returned at the Revolution. He was admitted Minister of Borthwick, near Edinburgh, in 1690, where he remained till his death in 1714.

During his somewhat lengthened residence

Introduction.

in America he, in all probability, had ample means of becoming aware of the labours of Eliot and his coadjutors.

In conclusion, it may be remarked that the Indian Primer of 1669 contains the Apostles' Creed and the Larger and Shorter Catechisms, while the form of Confession given in the sheet now reprinted seems to have been subsequently prepared, thus forming an additional episode in the history of Eliot's labours. Besides being probably the first Confession of Faith printed in America, it may still be found suggestive for the purposes of those now engaged in prosecuting Missionary work in various parts of the world.



THE INDIAN COVENANTING
CONFESSION.

Christiane OOnoowae Sampoowaonk.

MEtahhawae Noonamptam kah mut-
toonoe nuffampowam. *Rom.* 10.10.

1. Pafuk nont GOD. *Deut.* 6.4 *Jer.*
10.10. Qut nishuoo Wutooshioomu,
Wunnanmoniin, kah wunneetupàna-
tamwe Nashhauanit, *Matt.* 28.19. I
John 5.7.

2. Weske kutchiffik, ayum GOD
Kefuk kah Ohke ahche wunnegen.
Gen. 1. 1,31.

3. Wanawunnuwaheau Adam yeu
agueyeue muttaohket. *Gen.* 1,26.28.

4. Adam teanuk matchesu kah awa-
kompanau. *Gen.* 3.

5. Adam nummuffowunukumun um-matchefeonk, kah wutonkapunâonk. *Rom.* 5.12.

6. Newaj neetimun ut matchefeon-ganit. *Pfal.* 51.5.

7. Neefe chippiffu nummatchefeonk,

1. Wutchaubutkue matchefeonk. *Rom.* 3.10.

2. Uffuwae matchefeonk. *Matt.* 15.19.

8. Yeush nashpe nuttumhouâmun micheme awakomppanaonk chopioh-komukqut. *Rom.* 6.23.

9. Nœnamptam wame woh nutonoh-kinumun wuffittumwae kefukkodut. *1 Cor.* 15.

1. **I**Efus Christ wannaumonuh GOD. *Pfal.* 2. 6, 7. Qut wufket-ompoou, newaj, manit kah woskeetomp pafukœœ. *Heb.* 2. 16, 17.

The Indian Covenanting Confession. xlix

2. Wutanofuonqash Jesus Christ
nifhwinafh Sephaufuweenu∞. *Heb.* 7.
1,2,3. Quofhodtamwaenu∞. *Acts* 3.
27. Keitaffootamooou. *Isai.* 33. 22.

3. Jesus Christ pahke kenofwee-
tamwanfhikqun, kah kuttoadtehteau-
fhikqun nuppoonk nup∞wonaakqueog.
kah yeufh waj kuttumhouaunshi qun
wame nummatchefseongash, ahquontam-
∞dein. *Rev.* 1.5. *Matt.* 3.15.

4. Yeueu nafpe wunaunchem∞-
kue wulke wunn∞waonk, Jesus Christ
k∞weekomukqun wame, aiufkoian-
tamunat kah wunnamptam∞de qufhkenut
en Godut. *Acts* 17.30.

5. Yeufh waj, neenawun yeu otanat
apeog, uffowetamun wekontamwehnuk-
kifhpinomun nuk hogkanonog en
Godut, mehquontamunat Sabbath,
pahketeaunat tohfohke pomartamog.
Wonk nukkihfpiffuonittimun mo∞nat
Se-Sabbath daykish (ne woh nnâg)

1 *The Indian Covenanting Confession.*

uffenat wame Sabbath daywe peantamoe
uffeongafh, neaunak wuttinnowaonk
God, aninnununkqueog wunneetutana-
tamwe nafhauanit.

Ne nashpe wunnowaonk, numma-
guoun nuhhogkanonog; kah nun-
neehaeog en Jesus Christut, motu-
weekomongane pomushonat tofohke
pomantamog.

Woi Lord Jesus { ahquontamoe.
Christ { ketteamonteanettae.
monanitteae.

Neemunaiineau. AMEN.

Matta chekewequt manunne nuffimun
mofukquehtoadtitte wame yeush ussenat.

The same in English.

A Christian Covenanting Confession.

I Believe with my Heart and Confess
with my Mouth. *Rom.* 10. 10.

1. There is but one, onely, liveing
and true GOD. *Deut.* 6. 4. *Jer.*
10. 10. But He is Father, Son, holy
Spirit. *Matt.* 28. 19. *1 John* 5. 7.

2. In the Beginning GOD made
Heaven and Earth very Good. *Gen.*
1. 1,31.

3. He made Adam to rule this
Lower world. *Gen.* 1. 26,27.

4. Adam quickly finned, and was
punished. *Gen.* 3.

5. Adam conveighed to us his sin,
and also his guilt and punishment.
Rom. 5. 12.

lii *The Indian Covenanting Confession.*

6. For this cause, we are all born in sin, *Psal.* 51. 5.

7. Our sin is two fold.

{ 1. Original sin. *Rom.* 3. 10.

{ 2. Actuell sin. *Matt.* 15. 19.

8. By these wee defarve Damnation in Hell for ever. *Rom.* 6. 23.

9. I believe we shall all rise again to Judgment at the last day. *1 Cor.* 15.

1. **I**esus Christ is the Son of God. *Psa.* 2. 6,7. He became a man, and is both God and man in one person. *Heb.* 2. 16,17.

2. Iesus Christ hath Three offices, Preist, Prophet, King. *Heb.* 7. 1,2,3. *Acts* 3. 32. *Isa.* 33. 22.

3. Iesus Christ obeyed perfectly for us, He payed his Death for us when

He dyed for us, and hereby He deserved pardon for all our sins. *Rev.* 1. 5.
Matt. 3. 15.

4. Now by the Gospel New-Covenant Jesus Christ calleth us all to repent, and believeingly to turn unto God.
Acts 17. 30.

5. For these causes, wee that dwell in this *Towne* called _____ are gladly willing to bind our selves to God, to Remember the Sabbath day to keep it holy, so long as we live. And also to bind our selves to each other, to meet together every Sabbath day (when it may be done) to doe all our Sabbath day Services, prayers &c., according to the word of God, the holy Spirit of God helping us.

By this gospel covenant, we doe give our selves and our Children to Jesus Christ, to walk with Him in Church order so long as we live.

liv *The Indian Covenanting Confession.*

*O Lord Jesus Christ, by thy Pardon-
ing free grace and mercy Graciously
receive us.*

AMEN.

Wee compel not any, but meekly
fay to all let us joyne together to doe
all this.





English.

ing Confession.

I Confess with my

lonely, living and
10. But He is
.28.19. 1 John 5.7.

on made Heaven and

le this Lower world

and was punished.

o us his sin, and

Rom. 5.12.
re all born in sin.

al sin. Rom. 3.10.

l sin. Matt. 15.19;
Damnation in Hell

Christiane Oonoomas Sampowoonk.

A Christian Covenants Confession.

M Erahwee Nonanpam kah wottaowee nuf. *Sampowoonk. Rom. 10. 10.*
 1. Pefuk cone Goo. *Mat. 5. 8. Jer. 10. 10.*
 Que nifum Wotufifou. Wunnamoonlus, kah
 wunnepanpantoww Nebanant. *Mat. 18. 9. 1 Joh. 5. 7.*
 2. Wuhie katchifuk, yvuu Goo Kefok kah
 Olike aheche wunwogen. *Gen. 1. 11.*
 3. Danawunnawheau Adami yee agyeyee
 mottioole. *Gen. 1. 26, 28.*
 4. Adam tenok mardhefu kah awokpanau.
Gen. 3.
 5. Adam nuntuwuwunokomon amwachefo.
 kah wurokrapatoww. *Gen. 3. 23.*
 6. Neasj necciuma at oatchefonjanit. *Tyfl.*
 5: 7.
 1. Neefe chippiffo nammishefook,
 2. Wachabubuk mathefook. *Pom. 3. 10.*
 3. Uffuwae mathefook. *Mat. 15. 19.*
 4. Yeau nahpe nurerunhoonien michime
 awotomppoonk Oonoomasok. *Rom. 6. 22.*
 5. Nupampam wame wuh natone'almunam
 woffitowwe kufukodut. *1 Cor. 15.*

I Believe with my Heart and Confess with my
 Mouth. *Rom. 10. 10.*
 1. There is but one, truly, living and
 true God, *Mat. 6. 4. Jer. 10. 10.* But He is
 Father, Son, holy Spirit, *Mat. 28. 19. 1 Joh. 5. 7.*
 2. In the Beginning God made Heaven and
 Earth with Good. *Gen. 1. 1, 5.*
 3. He made Adam to rule this Lower world.
Gen. 1. 2, 3, 7.
 4. Adam quickly sinned, and was punished.
Gen. 3. 5.
 5. Adam conveyed to us his sin, and
 also his guilt and punishment. *Rom. 5. 12.*
 6. For this cause, we are all born in sin.
Tyfl. 31. 5.
 7. Our sin is two fold.
 1. Original sin. *Rom. 5. 10.*
 2. Actual sin. *Mat. 15. 19.*
 8. By these we deserve Damnation in Hell
 for ever, *Rom. 6. 23.*
 9. I believe we shall all rise again to judg-
 ment at the last day. *1 Cor. 15.*

1. Iesus Christ wunnamoon' Goo. *Tyfl. 2. 6, 7.*
 2. Cet wukotompo, n-w-j minit kah wukce-
 tompp. *Heb. 1. 16, 17.*
 3. Wutanofuwagah Iesus Carit nifwinaib
 Sephauwawuu. *Heb. 7. 1, 2. 3. Quodhodiamwawuu.*
Mat. 3. 21. Ketaid n-w-uou. 1. as 2. 22.
 4. Iesus C hrist pahie wunofcetamwanfuk-
 quon, kah kutrahechechifukquon nupponk nup p-
 awonakweng, kah yeuth wuj lutonofuwawuab
 wame nammichefoogah, ahqiontam. *din. Res.*
 1. 5. *Mat. 3. 15.*
 5. Yeoyee nahpe wunanechem'kue wude
 wunnawoonk. Iesus Christ kawekomukung wawee,
 siukoiat-mamat kah wunnampanda quikheut in
 Godut. *Mat. 19. 30.*
 6. Yeuth wuj, reemawun yee otanat apoon,
 uffuwetamw wukotompp-hoosilipinonun nek hog-
 kanong in God. 1. nehyunwanan. Sabbath,
 puhitewanan tohlohe poma tamge. Wok nakhie-
 puhitewanan mo'at Si Sabbath dayfih (ne
 wuh enig) uflenat wame Sabbath dayw pe-
 tanoo uflenagah, neuwak wame inowawoonk Goo,
 anpunnawoonk wunnepantawee nabanant.
 Ne nahpe wunnawoonk, nunnawawun nahog-
 kanong i kah nunnawoonk in Iesus Christ, mo-
 wuwewoonk-gene ponnulowee tu'afie pomantamog.
 1. ahqiontamog.
 2. hewawoonknettae.
 3. moaniettae.

1. Iesus Christ is the Son of God. *Tyfl. 2. 6, 7.*
 2. He became a man, and is both God and
 Man in one person. *Heb. 2. 16, 17.*
 3. Iesus Christ hath Three offices, Prell,
 Prophet, King. *Heb. 7. 1, 2, 3. Mat. 3. 21. 1 Jo.*
3. 22.
 4. Iesus Christ offered perfectly for us, He
 payed his Death for us when He dy'd for us, and
 thereby He deferred pardon for all our sins. *Rv. 14.*
Mat. 3. 15.
 5. Now by the Gospel New-Covenant Ie-
 sus Christ calleth us all to repent, and believe
 singly to him wero Goo. *Mat. 19. 30.*
 6. For these causes, we that dwell in this
 Time called _____ are gladly willing to bind
 our selves to God, to Remember the Sabbath day
 to keep it holy, so long as we live. And
 also to bind our selves to each other, to meet
 together every Sabbath day (whom it may be done)
 to doe all our Sabbath day Services, prayers &c.
 according to the word of God, the holy Spirit
 of God helping us.
 By this Gospel covenant, we doe give our selves
 and our Children to Iesus Christ, to walk with
 Him in Church order so long as we live.
 O Lord Iesus Christ, by thy Pardoning these
 grace and mercy graciously receive us.
 AMEN.

Wol Lord Iesus Christ
 Nommawonawon. AMEN.

Wes compel not us, out weekly by to all
 let us joyn together so doe all this

Misse chekwawee manone quimaw, mokuk.
 guelodidien wame yeuth uflenat.

Wes compel not us, out weekly by to all
 let us joyn together so doe all this

*This Indian Confession & Covenant of the Contents in New-England
 was brought from thence in the year 1690 & afterwards gifted to the
 Bibliothek of the Collidge of Edg (my alma mater) by W. Trilow*





THE
Indian Primer;

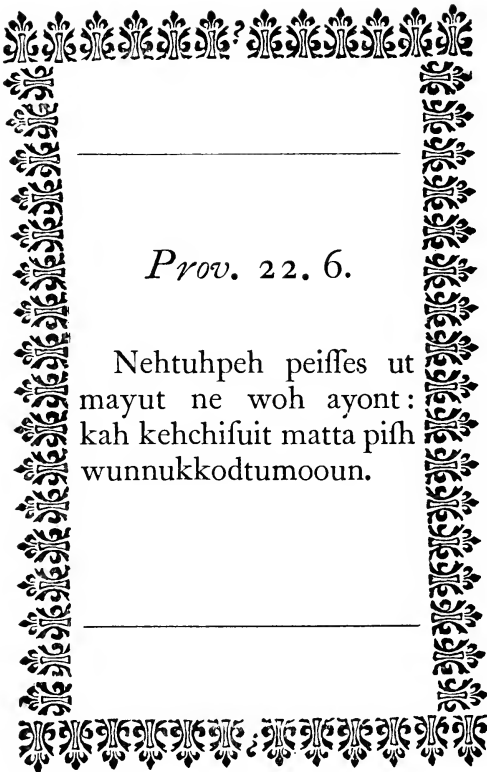
OR,

The way of training up of our
Indian Youth in the good
knowledge of God, in the
knowledge of the Scriptures
and in an ability to Reade.

Composed by J. E.

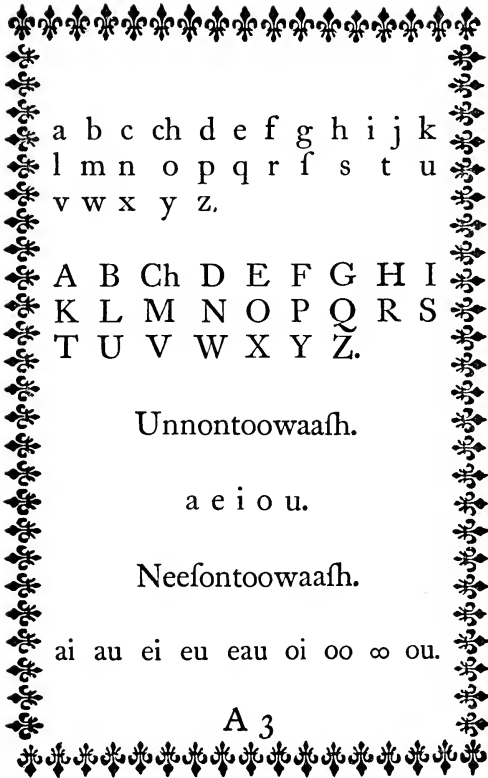
- 2 Tim. 3. 14, 15. *Quit ken nag-
wutteanib nish naktubtauaniib
kab pobkontamaniib, wabeadt
nob naktubtauonadt*
15. *Kab wutch kummukkiefuin-
neat koorwabteo wunneetupana-
tamwe wuffukwbongals, &c.*

Cambridge, Printed 1669.



Prov. 22. 6.

Nehtuhpeh peiffes ut
mayut ne woh ayont:
kah kehchifuit matta pish
wunnukkodtumooun.



a b c ch d e f g h i j k
l m n o p q r f s t u
v w x y z.

A B Ch D E F G H I
K L M N O P Q R S
T U V W X Y Z.

Unnontoowaafh.

a e i o u.

Neefontoowaafh.

ai au ei eu eau oi oo ∞ ou.

A 3

ab	eb	ib	ob	ub	alb
ach	ech	ich	och	uch	ald
ad	ed	id	od	ud	alf
af	ef	if	of	uf	alk
ag	eg	ig	og	ug	alm
ah	eh		oh	uh	aln
ak	ek	ik	ok	uk	alp
al	el	il	ol	ul	als
am	em	im	om	um	alt
an	en	in	on	un	alv
ap	ep	ip	op	up	amb
ar	er	ir	or	ur	amp
as	es	is	of	us	and
at	et	it	ot	ut	ang
av	ev	iv	ov	uv	ant
aw	ew		ow		apl
ax	ex	ix	ox	ux	art
ay	eo		oy		aft

ba	be	bi	bo	bu	bab	dab
cha	che	chi	cho	chu	bach	dach
da	de	di	do	du	bad	dad
fa	fe	fi	fo	fu	daf	daf
ga	ge	gi	go	gu	bag	dag
ha	he	hi	ho	hu	bah	dah
ja	je	ji	jo	ju	baj	daj
ka	ke	ki	ko	ku	bak	dak
la	le	li	lo	lu	bal	dal
ma	me	mi	mo	mu	bam	dam
na	ne	ni	no	nu	ban	dan
pa	pe	pi	po	pu	bap	dap
ra	re	ri	ro	ru	bar	dar
fa	fe	fi	fo	fu	bas	das
ta	te	ti	to	tu	bat	dat
va	ve	vi	vo	vu	bav	dav
wa	we	wi	wo	wu	baw	daw
xa	xe	xi	xo	xu	bax	dax
ya	ye	yi	yo	yu	bay	day

fab fap lab leb lib lob lub
 fach far lad led lid lod lud
 fad fas laf lef lif lof luf
 fag fat lag leg lig log lug
 faj fav lam lem lim lom lum
 fak faw lap lep lip lop lup
 fal fax lar ler lis lot
 fan fay
 fam

Wa-an-tam-we . uf-feonk . ogke-
 tam-un-at . Ca-te-chi-fa-onk.

Ne-gon-ne . og-kee-tash . Pri-
 mer.

Na-hoh-to-eu . og-kee-tash.

Ai-uf-koi-an-tam-o-e . weh-
 kom-a-onk.

Ne-it . og-kee-tash . Bible.

Noh

Noh . School-maf-ter-eu-uk .
a-fe-ke-fuk-ok-ifh . woh . nee-fit .
nompe . pe-an-tam.

Ne-gon-ne . puh-she-quad .
pe-an-tam-o-e . mon-che-het-tich
Scho-lar-fog.

Na-hoh-to-eu . wa-nonk-oo-
ook . pe-an-tam-o-e . mon-che-
het-tich.

A-fe-ke-fuk-ok-ifh . Scho-lar-
fog . woh . nee-fit . nom-pe . og-
ke-tam-wog . Ca-te-chi-fa-onk.

Ne-gon-ne . puh-she-quad . af-
quam . pe-an-tam-o-het-tit . og-
ke-tam-o-het-tich . Ca-te-chi-fa-
onk.

Na-hoh-to-eu . wa-nonk-oo-
ook . af-quam . pe-an-tam-o-het-
tit.

tit . og-ke-tam-o-het-tich . Ca-te-
chi-fa-onk . Ne-it . na . neef-we .
Ca-te-chi-fa-e . kah . pe-an-tam-
o-e . nag-wut-te-a-eu . mon-che-
og . Scho-lar-fog . wun-na-num-
uk-ook . God . wa-me . Scho-lar-
fog . kah . wee-tom-uk-ook . Ma-
nit . qut . foh-hoo-kau-ook . Mat-
tan-nit . kah , wa-me . wut-uf-fe-
ong-afh. A-men.

The



The Lords Prayer.

*O*ur Father which art in Heaven, Hallowed be thy Name : Thy Kingdome come : Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power, and the Glory, for ever. Amen.

Nooshun

The Lords Prayer

NOOshun kefukqut, wunnee-
tupantamunach koowefu-
onk. Peyaumootch kukkeitaffoo-
tamoont. Toh anantaman ne n-
naj okheit, neane kefukqut. Afe-
kefukokish petukqunnegash af-
faminnean yeu kefukok. Ahquon-
tamaiinnean nummatchefongash,
neane matchenehikqueagig nut-
ahquontamanóunonog. Ahque
fagkompaguninnean en qutchhu-
aonganit, webe pohquohwuffin-
nan wutch matchitut; newutche
keitaffootamoont, kutahtauun,
menuhkefuont, fohsumoont mi-
cheme kah miche. Amen.

Nat.

Expounded.

Nat. 1. **T** *Obwutch God ussowefu wut-
ooshimau?*

Namp. Newutche kukkezhukqun, kah wame missinninnúh.

Nat. 2. *Tobwutch noowaan Noosbun?*

Namp. Newutche woh wame nuppe-
antamwanshittimun.

Nat 3. *Tobwutch noowaan Noosbun ke
sukqut?*

Namp. Menehketeauunat wunnamp-
tamoe nuttannoófuonk God woh mona-
netae kenootunkqun.

Nat. 4. *Tob nauwuttamun oowefuonk
God?*

Namp. Nishnoh teag waj woh noowa-
heomun God; afuh wut-Attribuitfash,
afuh Wuttinnoowaonk, afuh Wutana-
kaufuonqash.

Nat. 5. *Tobwutch noowaan wunneetup-
anatamunach kooowefuonk?*

Namp. Onk woh nukquttianumoe
auwoh-

The Lords Prayer

auwohteomun wuttinn∞waonk God,
kah wutanakaufuonqash, kah nishnoh
teag waj woh n∞waheomun God.

Nat. 6. *Tob wonk waj?*

Namp. Nēwutche nahnáunneyeue ne
nuk-Christiane uffeonk sohfumwaheo-
nat God.

Nat. 7. *Tob nauwuttamun ukkeitassoo-
tamoonk God?*

Namp. Wunneetupanatamwe nut-
apehtunk∞onganun Christ; wonk mo-
euwehkomongane k∞weetomuk∞ong-
anun; kah wonk kenanaununumuk∞-
onganun yeu ut muttaohket, kah wonk
kefukqut micheme.

Nat. 8. *Tobwutch unnuppeantampeyau-
mowutch kukkeitassootamoonk?*

Namp. Onk woh Christ kukquinup-
pinukqun en Godut.

Nahohtoeu, onk woh nuffamp∞ae
mofogquehikqun moeuwehkomonganit.

Nishwe, onk woh Christ kenupshae
peyau

Expounded.

peyau en wohkukquoshinnue wuffutum-
oonganit.

Nat. 9. *Tob waj unnuppeantam, tob
anantaman ne n'naj?*

Namp. Onk woh nutuffenash wame
wutannoteamongash God.

Nahohtoeu, Onk woh manunne nut-
chequnehtamun ut agwe wuffafamatah-
huwaongash yeu muttaohkit.

Nat. 10. *Tob waj noorwaan ohkeit neyane
kefukqut?*

Namp. Onk woh ohkeit apitcheg og-
queneunkquffuog moeuwehkomonk ay-
ikeg, kah muttaohkit apitcheg woh og-
que nofwehtauog God, neg kefukqut
apitcheg.

Nat. 11. *Tob nauwuttamun petukqun-
neg?*

Namp. Wame muttaohke meetfuong-
ash, afuh hogkongash menehketeau-
unat nummuttaohke pomantamoonk.

Nat. 12. *Tob waj noorwaan asekefuk-
okish*

The Lords Prayer

okish kub yeu kesukok?

Namp. Onk woh nupponamunash waffaume wuttamanatam∞ongash pa-paume faup, kah nish ompetak woh â-nagish.

Nat. 13. Tob waj unnuppeantaman ab-quontamaiinnea nummatcheseongash?

Namp. Newutche matta ne nan∞og, woh nummicheme awakompanomun wutche monatah nummatcheseongash.

Nat. 14. Tob waj noorwaan neane mat-chenehikqueagig nutahquoantamauounonog?

Namp. Newutche ne matta nan∞og God mattra nntahquontamunk∞oun; qut ne nnag, ne kuhkinneafuonk God mah-che kutahquon amunkqun.

Nat. 15. Tob waj unnuppeantaman ab-que sagkompagunaiinnea en qutchhuwawangani?

Namp. Newutche mattannit kah nehenwonche matanatamoonk asekesuk-okish nukqutchhukqunnonog matche-fenat,

Expounded.

fenat, kah webe God kœwadchanukqun, mauunnitteauog.

Nat. 16. *Tob waj unnuppeantaman pohquohœuffianan wutch matchitut?*

Namp. Newutche mattannit, kah matchefeonk, kah meyaufue, matchekodtantamœongafh ahche matchitafh, kah webe God yeush wutch woh kuppohquohwhunukqun.

Nat. 17. *Tob waj noowaan keitaffootamœonk kutabtauun?*

Namp. Newutche Godut Christutneh mafugkenuk keitaffoot, nanawunont mattannittœog, missinninuog, kah wame muttaok.

Nat. 18. *Tob waj noowaan menuhkesuunk kutabtauun?*

Namp. Newutche noh wame manuhkesit God uttoh anantog wutuffen wame muttaohkit.

Nat. 19. *Tob waj noowaan sohsumoonk kutabtauun?*

The Lords Prayer, &c.

Namp. Newutche noh appu wequaiyeuut ne matta howan pafœfukomuk, noh matta howan mahche nauongeh, afuh woh nauoncheh, noh quttianumunach, kah michemohtae manuhkesitch, Amen, 1 *Tim.* 6. 16.

Nat. 20. *Tob nauwuttamun Amen?*

Namp. Ne peantamoe kah wunnamp-tamoe kuttœonk, nauwuttamun ne nnaj, woi God.

The Ancient Creed.

I *Believe in God the Father Almighty, maker of Heaven and Earth : And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius*

tius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge both the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

*Wossamp^oaongan^o wanamptogig
noadtuk Pamontogig.*

N^onamptau God, wame ma-
nuhkefit wut^oshimau, noh
kezteunk kefuk kah ohke; Kah
no-

nœhamptau Jefus Chrifft ummoh-
tomegheoncheh , nuffontimœm-
un ; noh wompequoomuk nafhpe
wunnetupanatamwe Nafhauanit ;
noh neetuonont peenompæ *Ma-
ryob* ; chequnehtamup nuppoonk
ut agwe *Pontius Pilate* ; pame-
tunkupunauutup, nuppœp kah po-
fekinop, wœmfu en chepiohkom-
ukqut, niſhikquinukok omohku
wonk wutch nuppunat, kah waabu
en keſukqut, kah na ut wutappin ;
adt wuttinohkœunit God wame
manuhkefit wutœſhimau ; na
wutch piſh peyau wuffumonat na
neefwe pamontogig kah napukeg.
Nœnamptau wunneetupanatam-
we Nafhauanit, nœnamptam ma-
muſſe wunneetupanatamwe mo-
euweh-

The Creed expounded.

euwehkomonganu∞; kah ummo-
∞komaongan∞ waneetupanatog-
ig, kah ahquontamoadtuonk mat-
chefeongash, kah muhhogk∞e
omohkuonk, kah micheme po-
mantamoonk ut kefukqut.

Nat 1. *Tob waj noowopanneg Christ
woomsup en chepiohkomukqut?*

Namp. Ukketeahogkou Christ auop
kefukqut, *Luke 23 43.* yeu kefukok mos
k∞weetomeh ut paradifut, wuhhog po-
fekinup, qut nashpe Minittoe umme-
nuhkefuonk sohkauop, mattannit, chepi-
ohkomuk, kah nupp∞onk, onk woh
pannuppe kuppohquohuhunukqun.

Nat. 2. *Tob nanwuttamun mamuffe mo-
euwohkomunk?*

Namp. Wame wunneetupanatamwe
wanamptogig wutch *Adam* wutch weske
kutchiffik muttaok mahche napakig;
kah

The Creed expounded.

kah wame yeuyu pamontogig, kah wame asquam neekitcheg, yeug wame pish moéog adt majish ne kefukok, kah pish micheme weetomaog Christ.

Nat. 3. *Tob nauwuttamun ammoakomanganos wunneetupanatogig?*

Namp. Moeu pamontogig yeu ut muttaohkit fa-sabbath-daywe moéog, kah moeu, peantamwog, fampooag, ayimwog moeuwehkomonk, kah wame moeuwehkomongane wunneseongash uffeg kah kenonittuog, kah weetuomue moomanch peantamoe moéog, kah nagwutteae womonittuog.

Nat. 4. *Tob nauwuttamun abquontamoadtuonk matcheseongash?*

Namp. Wame aiuskoiantamoe quanuppecheg en Godut, kah wanamptauoncheg Christ, God nanouwe abquontamauoog wame ummatcheseongash.

Degrees

Degrees of Christian Duties for
several estates, collected out
of the holy Scripture.

I. *Wutusseonganoo wunneechaneunk nogque
en oochetuonganob.*

Matth. **N**Ewutche God unnoowau,
15. 4. quttianum kooth kah kokas;
kah noh matchenanumont oohoh
afuh ohkafoh, nupitch ut nuppooong-
anit.

Eph. 6. 1. Mukkiefog noofwehtók koo-
chetuonganooóg ut Lordut, newutche
yeu fampoí.

2. Quttianum kooth kah kokas, ne
negonneu naumatuonk nashpe quoshod-
tuonk.

3. Onk woh kooniyewontamun, kah
woh kuffepomantam ut ohkeit.

Coloff. 3. 20. Mukkiefog noofwehtók
koochetuonganooóg nish noh ut, ne
wutche

Christian duties

wutche yeu ∞fekittahukqun Lord.

Prov. 30. 17. Muskefuk ne ahanehtauont ∞fhoh, kah fekeneam noswehtauonat ohkafoh: konkkontuog neg ayitcheg ∞∞uhkoiyeuut, pish ukkodtuhtahomunnaoash, kah wompfukukquamefuog ummeechinaoash.

Luke 15. 18. Nutomohkem, nummonchem en n∞shut, kah nuttin, n∞sh nummatcheéneh kesuk kah ut anaquabean.

19. Kah matta wonk nuttapenum∞, nutuf∞wefinneat kenaumon, ayeueh neyane pafuk an∞nadt kittinnineum.

Ephes. 5. 29. Newutche asquam howan fekeneamw∞ nehenwonche ∞weyaus, qut wuffohkomm∞tauun, kah wunnana-wehteauun, neyane Lord ut moeuwehkomonganit.

1 *Sam.* 22. 3. Kah David na ∞mun en Mizpe ut Moab, kah unnau Moabe ket-af∞toh, n∞sh kah n∞okas k∞wehquetumoufh fohhamohettit kah weet∞muk-
∞ok,

for several estates.

∞k, nô pajeh ∞wateauunat ut toh
God afeanshikqueh.

Prov. 20. 20. Howan matánumont
∞fhoh afuh ohkafoh, ∞wequananteg
pish óhthamun ut mishe pohkenaiyeut.

II. *Wutusseonganoo wutchetuonganog nog-
que en wneechanoooh.*

Deut. **K**Ah yeufh kutt∞wongafh nish
6. 6. ann∞nonish yeu kefukok ;
pish ohtaafh kuttahh∞wout.

7. Kah nafh pish kummenuhke kuh-
k∞tomauonaoafh keneechanog, kah pish
nafh keket∞kauonaoafh appean kekit,
kah pomufhaan maynt, sepsinan, kah
omohkean.

Pfal. 34 11. Peyonk peiffesog ∞oti-
egk, kukkuhk∞tomauonumw∞ qusha-
onk Jehovah. •

12. Howan nnoh kodtantog poman-
tamowonk, kah womantam fepepoman-
tamun,

Christian duties

tamun, woh wannaumunat wanegik ;

13. Nanaaitaash kenan wutch mat-
cheyeuonganit, kah kuffiffittoonash mat-
ta éyeumunoutch afookekodteamoo-
wonk.

Prov. 4. 1. Nootamook, mukkiog, kuh-
kootomuhteakonk wutoshimau, onk kuh-
keihtamook wahteoun wohwohtamoonk.

2. Newutche kittinnumanumwo
wunnegen kuhkootomuhteakonk : ahque
ahquanumook nuttinnaumatuonk.

10. Nootash nunnaumon, attumunush
nuffuonqash, onk pish kuppomantam
monatah kodtumóash.

Joel 1. 3. Unnók keneechanooog, kah
keneechanooog unnahettich wunnee-
chanoooh, kah nag wunneechanoooh
onkatuk pometuonk.

Eph. 6. 4. Kah kenaau wutoshinne-
unk, ahque moohmoosqheuk keneechan-
ooog en musquanittamunat; qut un-
noohkok uppiahquttummooonganit, kah
wut-

for several estates.

wutauksomuwaonganit Lord.

1 *Sam.* 2.23. Kah nah wuttinuh tohwutch yeush uffeog? newutche nunnootam kummatchefeonganooash, nashpe wamu yeug mislinninuog.

Prov. 29.17. Safamatah kenaumon, kah pish kutanwôsimuk, nux pish wekontamwaheau kukketeahogkôunoh.

Matth. 7.11. Newutche kenaau matchetoog wahteauog wunnegenash magoongash aninumauat keneechanog: anue mocheke kooash kefukqut, wunnegenash magoongash pish wuttinumóuh neh wehquetumunkqutcheh.

2 *Cor.* 12.14. Newutche wunnechanunk matta wadchanumauoog, ochetuonganuouh, qut wutchetuonganog wutche wunneechánoooh.

Wuffe

Christian duties

III. *Wutusseonganoo wuskenuog, kah nunk-
quaog kah wusketamwuffiffog.*

Pfal. U^TToh woh wuttin wusken
119. 9. pahketeauun ummayash ;
nashpe nunnukquffit neanag kukkut-
toonk.

Matt. 19. 20. Wuskenes wuttinuh,
wame yeush nummahche nanauwehtin-
eash, wutch nooskenuunneat, chauguas
ash nukquenauahikqueh ?

Ecclef. 11. 9. Weekontash woi wuske-
nin ut koooskenuuneat, kah kuttah wee-
kontamwahikqueh ut koooskenue kefuk-
odtumut, kah pomushadtash kuttahhoo-
wae mayash, kah kuskefukque naumoo-
onganit : qut wahteoush, wutche wame
yeush God kuppafook wuffittumooong-
anit.

Ecclef. 12. 1. Mehquanum yeuyeu noh
kezhikquean koooskenue kefukodtumut,
ash

for several estates.

afh papeyaumunogkup matche kefuk-
odtash, kah kodtum∞ash asquam paf∞-
chenón∞ash, ne adt pish n∞wáan, wan-
ne n∞wekontam∞unash.

Titus 2. 6. Neyane wehquetumau
wufkenuog waantamunnaóut.

1 *Pet.* 5. 5. Netatupe kenaau papeif-
fifleógish, agwapehtok kehcheeiog, nux,
kenaaú wame agwápehtoadtegk, kah
hogkook hohpaonk, newutche God a-
yeuuhkonau pittuanumóuh kah anin-
numauau kitteamonteanittuonk ohhoh-
panutcheh.

Titus 2.4. Onk woh kuhk∞otomau∞og
wufkittamwuffoh manunniffinneat, ∞-
womononaóut weffukóowoh, ∞womo-
nonaóut wunneechan∞oh.

5. OOwaantamunnaóut, kohkonan-
tamunnaóut, apitcheg wekuóut, wun-
netuog, n∞fwehtauwaog nehenwonche
weffukóuh, ne wuttinnowaonk God
matta blasphemangan∞out.

1 *John*

Christian duties

1 *John* 2.14. Kooſukkuhhumauonum-
woo wufkenuog, newutche kummenuh-
keſimwoo, kah wuttinnooſaonk God
kutapehtunkumwoo, kah kuffohkauom-
woo machetuk.

Levit. 19. 32. Anaquabit wompon-
tupont neepauſh, kah quttiantaſh wufke-
fuk kechis, kah quſh kum-Manittoom,
nen Jehovah.

1 *Peter* 2. 17. Quttianumok wame
woſketompaog.

2 *Tim.* 3. 15. Kah wutch kummukkiê-
ſuinneát kooſahteoh wunnetupanatam-
we wuffukwhongafh, niſh tapenumoo-
mooſingiſh kooſaantamwéhikqunat en
wadchanittuonganit, naſhpe wunnamp-
tamooonk ne ut Chriſt Jeſus ut.

Acts 20.9. Kah wufken na wutappen
kenogkeneganit, uſſowefu Eutychnus, ko-
fukkoúit, kah Paul ſepekuhkootomuh-
teadt kepuhquohham kah penuſhau
wutch wohqut weetuómut, kah neemun-
áhettit nuppooh. *Wut-*

for several estates.

IV. *Wutusseonganoo nag mahche
wesseentogig.*

Eph. 5.25 **O**Wessfluukkiinneunk womo
nook kummittamwuffooog,
neyane Christ wonk womontog moeu-
wehkomunk, kah oche magun wuh-
hogkuh.

28. Wofketompaog ne woh wuttin-
noowomunnoneau ummittamwuffoooh
neyane nehenwonche wuhhogkauh :
noh womonont ummittamwoffoh wo-
monau wuhhogkuh.

31 Newutche yeu, wofketomp pish
nukkonau oshoh kah ohkafoh, kah pish
pafukqueheau ummittamwuffo, kah nag
neefwe pish pafuk weyaus.

Coloff. 3.19. **O**Wessfluukkiinneunk wo-
monook kummittamwuffooog, kah ah-
que weefoggenéheuk.

1 *Pet.* 3.7. Netatuppe kenaau wuffuk-
kiinne-

Christian duties

kiinneunk nag weetomook neyaunag wohwohtamóonk, quttianumook ummit-tomwuffin, neyane ánué nœochumwi wifhkq, kah neyane neefwe nompanuk-eg kitteamonteanittue pomantamóonk, kuppeantamœonganœoash matta woh wuttamehtauœonat.

Ephes. 5. 22. Ummittamwuffinneunk agwapehtok nehenwonche kahfukowog, neyane ut Lordut.

23 Newutche œwefukkiin uppuh-kukquoh mittumwoffis, neyane uppuh-kukkœit ut moeuwehkomonganit, kah noh wadchanaenin muhhogkuh.

24 Newutche, neyane moeuwehkom-onk agwapehtauont Christoh, ne ummittamwuffinneunk unnehheahettich nehenwonche wafukkoouh nifh noh ut.

1 *Pet.* 3.6. Neyane Sarah nœofwehtau-op Abrahamoh, áhunont nuffontimom, kenaau wuttaunoh nufohke wunnefeóg, & matta wabefeóg afuh chepshuaœóg.

Christian duties

weyaus, nashpe wabefuonk kah nun-nukshaonk, pafukqunnuout kuttahhoo-woash, neyane Christut.

6 Matta nashpe náadtue wuttinneum-unneunk, neyane wafekitteahóncheg wosketompuh, qut onatuh wuttinneum-oh Christ, usseog wuttenantamoonk God wutch, kuttahhooóut.

7 Weekontamwe wuttinneumuhkon-ittinneat, neyane ut Lordut, kah matta wosketompaut.

8 Wahteauog, uttoh an waneguk wosketomp ne asit, noh nan pish wutat-tumunuh Lord, asuh keneepfit, asuh chippinninnúit.

1 *Tim.* 6.1. Neadtahfehettit wuttinneumuneeunk agwe kenepfuonganit, egquanumáhettich nehenwonche wuf-fontimomoooh, tapenumunat wame quttianittuonk; ne ooefuonk God, kah ukkuhkootomuhteaonk woh mat blasphemannoo.

Titus

for several estates.

Titus 2.9. Nanompaffum wuttinneum-unneunk, wunn∞fwetauwonaóut nehenwonche wuffontimóm∞uh, kah ∞ne wuffikkitteakónaóut nish noh ut, matta wonk wunnamp∞hamauónaóut.

10 *Matta* komm∞∞unnaóut, qut nahtuhkonat wame paubuhanittuonk, onk woh wunnehteauog ukkuhk∞tomwehteáonk God k∞wadchannuwae-númun nish noh ut.

1 *Peter 2. 18.* Wuttinneumunneunk-agwapehtok kuffontimóm∞óog nashpe wame wabefuonk, matta webe wunnen afuh manunneu, qut wonk chenauaufu.

VI. Wutusseongan∞ neg nanawunukegwetu.

1 *Tim. 5. 8.* **Q**Ut howan matta quoshau-
wehtam∞g wunnéhenwonchiyeum, qut náhnàunneu yeuh ut nehenwonche wekit, pann∞wohtam wunnamptam∞onk, kah anue matche-

Christian duties

t∞mau pann∞wohtamunetcheh.

Luke 17.8. Qut án unnont, quagwohsh-wetash toh woh adt meetsee, kah put-tukquobpifish, kah nanauéhhe, nô pajeh nummahchepunneat, kah ompetak woh kummets kah k∞tattam.

Prov. 31.15. Wonk omchku ash pa-paume nohkog kah affamau weech nin-neumukqutcheh, kah wutchippiyeum∞ummaidumoh.

27 Wunne nanawehtau ummayeu-óash neh weechinnineumukqutcheh, kah mattameechufekeneamwe petukqunneg.

Exod. 20. 8. Mehquoantash Sabbath day woh kuppahtauun.

10 Neit toh uffekon, ken, afuh kenau-mon, afuh wosketompae kittinneum, afuh mittamwossiffe kittinneum, &c.

Josh. 24.15. Qunnen kah nék n∞wo-wunumómun Jehovah.

Eph. 6. 9. Kah kenaau wuffontimom-uneunk, nish nan unneheuk nagoh, og-guh-

Christian duties

guhſeneheuk kukquogquohtomauaong-
an∞∞aſh : wahtea∞ok kuffontimom-
w∞ wonk keſukqut, kah matta papeno-
wanumóou woſketompuh.

Col. 4. 1. Wuſfontimominneunk, an-
inumók kittinneúmoog wanegik kah
ne ſampwagk, wahteaôg k∞fontim-
ómw∞ wonk ut keſukqut.

WUnne uppomuſhaongan∞ wa-
me ∞chiyeuwonganittuongaſh ;

Weetuomut.
Schooluwaekommukqut.
Peantamwaekommukqut.
Otanat. kah
Moeonganit.

1. Weetuomut napanna rahſhinaſh eiya-
ne ∞chiyeuwonganittuongaſh ;

1. Woſketomp nob nanawunukweetu.
2. Vmmittamwuffob.
3. Wunneečaninneunk.
4. Wuttinninneuminneunk.
5. Penuwot. Nat.

for several estates.

Nat. *Tob woh wutussen wosketomp nob nanawunuk weetu?*

Namp. Neefe chippiffue onenchuaongash.

Nat. *Neganne papaume muhbogkooewuttinniyeuongash, tob woh wutussen?*

Namp. 1. Woh womoaufue kah manunne unneheuummittamwuffoh, wunnechanoh, wuttinninneumoh, kah wame weekit apitcheg, 1 *Pet.* 3. 7.

2. Woh quagwoshweetamwanshau meetfuonk hogkoonk kah maskit, 1 *Tim.* 5. 8. *Gen.* 21. 15, 16. 1 *Kings* 14. 2, 3.

3. Woh schœleuwaheau uppeiffesimoh, 2 *Tim.* 3. 15.

4. Woh anakaufuáheau uppeiffesimoh, onk woh wutamaookomun sefege-namóonk wutch weeki, *Prov.* 31. 13 &c.

5. Woh quagwoshweetamauoh weetauwadtuoenk kesukkinit ne asit Abraham, *Gen.* 24.

Nat. *Nabobtoeu, papaume ukketeahogkó-
unne*

for several estates.

unne wuttianiyeuongash, tob woh wutuffen?

Namp. 1. Woh ukkuhkootomauoh
Katechifaonk, kah onkatogish wuttin-
noowaongane kuhkootomwehteaongash,
Gen. 18. 18, 19. 2 *Tim* 3. 15. 1 *Chron.* 28 9.
Deut. 4. 10. & 6. 7. & 11. 10. *Pfal.* 34. 11.
Prov. 31. 1.

2. Woh weeche peantamwomuh afe-
kefukokish mohtompanaeu, wanunkoo-
aeu kah meetfehettit.

3. Woh oewehquetumau nahoh kemu
peantamunat, kah woh ukkuhkootom
nahoh peantamwe kuttowongash, *Mat.*
6. 5 to 16.

4. Woh ukquihtinuh matchefenat,
Prov. 1. 10.

5. Matchefehettit, negonne aufkom
nahoh.

6. Matta nootunkook, waantamwe, &
peantamoe safamatahwhonch, *Heb.* 12, 9.

7. Tattagkomookitch ummittamwuf-
foh, 1 *Pet.* 3. 7. qut woh petukonau ana-

Christian duties

quabhettit nananuwacheg, *Deu.* 22.10 to 22

8. Woh ummequontamwaheuh Sabbath-day, wame weekit apinitcheh, *Exo.* 20.8,9,10,11. kah netatup mat meetfue peantamoe kefukodtash kah tabuttantamoe kefukodtash, *Levit.* 23. 32.

9. Woh mofogquehtam moeuweh-komonganit, onk woh uppeiffesumog attumunumwog kutcheffumoonk, *Acts* 2.38,39.

10. Peantamoe otanát tanuppomantamwâb, *Pfal.* 27. 4. & 23.6.

11. Nanwehettehkitch; ne aseup Dinah, *Gen.* 34. 1,2,3.

12. Moomoomkomoomkon en matchefenat, *Ephes.* 6.4.

13. Peantamwanth, *Gen.* 17.18.

14. Waantamwe uffish nagwutteaeu ut anaquabhettit, onk woh netuhtóog, wunne uffenat, nashpe koonushuwaonk.

15. Wunnum nagoh *Gen.* 48.9 & 49.1

Nat. Tob woh ussesh ummittamwussesh wunne pomantamunit? Namp.

for several estates.

Namp. 1. Woh manunne agwappeltauau weffukeh, *Eph.* 5.22. *Coloff.* 3.18. 1 *Pet.* 3.1.

2. Woh wutaninnumauuh weffukeh ut wame weetuumue wutuffeonganit, *Gen.* 2.20, 21.

{ *Nogque en Godut.*
{ *Nogque en wunnechanit.*
{ *Nogque en wuttinninneumtu.*
{ *Nogque en penuwobteabtu.*

3. Woh asekesukokish wunanakaufu, neane yeuoh waantamwe mittamwoffis, *Prov.* 31. 13. wehque wohkukquofhik.

4. Matta apit weffukeh, afuh mahchinadt, yeuoh woh wunnanawunumun weetu & woh weeche peantamwomuh.

5. Woh kuhkootomau uppeiffesumoh Katechifaonk, kah ogkeetamunat wuttinnowaonk God. *Prov.* 31. 1.

6. Woh scholeuáheau uppeiffesumoh. *Nat. Tob wobuffeog wunnechaninneunk?*

Namp. 1. Quttianum koolh kah kokas,

Christian duties

&c. kah wofhwunumoteok wunnochumwefuonqash, *Gen.* 9. 21—28.

2. Weekontamwe netuhtauok kah ogkeetamok, *Pfal.* 34. 11.

3. Manunne uffek wutannoteamongafhkochetuonganog, *Mat.* 21. 28-30

4. Manunne agwappehtok wuffafamatahhuwaonqash, *Heb.* 12. 9.

5. Choqunappek peantog kosh afuh kokas, *Heb.* 12. 28, 29.

6. Pompuhtoók Sabath dak, qut peantamweuffek, *Isaiab* 58. 13.

7. Quttianumoe monchek Sabath-daywe komukqut.

8. Weekontamwe scholeuok.

9. Weekontamwe anakaufek.

10. Weechauhteok matcheetogwufkenuog kah nunksquauog, *Gen.* 34. 1, 2, 3. *Prov.* 13. 20.

11. Kemu peantamok, kah aiufkoi-antamok kummatchefeonqash.

Nat. Tob wob wutuffeneau wuttinninneuminneunk ? *Namp.*

for several estates.

Namp. 1. Wame ne woh afehettit wunneechaneunk nofweetamunat wutann∞team∞ongash wutcheetuonganog, ne woh hohp∞e wutuffeneau wuttininneuminneunk.

2. Tapeneam∞ok nano m∞cheke ana-kaufineat onk neit wunneechanfog.

3. Tapeneam∞ok afuhkoe meetfinneat wunneechanfog.

4. Poquodchée nanwiyeu∞teok peantamwe aquompiyeumut.

5. Tapenam∞e mohtompanáeu tookek, onk woh kummehke anakaufimw∞.

6. Manunne, kah mat kohket∞kontamwe agwappehtok aushkont∞onk kah fafamatuhh∞waonk.

Nat. Asquam peantamwae Penurwot, petuttuttedt peantamwe weetumut, tob woh wutuffen?

Namp. 1. Pononch & pogketaj wame nahwe & matchefeue keket∞kaongash.

Christian duties

2. Manunne agwappehtaj wame pe-
antamwefeongash.

3. Mehquontaj Sabath day, ahque
anakaufitch: peantamwae komukqut
onch.

4. Wunnetuhtauitch qufhonat God
kah peantamunat.

Nat. *Tob woh wutussen nob piabqutuk
Schoole?*

Namp. 1. Woh wunnagwutteam-
unash schooluáe uffeongash.

2. Woh wadtippashinóe kuhkótom-
wehteau, *Isaiab* 28. 10—13.

3. Yaue chippiffue ukkuhkótomweh-
teaongash.

1. *Wunnushuaongash anaquabbettit*

2. *Gatechisaongash.* (wame.

3. *Ogkeetamooongash.*

4. *Wuffukwhofineat.*

Kab nishnob eiyane waantamoonk.

4. Woh ukquihtinouh matchefenat.

1. *Nashpe Schoolue naumatuongash.*

2. *Nashpe*

for several estates.

2. *Nashperwaantamwe aushkomuongash*
3. *Nashpe manunne kah waantamwe
sajamatabhoowaongash.*
5. Woh ooweche peantamwomuh
neefit nompe afekefukokish.
Nat. Tob woh wutuffencau Schollarfog?
Namp. 1. Mohtompanáeu kenuppe
peyahettich schooluwae kommukqut.
2. Chekohteuhkomauáhettich wame
nogufhkauáhetticheh nogikoadtehettit
mayikontu.
3. Chekoteohkomoe wonkumoo-
hettich piahquttumunitcheh, kah wame
scholarfog.
4. Chequnaphettich nehenwonche
wutappuonganit.
5. Menuhke ogkeetaj, kah wunne-
tuhtauonch up-bookum, uk-katechifa-
onk, kah nish noh eiyane kuhkootom-
wehteaonk.
6. Quttianumonch piahquttumwaen,
kah manunappitch agwe wunanawun-
numoonk.
7. Wun-

Christian duties

7. Wunohteae pomushonch ut kenugke wame scholarfog.

Nat. *Tob nob wutuffeneau peantamwae kommukqut?*

Namp. 1. Wosketompaog, nunkompaog, kah wuskenuog petutteahettit, nauwae chekutteohkomohettich; nohtompeantog, nananuácheg, kah missinninnuog.

2. Mittamwuffifog, nunksquauog kah peiffesog petutteahettit nemekshahettich nohtompeantog, nananuácheg, kah missinninnuog.

3. Mat kodtukqomue manunaphettich wame.

4. Quttianumoe peantamohettich, kah menuhketeahae notamohettich.

5. Manunaphettich noh pajeh wehkukquoshik.

Nat. *Tob wob wutuffeneau Otanat?*

Namp. Neaunak yeush nanaunneyeue wuttinnowaongash God, *Titus* 2,

for several estates.

1—10. 2 *Theff.* 3. 7—10. *Ephes.* 4. 30.
wehque wohkukquoshik.

Nat. *Tob woh wutuffeneau Moeonganit?*

Namp. 1. Quttianumoe petutteahettich, kah manunaphettich.

2. Keketookont howae missinnin, neepauitch.

3. Musquanittamwe keketookkunkitch howan.

4. Manunappitch nish noh eiyane ooffitumoonk nananuácheg.

C A T E C H I Z A O N K

Ne kuhkoomunkqueogfampwe nuk-Christiane pomantamoonk, kah nuk-Christiane nuppmoonk.

Nat. **C***Hangua Manittowompmoonk?*

Namp. Waantamwe kah wunneetupanatamwe ukkuhkoomweh-
teaongash

The large Catechism.

teaongash Christ, papaume nukchristiane pomantamóonk, yeu muttaohket : kah papaume nukchristiane nuppóonk, kah nish afuhkóoen nagish.

Nat. Tohsunaash moaeu konamuk kubkóotomweh teaongash, yeush papaume anumungqueogish Christ?

Namp. Nequtta. *Ogteetaash*; 1 Wahheonk God. 2. Wahheonk muhhogkamóog. 3. Wahheonk Jesus Christ nuppohquohwuffuaenin. 4. Wahteaonk wunneetupanatamóongash nanouwe anumungqueogish Christ. 5. Wahteaonk aninnumoadtuongash, uttiyeu nashpe anumungqueog Christ kitteamonteanittuonk. 6. Uttoh pish kittinniinnean mahche nuppóog.

Nat. Tob kittinne wunnamptam papau-me God?

Namp. Nóonamptam God, noh mi-cheme pomantamoe nashauonk : ukkesteounah, kah uppiahquuttumun wame muttaok

The large Catechism.

muttaok pafuk nont God, qut nisheuo, wutoshimau, wunnaumoniin kah Nash-aunanit.

Nat. *Tob kittinne wunnamptam papaume mubhogkamóog?*

Namp. Noonamptam negonne God kezheau missinninnúh waantamwoh, wunneetupanatamwoh, wunnomwae uffeo, ogqueneunkquffu Godut: qut teanuk matchesu, kah oowanteoun wutogqueneunkquffuonk Godut, newutche yeuyeu nutogqueneunkquffimun Mat-tannittout, kutaffootimun, kummatcheetupanatamumun, kuppanneuffemun, kah nagwutteaeu nuppohquenumumun wame wuttinnooaongash God: newutche kummufquanumukqun God, kah nuttumhouamun wame onkquommom-mooaongash yeu muttaohket, nuppooonk, kah micheme awakompanaonk ut chepiohkomukqut.

Nat. *Tob kittinne wunnamptam papaume*

The large Catechism.

Jefus Christ nuppobquobwuffuaeneum?

Namp. Noonamptam Jefus Christ wannaumonuh God, qut wolketompoou nemehkuh Manittoou kah wolketompoou pafukkoo, kutuffeaunshhikqun wame wuttinnoo waongafh God, kah kenuppowonukqun nemehkuh kuttumhouaunshhikqun ahquontamoadtin wame nummatseongafh, newutche kummanouhukqun, kah kutoadtehtaunshhikqun nuppooonk, kah wonk kuttumhouaunshhikqun koo feketeahukqun God, kah micheme pomantamoonk, neit pofekinau, kah omohku wonk kah au kefukqut, kah na ut, micheme ut anaquabit God kukkenootamwae naeihtamwanshhikqun, kah yeu wannaunchemookaonk kittinumunkqunan.

Nat. Teaguas koonamptamoonk papaume ukkitteamonteanitteakonk Christ?

Namp. Noonamptam Christ annoonau wannaushauanittomoh wuttinnoo waongait

The large Catechism.

waonganit uttiyeu waj, pokshunk, kut-
rahhun, wutch aiufkoiantamunat wame
nummatchefeonganunonash : kukquin-
nuppinkun wutch matchefeonganit,
wunnamptauun Jefus Christ, nemehkuh
kuppohquohwhunukun, kah kutah-
quontamunkun wame nummatchefe-
onganunonash : koonohteahukun ut
Godut : kah koonamónakonukun, neit
Christ annoonau wunnashauanittomoh,
kooetomukqunnonut ketahhunnón-
nut ; uttiyeu nagwutteaeu peantam-
wahukqueog, pahketeahahukqueog, wun-
neetupanatamwahikqueog, kah nofwe-
tamwahikqueog wuttinnoo waonk God.

Nat. *Teaguas koonamptamoonk papaume
aninnamoadtuongash kitteamonteanitteakonk
Christ ?*

Namp. Noonamptam wunneetupana-
tamwe wuttinnoo waonk kittinumunk-
kun Christ, kah na ut unnau wame mis-
sinninnúh, neemunnumook wunnum-
oonk

The large Catechism.

∞onk God, wonk unnau wame wanamp-
tamunutcheh, kah peantamunutcheh
onk woh weechayeutuog wunneetupa-
natamwe wunn∞waonk God ayimunat
moeuwehkomonk, ayeuwonaont anin-
nohfuenúog, n∞tamun wuttinn∞wa-
onk God, moeu peantamun attumunum-
un kukkinneafuogash, kah aufkontuonk
ut moeuwehkomonganit wame yeush
anninnummoaduogash kittinumunk-
qunnanonash Christ, uttiyeush nashpe
nanouwe anumungqueogish wunnamp-
tamóonk, aiufkoiantamóonk, wunnee-
tupanatamóonk kah kuffampshanukqun
fampwe uffenat.

*Nat. Teaguas koonamptamóonk papaume
wosketomp nupukish?*

Namp. N∞namptam wanamptogig
nuppohettit, wutangelfumoh God fag-
kompaganaog keteahogkounuh en ke-
fukqut, qut machetukig naphettiche,
Mattannit fagkompagunau keteahogko-
unuh

The large Catechism.

unuh en chepiohkomukqut. Kah na wutaiinneau na ut wohkukquofhik muttaok. Neit Christ wuffittuk yeu muttaok, wame muhhogkunk pifh omohkeog, kah ukketeahogkenouh pifh peyaonukquog wonk, neit pifh attununumwog wofittumoonk Christ, onk pifh unohteau matcheetooch chepiohkomuk, micheme awakompanonat weche mattannittooch : qut pifh nashpeu wanamptamunutcheh en kesukqut, ut micheme wuffohsumoonganit.

Negonne uppubkuk papaume noowa-beaonganun God.

Nat. 1. **N**E teag waj wunnamptamog Godoo?

Namp. 1. Nashpe ummishe anakaufungash kesukqut kah muttaohket. 2. Newutche nuttah wofumuk, kah nuppogkodchimuk matchefon, kah newutche wofwabefuontam wuffafamatuhhuwaonk

The large Catechism.

onk God. 3. Nashpe wunneetupana-
tamwe wuttinnowaonk, newutche
yeush ennomáyeuash waj wunnamptam-
og God∞∞.

Nat. 2. *Howan God?*

Namp. Micheme pomantamóe Nash-
auonk, teagwenuwahteunk wame tean-
teaquaffinih, kah pomantamwáheont
wame pomantamunutcheh.

Nat 3. *Tobsuog Manittoog?*

Namp. Pafuk nont, qut nisheuo, wut-
oshimau, wunnaumoniin, & nashhauanit.

Nat. 4. *Ne teag waj wabeogkut God?*

Namp. Nashpe wut-attribuitfash, nash-
pe wuttinnowaonk, kah nashpe wut-
anakaufuonqash.

Nat. 5. *Uttiyeush wutattribuitfash God?*

Namp. Matta wohkukquoshininook,
1 *Kings* 8.27.2 *Chro.* 2.6. & 6.18. *Isa.* 66. 1
Acts 7.49. & 17.24. Machemohtag,
1 *Tim.* 1.17. *Psal.* 90.2. Waantam *Rom.*
16.27. & 11.33. Wunneetupanatam,
Levit.

The large Catechism.

Levit. 11. 44,45. *Pfal.* 22.3. & 111.9.
2 *Kings* 19.22. *Isa.* 6.1. Womoaufu,
1 *Job.* 4.7 en 12, 16, 19. Kitteamontea-
nitteau, *Exod.* 22.27. & 33.19. *Pfal.* 86.
15. & 111.4. 1 *Pet.* 2.3. Monaneteau,
Pfal. 136.1, en 26 & 103.8. Pannuppe-
yeno, *Mat.* 5.48. *Job* 36.4 & 37.16.
2 *Sam.* 22.31. Sohsumweyeu, *Exod.*
15.6, 11. *Deut.* 28.58. *Acts* 7.2. *Isa.* 42.8.
Wunnomwauffa, *Pfal.* 145.17 & 11.7.
Sekenam wame matchefeonk, *Exod.* 23.
21 & 34.7. *Pfal.* 5.4. *Hab.* 1.13. *Hof.* 7.2.
& netatup yeufh monaafh onkatoganafh.

Nat. 6. *Uttiyeufh nashpe ogqueneunk-
quffeogwifh Godut?*

Namp. Nashpe waantamoonk wun-
neetupanatamoonk wunnomwauffeonk,
&c. qut matta wohkukquoshinunog,
kah machemohtag, &c. webe nehen-
wonche wuttinnuffuonk.

Nat. 7. *Teague wuttinnoowaonk God?*

Namp. Wuffukwhofue wuttenantamo-
onk

The large Catechism.

onk God ut up-bibleumut, ne nashpe fampshanukquit wosketomp, nish noh ut yeu muttaohket, kah nashpe uppa-
soqun micheme wadchanittuonganit.

Nat. *Ne teag waj wunnamptamog ne Bible wuttinnowaonk God?*

Namp. 1. Newutche kukkuhkootomunkqun wutch weske kutchiffik muttaok: ne matta howae ôâas afuh Angel, afuh wosketomp wahteauog, webe God, 2. Newutche pannuppéeu, kah wunneetupanatamwe wuttinnaumatuonk, kah nishnoh wuttinnowaonk matta howae wosketomp wuttinnowaonk ne tatupéno. 3. Newutche yeush nashpe monchanatamongash ne woh waj wuttinnowaonk menehketeaumuk nish webe God woh wutuffenash. 4. Newutche kukkuhkootomunkqunan, kenahtinugqun Jesus Christoh kah wun-
aunchemokaonk papaume Jesus Christ. 5. Newutche wuttinnowaonk God
kuk-

The large Catechism.

kukquinuppinukqunnan, kutaiuskoian-
tamwahikqunan kuppeantamwahikqun-
an, kah kuffampshanukqunan, en kefuk-
que mayut.

Nat. 9. *Uttob en chachaubenumun up-
Bibleum God?*

Namp. Nukkône Testament, 2 *Cor.* 3. 14
kah wusku Testament, *Mat.* 26. 28.

Nat. 10. *Uttob en chachaubenumun nuk-
kone Testament?*

Namp. Napannatahshinash wofukuh-
whofuonqash Moses, kah onkatogig
quofhodtumwaenuog.

Nat. 11. *Uttob en chachaubenumun
wusku Testament?*

Namp. 1. Yauunash wunaunchem-
kaongash neaunak *Matthew, Mark,
Luke, John.* 2. Wutuffeonganooash
Apostlefog. 3. *Epistlefash.* 4. OO-
wofhwunumoonk Jesus Christ, nashpe
John.

Nat. 12. *Uttiyeush wutanakaufuonqash
God?*

Namp.

The large Catechism.

Namp. 1. Micheme ukkefantamoonk-
2. Ukkefteauun wame muttaok. 3. Onk
ne uppiahquttumun.

Nat. 13. *Teagua ukkefantamoonk God?*

Namp. Micheme pakodche waan-
tamwe ukkefantamoonk God, uttoh
pish in, wame teanteaquassinish, ut ne-
henwonche wuffohsumoonganit.

Nat. 14. *Teaguas ukkesuntamoonk God
papaume wosketompub?*

Namp. Papogkodontamunah miche-
me wuffohsumoonwontamunat ukkittea-
monteanitteae monaneteaonk nashpe
nahwooch wadchanuonk nashpe Jesus
Christ, qut wame onkatogoh nukkonau,
wuffohsumoonwontamunat wuffampwe
wuffittumoonk, nah wutáwakompanahe-
ónat wutch ummatchefeonganooash,
micheme.

Nat. 15. *Ne teag késteóonk muttaok?*

Namp. Ummishe anakaufuonk God,
ne nashpe kefteunk muttaok, kah nish
noh

The large Catechism.

noh teag noh ohtag, wutch mamachikinit, webe nashpe ukkuttoonk, muttaa wunnegen, nequtta tahshikquinne.

Nat. 16. *Tob wuttin kefteauunas God negonne kesukod?*

Namp. 1. Qunne kesukquash kah wame neg na wadohkitcheg, pannuppeyeuash kah wunnegenash. 2. Ohke, ne matta kuhkenauwinneunkquottinooop, kah mat teag ohtanooop. 3. Wequai.

Nat. 17. *Teag qunne kesuk?*

Namp. Anue quanunkquohtag kah fohfumóe ayeuonk, uttoh adt God wohshinuk wuffohfumóonk : na yeuyu apit Christ, kah wame pepenauutcheh Angelfog, kah ukketeahogkôunoooh wanamptogig, napukig, kah na ut, mahche muhhogkunk omohkehettit, naneefwe muhhog kah keteahogkou pish miche-me fohfumwaheaog.

Nat. 18. *Howaneg negonne otobkinne-aóus qunne kesukqut?*

Namp.

The large Catechism.

Namp. Wut-Angelfumoh God.

Nat. 19. *Howaneg Angelfog?*

Namp. Neg wunneetupanatamwe nafh-
auonganog numwabehtunkquog waan-
tamóonk, wuttóanatanamóonk, wun-
nanakaufuonk, kah kogkenupfhaonk.

Nat. 20. *Tobfuog Angelfog?*

Namp. Ahontánuog.

Nat. 21. *Tob usseog Angelfog?*

Namp. 1. Neepóog ut anaquabit God,
kah wuffohfumóónouh. 2. Unan-
nóóog yeu in muttaohket uffenat wut-
tenantamóonk.

Nat. 22. *Tob usseog Angelfog yeuut mut-
taohket?*

Namp. 1. Quinnuppenumwog unpi-
ahquttumóe wheelumash God, yeu ut
muttaohket. 2. Nanawéhuwaog kah
wadchanáog wunneechanuh God ne-
fohke pomantaminit. 3. Ukketeahog-
kôunóuh wutuffóuttauóuh kefukqut.
4. Nag pifh unnontonchimóog matchee-
óoh

The large Catechism.

tooh en anaquabit Christ, ut wuffitumoe kefukodut, kah unnohteaog matcheetooh en chepiohkomukque nootaut.

Nat. 23. *Uttob wuttin kefteounas God nahobtoeu kefukod?*

Namp. Mamahchekefuk, mahtokqs kah nippeash.

Nat. 24. *Uttob wuttin kefteauunas God nisbikquinokod?*

Namp. Keitoh nunnobahtei mofkehtuash, herbfash, kah mehtugquash wame mishimméchummuash.

Nat. 25. *Uttob wuttin kefteauunas God yaue quinokod?*

Namp. Nepâuz, nenepôûshadt anogqfog.

Nat. 26. *Uttob wuttin kefteauunas God napanna tabsbikquinokod?*

Namp. Namohfog ut anompog, kah puppinshafog ut mamahchekefukqut.

Nat. 17. *Uttob wuttin kefteauunas God nequtta tabsbikquinokod?*

Namp.

The large Catechism.

Namp. Puppinaſhimwog, kah wame papumompakecheg, kah maumachiſh woſketompuh.

Nat. 28. *Tobwutch woſketomp maumachiſh kezbettis?*

Namp. Newutche God onaſhuh wuſfontimainneat, kah wunnananumunat, wame niſh yeu agwe ohtagiſh.

C H A P. II.

Nabobtoeu uppubkuk, papaume noowaheanganun nuhbogkanonog.

Nat. 1. **T***Ob nnibyeuue negonne kezbeunt God miſſinninuh?*

Namp. Kuhkenauehteau muhhog wutch ohkit, kah uppootamuh micheme pomantamwae keteahogounoh, kah yeuoh ahche wunneetou, ogqueneunkquſſu Godut.

Nat. 2. *Ne teag waj wunnamptamog ummicheme pomantamoonk keteahogkou?*

Namp. Naſhpe napanna taſſhe nau-
mai-

The large Catechism.

maiyeuash : 1. Newutche keteahogkou
owahteouunash nish noadt mahche
nnagkupash, asquam God kezheunk, kah
wonk, nish asquam ânanógish, nish pish
ompetak nnagish. 2. Newutche, ke-
teâhogkou wahteou Godeu, kah noh
michemappu. Kah mos noompagun-
umumun Godut papaume wame mut-
taohke nuttuffeongash, afuh nuffuon-
gash, afuh nuttenantamongash. 3. Ne-
wutche keteahogkou kodtéhteam, kah
kodontam, kah ummeechin nish mache-
meyeuogish nishnoh wunnamuhkute-
yeuk papaume God, kah Christ, kah
papaume micheme pomantamoonk ;
yeush ummeechinash keteahogkou.
4. Newutche mâhchinadt muhhog, ke-
teâhogkou woh wekontam ut Godut.
Wonk yeu apit muhhog, keteâhogkou
moomanh kefukqut. Wonk kouit muh-
hog, keteâhogkou matta koueu, yo-
wutche, wonk nuppuk muhhog, keteâ-
hogkou

The large Catechism.

hogkou matta nupp∞, qut ash pomantam. 5. Newaj God yeu kuhk∞tomunkqueog ut wuttinn∞waonganit, *Mat.* 22.32. *Rev.* 6.9, 10, 11. *Acts* 7.59. *Ecclef.* 12.7. *Phil.* 1.23. *Luke* 23.43. *Heb.* 12.23. 2 *Cor.* 5. 1, 6.

Nat. 3. *Teaguas wutogqueneunkquffuonk Godut?*

Namp. Waantamóonk, wunneetupanatomóonk, kah wunnomwauffeonk, uttiyeush nashpe tapenukup pannuppe nanawehteauunat wame wuttinnaumatuongash God.

Nat. 4. *Tohshinash wuttinnaumatuongash aninnumauus God?*

Namp. Piukqutash: *Ogketafb.*

I. *Negonne*, Jehovah wuffinneash wame yeush kutt∞wongash kah n∞wau, Um-Manitt∞mehkon onkatogig Manitt∞og anaquabeh.

II. *Nahobtoeu*, Ayimmaûhkon kuhhog nunneukontunk, wanne teaug ogqun-

The large Catechism.

qunneugquttinn∞g ongkouwe kesuk-
qut, afuh ohkeit agwe ohtag, afuh nip-
pekontu agwe ohket: nauwachtauuh-
kon wowuffumuhkon; newutche neen
Jehovah kum-Manitt∞m, nutteunkou-
wae Manitt∞, nukkehkeneaumun um-
matchefeonk ∞shog wunneechanit, nish-
wudt kah yauudt pometuongash feke-
neaihettit qut nummonanumauoog mut-
tannungash womoauhettit, kah naneau-
teahettit nuttinn∞waongash.

III. *Nisbwe*, Neemunnum∞hkon ∞-
wefuonk Jehovah kum-Manitt∞m tah-
n∞che; newutche God matta wuttinne
wuffittum∞un, matta kesantam∞muk
spunnon, nemunnumont ∞wefuonk
tahn∞che.

IV. *Yauudt*, Mequantash Sabath-day
woh kuppáhketeaúum; nequtta tahshik-
quinne anakâufish, kah wame kutana-
kaufuongash uffish, qut nefaufuk tah-
shikquinne an∞sinn∞onk ut Jehovah

The large Catechism.

kum-Manittoom, neit toh uffeecon, ken, afuh kenaumon, afuh kuttaunes, wofketompae kittinneum, afuh mittamwof-fiffe kittinneum, afuh keneetafum, afuh kuppenuwot apit anomit kuffquoantamash, newutche nequtta tahshikquinnu wutayimun Jehovah kefukquash kah ohke, keitoh kah wamé ne na ohtag, kah anwófue nefaufuk adtahshikquinogok; Yowutche Jehovah wunanatamun nefaufuk adtahshikquinogok ooneetupana-tamwohteauun.

V. *Napanna*, Quttiánum koolh kah kookas, onk woh kuffepepomántam kutohket uttôhyeu Jehovah kum-Manittoom áninnumungqueán.

VI. *Nequtta*, Nushehteáhkón.

VII. *Nefaufuk*, Mâmûffekon.

VIII. *Sbɔwofuk*, Kommootuhkon.

IX. *Paskoogan*, Pannoowae wáuwâ-henhkon ketatteámong.

X. *Piuk*, Ahchewontogkon week
ke-

The large Catechism.

ketatteámong, ahchewontogkon ummit-
tamwoffoh ketatteámong, afuh wolke-
tompáe wuttinneum, afuh mittamwof-
fiffe wuttinneum, afuh wutoximoh, afuh
wutaffumoh, afuh uttôh ohtunk ketat-
teamung.

Nat. 5. *Uttob ut wuske wuffukwbo-
fu yeush naumatuongash?*

Namp. Webe metahhut.

Nat. 6. *Teague wunnœwaonk God ayim-
auóus Adamwob?*

Namp. Anakaufue wunnœwaonk uf-
fifh nuttinnaumatuonk, kah pifh kum-
micheme pomantam, ken, kah wame
keneechanog, qut matta uffean, pifh
kenup, ken kah wame keneechanog.

Nat. 7. *Uttob uppononas Adamwob?*

Namp. Ut tanohketeaongane Para-
disut, wunnanawunumunat ohke, kah
nifhnoh ôâas noh noh apit.

Nat. 8. *Teaguas uppiabquttumóonk God?*

Namp. Wutanakaufuonk God, ne

The large Catechism.

nashpe miantauómœuk nishnoh teag,
kah wunnanawunumun, qut nahnáunne
wofketompuh.

Nat. 9. *Sun Adam wutuffenásash wut-
tinnaumatuongash God?*

Namp. Matta, qut teanuk matchefu.

Nat. 10. *Howan nœgonne matchefit?*

Namp. Mattannit.

Nat. 11. *Howan Mattannit?*

Namp. Mataánukeg Angelfog, neg
matchefecheg, kah quajheumpanneg
Adamwoh matchefenat, kah ne waj
fohwohteamuk wutch qunnekesukqut,
en chepiohkomukqut ne agwe ohtag,
kah wame yeug Mattannittœog.

Nat. 12. *Tob uffœog yeug Mattannittœog?*

Namp. Qutcheheáog wufketompuh
matchefenat nifohke pomantamunit yeu
ut muttaohkit, kah napinutcheh, ukke-
teahogkounœuh wutuffœowuttanóuh
chepiohkomuk na ut œweeche awa-
kompanomónaóont.

Nat.

The large Catechism.

Nat. 13. *Mattannit negonne quajbeont Adamwoh, tob ussëus?*

Namp. Mattannit anome alkookut qutcheheau Eveoh, woh mechinat ne mehtug, ut nôeu tanohketeaonganit, ne papaume anooowop God, meecheote ók, meecheoóg pish kenumpwo.

Nat. 14. *Tob nahohoe ussëus mattannit quajbeunt Adamoh?*

Namp. Mattannit nahpe mittamwoiffiffoh qutcheheau Adamoh, neit ummeechin.

Nat. 15. *Chaugua safamatubwhuttuonk ponamaussob Adamoh & wame wunneechanoh?*

Namp. 1. God ummagunuh ummissinuhkonat mattannit. 2. Upponamauoh nuppooongash yeu muttaohkit, kah miche me nuppooonk.

Nat. 16. *Teagua nummissinnowonganun en mattannittout.*

Namp. Wunnamptamog, kah wekon-

The large Catechism.

tamwe uffeog wame wunnishkeneong-
que matchekodtantam∞ongash kah uk-
qutchhuaongash.

Nat. 17. *Tobfunash nuppoongash kupp-
namunkqun God, yeu ut muttaobket?*

Namp. Neefe chippiyeuash.

Nat. 18. *Uttiyeu negonne chippai?*

Namp. Kukketeahogkôunun nuppo,
ne waj wannehteauog kutogqueneunk-
quffuonganun Godut, kah kutogquene-
unkquffimun mattannittout, newaj
kuttahhunonash afootumook, matche-
tupanatam∞ook, mânuhkag, kah
panneuffém∞ ut Godut.

Nat. 19. *Uttiyeu nabobtoeu chippai nun-
nuppoonganun?*

Namp. Muhhog nuppoom∞, negonne
nashpe monatash unninneáongash, kah
onkquomom∞ongash, neit nup.

Nat. 20. *Chaugua micheme nuppoonk ne
ábettamuk nabobtoeu nuppoonk?*

Namp. Nuppuk, keteahogkou au che-
pioh-

The large Catechism.

piohkomukqut, kah micheme chikohfu,
kah awakompanau, negonne webe ke-
teahogkou. Wonk mahche omohke-
onganúok, neit wonk muhhog.

Nat. 21. *Teush wutonkapunnaongash A-
dam, sun wame missinninuog wutonkapun-
naonganóash?*

Namp. Nux, newutche noowame nee-
timun ut matchefeonganit, newutche
nummissówúnukumun ummatchefonk
Adam.

Nat. 22. *Tobshe chippai matchefonk?*

Namp. Neese chippai matchefonk:
1. Wutchaubukkue matchefonk. 2. Uf-
fuáe matchefonk.

Nat. 23. *Teaguas wutchaubukkue mat-
chefonk?*

Namp. Nishkeneunkque metah ne
nashpe wame nuttenaneamóongash,
wame nuffuonash, kah wame nutana-
kaufuonash nagwutteáe numwohteau
matchefonk.

The large Catechism.

Nat. 24. *Teaguas ussuáe matcheseonk?*

Namp. Pohquenumauish wuttinnau-
matuongash God yeu matcheseonk.

Nat. 25. *Teaguas wutonkquatunk num-
matcheseongash?*

Namp. Afekefukokish nuttumhouá-
mun wame onkquommom∞ongash,
kah unninneangash yeu muttaohket,
neit nupp∞onk, kah micheme awa-
kompanáonk chepiohkomukqut.

CHAP. III.

Papaume noowabeaonganun Jesus Christ.

Nat. 1. **H**Owan kummanouhukqun, kah
kuppobquobwhunukqun wutch
wameyeush nummatcheseongash, kah nutonk-
quomom∞ongash yeu muttaohket, & micheme?

Namp. Wehe Jesus Christ, noh kum-
manouhukqun nashpe nehenwonche
∞squeheonk, nap∞wonukqueog, *Rom.*
4. 15. 1 *Pet.* 2. 21, 22, 23.

Nat. 2. *Howan Jesus Christ?*

Namp.

The large Catechism.

Namp. Jesus Christ Manittóou, noh wunnaumonuh God, qut wonk wosketompóou, kah netu netatup missinnin, neit Manit kah missinnin pasuk∞∞, onk woh wunohteahuau nashaue ut God, kah missinnin, 2 *Cor.* 5.18, 19.

Nat. 3. *Tobwutch Jesus Christ wosketompóou?*

Namp. Onk woh usfu wosketompae unnaumatuonk, ne God anumauont Adamwoh, wonk woh kenuppowonukqun, *Heb.* 10. 4, 5, 6, 7, 8, 9, 10.

Nat. 4. *Tobwutch Jesus Christ Manittóou?*

Namp. Onk woh mishôadtu wunnuppóonk, kah woh wonk omohku wutch nuppunat.

Nat. 5. *Tobshinash wutannohsuaongash Jesus Christ?*

Namp. Shwinash; Quoshodtumwae-nu∞, Sephausuwaenu∞, kah Ketafló-tamwaenu∞.

The large Catechism.

Nat. 6. *Tobwutch Jesus Christ Quosh-
odtumwaenuo?*

Namp. Onk woh kukkuhkootomunk-
qun micheme pomantamwae may ut
wuttinnowaonganit nashpe wunnoh-
tompeantogoomoh, *Rom.* 10.14, 15.

Nat. 7. *Tobwutch Jesus Christ Sep-
haufuwaenuo?*

Namp. Onk woh kuffephaufuwanfh-
hikqun nehenwonche wuhhog, wonk
woh kenotamwanfhikqun, kah kup-
peantamwanfhikqun.

Nat. 8. *Tobwutch Jesus Christ Ketaf-
sotamwaenuo?*

Namp. Ummukinnumunat ummoeu-
wehkomonk, kah wunnana wunonot, kah
owadchanonot wutch wame ummat-
womoot, *Pfal.* 110.2, 3. & 20.1.

Nat. 9. *Tob kutuffeaunshhikqun Jesus
Christ?*

Namp. Kutuffeaunshhikqun wame
wuttinnaumatuongash God, kah ke-
nup-

The large Catechism.

nuppowónukqun, onk ne nashpe kutumhouaunshhikqun ahquontamôadti wame nummatcheseongath, kah koonohkónukqun God, kah micheme pomantamóonk kittinumunkqun.

Nat. 10. *Tob wonk kutusseaunshhikqun Jesus Christ?*

Namp. Pofekinau, kah omohku wonk, onk woh noonamptamunun yeuh wunaumonuh God wonk woh ne nashpe omohkinukqueog. 1. Wutch nukke-teahogkounne nuppoonganit, ut matcheseonganit. 2. Woh ne nashpe omohkinukqueog wutch wenohkit, majish ne kefukok.

Nat. 11. *Tob wonk kutusseaunshhikqun Jesus Christ?*

Namp. Waabu en kefukqut, onk woh ne kenashpe metahhœwae tahshinukqunan, kah nuppog, woh fagkompagunan kukketeahogkôunûnonuh en kefukqut, uttôh apit, wetomonat nô pa-

The large Catechism.

jeh wuffittumóe kefukok, 1 *Theff.* 4. 17.
Luke 24, 43. 2 *Cor.* 5. 8.

Nat. 12. *Tob wonk kutuffeaunshhikqun
Jefus Christ?*

Namp. Nummatappu ut wuttinoh-
kôunit œshoh, onk woh ne nashpe ke-
naeitamwanshhikqun kah peantamóe ke-
nootamwanshhikqun, kah nashpe wun-
nashauanittœmoh wunnupwaheuh na-
whutch en ummoeuwehkomonganit, &
œnaunchemœkaonk kittinnumunkqun.

CHAP IV.

*Papaume ukkitteamonteanittœaonk nanoue
kittinnumunqkunan.*

Nat. 1. **U***Ttiyeu nashpe attumunumwa-
hikqueog wame ne wanegik,
ne afeanshhikqueog Jefus Christ?*

Namp. Nashpe wusku wunnœwaonk.

Nat. 2. *Tobfunash wunnœwaongash kut-
tinnumunkqun God?*

Namp. Neefinash.

Nat.

The large Catechism.

Nat. 3. *Uttiyeu negonne wunnōowaonk?*

Namp. Anakaufue wunnōowaonk, ne God anumauont Adamwoh : kah ne nashpe pogkodchimukqueog micheme awakompanónat, newutche matchefu Adam, kah nummiffōwunukumun um-matchefeonk.

Nat. 4. *Teaguas nabohtoeu ne abettamuk wusku wunnōowaonk ?*

Namp. Wunnamptamóe wunnōowaonk, neuantamóe kah aiuskoiantamóe nuk-kodtumog nishnoh matchefeonk : kah quinnuppekompauéog wunnamptauon-
nat Jesus Christ ; neit God kukquofh-
omukqun ahquontamunat wame num-
matchefeonganunonash, kah micheme
pomantamóonk kittinnumunkqunónonut.

Nat. 5. *Ne teag nashpe attumunumwa-
bikqueog ne wusku wunnōowaonk ?*

Namp. Christ annōonau wunnashau-
anittōomoh nashpe wuttinnōowaonk, en
nuttahhunnónut, kah ne wunnashpe

The large Catechism.

uffen, *Ijai.* 58.20. *Jer.* 32. 39, 40.

Nat. 6. *Christ negonne annoont wun-
nashbauanitoomob tob usseob?*

Namp. N^{oo}wahteauwahikqun num-
matchefseongash, kah nuppogkodchim-
itteáe nniyeuonk; kah nuttumhouónat
micheme awakompanónat en chepioh-
komukqut.

Nat. 7. *Tob wonk ussu Nashbauanit?*

Namp. Pokshadtau kuttahhunnonash,
aiuskoiantamunat wame nummatchefe-
onganúnonash.

Nat. 8. *Teaguas aiuskoiantamóonk?*

Namp. Akodchuwontamon nummat-
chefeongash, nuttah poksháu, kah moh-
tuppaémou, newutche nummatcheeneh
God, nummusquanium nuhhog, nutjish-
ontamunash, kah nutahqueteauunash
wame nummatchefseongash, kah nuk-
kodtantam ahquontamóadtin, *Hof.* 14.2.
Psal. 24.11. *Luke* 18.13. *Job* 34.31,32.
Prov. 28.13. *Ijaiab* 2.28.

Nat.

The large Catechism.

Nat. 9. *Teaguas quinnuppekompauonk?*

Namp. Akodchue kah aiuskointamóe nukkódtumon mishimmáogod matchefeáe may en chepiohkomukqut, kah unantamóe attumunumon peantamóonk wunnamptauónat, kah afuhkauónat Jesus Christ.

Nat. 10. *Teaguas wunnamptauónk Jesus Christ?*

Namp. Sampóowáon nuttumhouam chepiohkomuk, kah nunnónanum pohquohwhunun nuhhog; newaj unninumáuog nukketeahogkôunoh Christ, noh manouhikqueog; kah nuppabuh-tánúmáuh, onk nónamptam God ukquoshomuwaonk ahquontamauau, kah micheme wadchanau, wame wanamptauónutcheh Jesus Christoh.

Nat. 11. *Teaguas kitteamonteanitteakonk kittinumunkqun God, wunnamptauogkut Jesus Christ?*

Namp. Kuffampweogquanumukqun,
koo-

The large Catechism.

koonoh-teahikqun, kah koonau-monakónukqun.

Nat. 12. *Teaguas kuffampweogquanumukoo-wonganun?*

Namp. God kutahquontamunkqun wame nummatcheseonganunonash, newutche Jesus Christ kenuppowonukqun, kah koo-fumukqun fampweuffeaenú-une-at, newutche Jesus Christ kutuffeaunsh-hikqun wame wuttinnaumatuongash God, newutche nummiffowunukumun ummishóadtúe nuppooonk, kah uppan-nuppeyeue nofwetamóonk, neane Adam miffowunukqueog ummatcheseonk.

Nat. 13. *Teaguas koonoh-teahikoo-wonganun ut Godut?*

Namp. God nanoue amaunum wame kummufquanumukoo-wonganun, newutche Jesus Christoh, kah oweetompait-túonk nanoue kittinnumunkqunan.

Nat. 14. *Teaguas koonau-monakonukoo-wonganun?*

Namp.

The large Catechism.

Namp. God wuffittumóe kutogquanumukqun wunnaumonadt, kah wuttaunut, kah kittinnumunkqun wunnau-monakonittue wunnashauanittóomoh wunnaumonuh, kóweetomukqunnáonut micheme.

Nat. 15. *Tob kittinanakaufuwehtunkqun wunnaumonakonittue nashauanit, weetomuk queog?*

Namp. Nefaufuk tahshinash: 1. Kuppeantamwahikqun. 2. Kuppahketeahikqun. 3. Kóoneetupanatamwahikqun. 4. Kenofwetamwahikqun. 5. Kówekontamwahikqun. 6. Qutchequneh-tamwahikqun. 7. Matta kenukkonukóouh, nô pajeh kuppafóqunnononut kefukqut en micheme pomantamóong-anit.

Nat. 16. *Teaguas peantamóonk?*

Namp. Aninnumunkqueog nashauanit, nuffampóam wame nummatcheseongash ut anaquabit God, nutúhquanum
F kah

The large Catechism.

kah nehchanum nuhhog, wutche nummatchefeongash, nœwenſham ut œwe-
fuonganit Jefus Chriſt, ahquontamó-
adtin, kitteamonteanittuonk, wunnee-
tupanatamóonk kah wame monanetea-
ongash, kah nuttabuttantamau God,
wame nutattumunumóonk.

Nat. 17. *Teaguas pahketeahabuwaonk?*

Namp. Afekefukokiſh nuttohtabbat-
tauun, kah nunnehtauunaſh, kah nup-
pogketamunaſh wame nummatchekod-
tantamœongash nummatchetupanatam-
œongash kah niſhnoh watchaubukkue
matchefeonk, wonk nutjiſhkham, kah
nukktuſhábpadtoh nuttah, naſhpe wun-
nuppœonk, kah œſqheonk Jefus Chriſt,
1 *John* 1.7. *Heb.* 9.12. *Rev.* 7.14.

Nat. 18. *Teaguas wunneetupanatamwa-
bettuonk?*

Namp. Naſhauanit afekefukokiſh kuh-
kenauweteau wutogqueneunkquffuonk
God, ut nuttahhunnonut, ne Adam
wan-

The large Catechism.

wanteunkup, kah kutôfœwunukqun en ne anuffit Jêsus Christ.

Nat. 19. *Teaguas noſwetamóonk ?*

Namp. Wekontamwe uffenat, niſh-noh wuttinnaumatuonk Christ naſhpe wuttinnuffuonk Jêsus Christ, ne ut nut-tahhunnonut, kah naſhpe wunnafhau-anittœmoh Christ ne wetomukqueog, hohpœe paubuhtanumog kukkenœtamwanſhhikœwonganun Christ, woh ahquontamunafh nunnœchumwefu-onganunonafh, 1 *John* 2.1, 2.

Nat. 20. *Uttiyeuſh wuttinnaumatuongaſh Christ, niſh woh noſwetamagiſh ?*

Namp. Piukqutaſh niſh anumauomp-áſh Adamwoh.

Nat. 21. *Uttob en noſwetamun negon-obtag naumatuonk ?*

I. *Namp.* Waheogkut Jehovah, kodtan-umogkut, kah pepenauogkut Jehovah, womonogkut, quſhogkut, pabahtanumogkut, kah um-Manittœmeog Jehovah:
kah

The large Catechism.

kah noh webe, kah onkatogig wame manittooog nutjihánumaog, *Josb.* 24.23.

Nat. 22. *Uttob en noofwetamun naboh-toobtag naumatuonk?*

II. *Namp.* Nagwutteae hohpooe wovuffumogkut God, nashpe wame nenhenwonche ukkuhkooawaongash, nish anoonukqueogish ut wuttinnooawaonganit, kah onkatoganash wame kuhkooawaongash nutjihontamunash.

Nat. 23. *Uttob en noofwetamun nash-wunnuuook naumatuonk?*

III. *Namp.* Quttianumóe keketookontamog oowefuonk Jehovah afuh papau-me wuttinnooawaonk, afuh wutanakau-fiongash, afuh ne teag, ne nashpe wah-teauhikqueog God, kah nish papaume matta hahanooe afuh tahnooche keketookontamooog.

Nat. 24. *Uttob en noofwetamun yau-unnuuook naumatuonk?*

IV. *Namp.* Natwontamóe, quttianumóe
me-

The large Catechism.

menuhke, nagwutteae nanawehteauog Sabbath-day, naneefe nenawun, kah wonk wame agwappehtunkqutcheh matta webe nehenwonche nekit, qut wonk peantamwakomukqut ut kenugke wame peantamunutche, kah wame mut-raohke anakaufuongash, keketokaongash, pompuwaongash, afuh fafegenamoe koueongash jihontamog, *Acts* 20.9 *Jude ver.* 1.

Nat. 25. *Uttiyeu kefukod kobquttuk Christ Sabbath-dayyeoon?*

Namp. Waj kutchiffik muttaok, onk nô pajeh Christ uppeyonat, nefaufuk tahshikquinogkod ne Sabbath-dayoop, qut yeuyeu, kah yeáen wohkukquoshinit muttaok, kuhquttum negonne kefukok ne weekoouk, kah ne hettamun ukkefukodtum Lord.

Nat. 26. *Uttob en nofwetamun napanna adtabshinnuook naumatuonk?*

V. *Namp.* Quttianumogkut, wekontam-wa-

The large Catechism.

waheogkut kah womoafue aninum-
auogkut nochetuonganunnônog, nag
nekhikqueagig, kah nag nanawunuk-
queágig, kah matta nunnukonóog mat-
tauntamóhettit.

Nat. 27. *Chaugwequofhauonk Godanumau
ont nebyeu nanawebteauunit naumatuonk?*

Namp. Pish sepe pomantamwog oh-
keit ne Jehovah um-Manittomouh
ánumunkqhattit.

Nat. 28. *Sun yeu annooteamoonk webe
kukootomauau wunnechanob tob wob án-
wunnesenit?*

Namp. Yeu annooteamoonk kuk-
kukootomunkqunan onefuonganoo
wuchetuonganog, en mukkiefieu, kah
mukkiefog en ochetuonganuónt, wut-
tinneumuneunk wuffontimoomóut,
kah wuffontimominneunk en wuttin-
neumóut, mittamwofiffog en weffuk-
óóut, kah weffukiinneunk en ummit-
tamwuffinneunk, missinninnúog en
wun-

The large Catechism.

wunnanawunneueueum∞out, kah nawunnuenúog, en mißfínnínnútu, kah uttoh woh áfehtóadtimuk wame.

Nat. 29. *Uttob en nofwetamun nequtta adtabshinnu∞∞og naumatuonk?*

VI. *Namp.* Nanawehteog nehenwonche nuppomantam∞onganun, kah uppomantam∞ongan∞ neetatteamungannonog, kah matta mußquantamwe afuh fekeneáadtue kodtantam∞og onkatuk woßkehetonk, 1 *John* 3.15.

Nat. 30. *Uttob en nofwetamun nesausuk adtabshinnu∞∞ok naumatuonk?*

VII. *Namp.* Jífhontamog wame níshkeneungque nanwun∞dfquauongash, afuh unnantamóe, afuh mußkefukque, afuh mutt∞∞∞e, afuh uffuáe níshkeneunkqußfuingash, qut nagwutteae kohkónantamog, 1 *Cor.* 7.34.

Nat. 31. *Uttob en nofwetamun sbwofuk adtabshinnu∞∞og naumatuonk?*

VIII. *Namp.* Sampweneheog wame,
matta

The large Catechism.

matta kummootoáe, afuh afokekodteamoe uffeog qut wunnanakaufuon-
gash menuhke uffeog?

Nat. 32. *Uttob en noswetamun paskoogun
adtabshinnuooog naumatuonk?*

IX. *Namp.* Nagwutteae wunnomwa-
og, kah jihantamog wame kekontu-
ongash, kah wame pannowayeungash,
matta nishketeauooog onewefuonk nee-
tatteamunganun, *Lev.* 18. 16.

Nat. 33. *Uttob en noswetamun piogque
adtabshinnuooog naumatuonk?*

X. *Namp.* Nuttah matta ahchewon-
tamook onkatuk, ummaumachiyeumash,
afuh ne teag ummouaneteaongash: qut
tapontamog nish God anumungqueog-
ish, *Phil.* 4. 11. *Heb.* 13. 5.

Nat. 34. *Wob pannuppée kutuffenash
wame yeush wuttinnaumatuongash God?*

Namp. Matchaog, qut moochekit nom-
pe kuppohquenumunash, afuh nuttahut,
afuh nuttoonit, afuh nutuffeonganit.

Nat.

The large Catechism.

Nat. 35. *Tob wob Christianenin wut-
ussen, asquam matchesit, onk wob wutah-
queteauun matcheseonk?*

Namp. Askuhwhontaj nehenwonche wuttah, kah Manittóe, afuh muttaohke qutchhuwaongash, ishkont wuttohqun-óuh, neit wunnamptamóe peantaj, wutaninnumauónat Christ, nashpe wunnashhauanittomoh ut wuttinnomwaonganit, nishnoh ut wunnefenat.

Nat. 36. *Tob wob Christianenin wut-
ussen, mahche matchesit?*

Namp. Aiuškoiantamóe, neuantamóe hohpoe, kah wunnamptamóe woh wehquetum ukkitteamonteanumoe monaneteaonk God, ahquontamunat yeu matcheseonk, kah wame onkatoganash, newutche ukkenuppomwonukomwonganun Jesus Christ.

Nat. 37. *Teaguas wekontamwahurwa-
onk? ne anakaufurwehtunkqueog wunnau-
monabkonittue nashhuanit, wetomukqueog?*

Namp

The large Catechism.

Namp. Nœwekontamœunómun God newutche nuppahke wahteomun, pish miche me kœwadchanukqun ut wuffoh-fumœonganit.

Nat. 38. *Ne teag waj pahke wahteauog nummicheme wadchanitteanganun ut ke-fukqut?*

Namp. 1. Nashpe nuppanuppéyeue quinnuppekompauonganun, wutch num-matcheseonganónut, wunnamptauónat Christ, *Prov.* 28. 13. 1 *Job.* 1. 9. *Act.* 11. 18. 2. Nashpe pabahtanumwe ukquosh-ómuwáonk God, nanouwe wutahquontâufinneat, kah œfekitteahnonat wame wanamptauoncheg Christoh, *Rom.* 8. 1. *John* 3. 16. & 5. 24. *Gal.* 3. 14. 3. Nashpe wunnamuhkut kœwomonaonganun wame peantamœe wunneetupanatogig, 1 *John* 3. 14. & 4. 12. *Col.* 1. 4. Nashpe kukkodtantamœonganun onkatogig pasœonat, *Luke* 22. 32. *Gal.* 1. 16. peantamunat, kah wunnamptauónat Jesus Christ,

The large Catechism.

Christ, nahnâune kummukkiefumunónog, kah yeug agwappehtunkqueagig, *Gen.* 18.19. *John* 21.15,16,17. 5. Nashpe asekefukokish kutayeuhkontamunanónut metahhuwáe matanatam∞ongash, kah nashpe kuppahketeahae uffeonganunonash, *Rom.* 8.13. & 6.11. *Gal.* 5. 17, 24. *Col.* 3.1, 5. 6. Nashpe kuppomuhaónaonganun God, ut wame noswetamóe wunánakaufuonganehtu, *Ephes.* 2.10. *Coloff.* 1.10. *Titus* 3. 2, 8. 7. Nashpe Nashauanit ∞weechewau∞wômun kenashauonganunonoh, nenawun wunnaumonuh God, *Rom.* 8.16.

Nat. 39. *Teaguas chequnehtamóonk ne anakausurwetunkqueog wunnaumonakónit-tue nashauanit, wetomukqueog?*

Namp. Manunne kah hohp∞e attum-unumog wame qutchehuwae wuttam-ehpunnaongash, matta tahhentupantam∞oh wutuffeongan∞∞ash missinninnúog, kah teanuk ahquontomog, qut
m∞-

The large Catechism.

moocheke natwontamog wunnutcheq
kah wutuffeok God, kah ne waj che-
qunappeog; kah webe kodtantamog
kefukqut appinneat, na woh nuttitt^o ong-
kouehkomunan wame wuttamehpuna-
ongash, *Pfal.* 16. 11. *Rev.* 7. 17. & 21. 4.

C H A P. V.

*Papaume unninumóadtuongash kittea-
monteanittuok.*

Nat. 1. **U**Ttiyeush aninumóadtuongash
aninumunkqu ogish *Christ* kuf-
sampsbanukqunnanónat nishnoh ut, nishoke
pomantamog yeu ut muttaohket?

Namp. Negonne kah mohfog anin-
numóadtuok; ne wuttinnowaonk
God, ne pannuppe kukkuhkotomunk-
qunan uttoh woh án wuffikkitteahit kah
tapeneaufit God, nishnoh ut yeu mut-
taohkit, kah uttoh adt wame kuhkoo-
wae aninumóadtuongash kuhkootom-
ungqueog.

Nat.

The large Catechism.

Nat. 2. *Uttiyeush kubkooſwae aninumó-
adtuongash kobkootomungqueogish Chriſt, ut
wuttinnooſwaonganit?*

Namp. Neefe chippiyeue kuhkooſwáe,
aninumóadtuongash.

Nat. 3. *Uttiyeush negonne kubkooſwae
aninumóadtuongash, Chriſt kobkootamunk-
queogish ut wuttinnooſwaonganit?*

Namp. Papaume otanáe nananuwa-
onk; ne ánont wame miſſinninnuh, at-
tumunúmoók, *Rom.* 13. 1, 2, 3, 4, 5, 6, 7.

Nat. 4. *Chaugua otanáe nanánuaonk
kobkootomunkqueog Chriſt ut wuttinnooſwa-
onganit?*

Namp. Chriſt unnop ummiſſinnin-
númoh, pepénok piukquſſitcheſ, na-
pannatahſhinchagkuſſitcheſ, nequt pa-
fukootcheſ, nequt muttannonganog-
kuſſitcheſ.

Nat. 5. *Teague naumatuongash niſh wob
naſhpe nanawunabettit miſſinninnuh?*

Namp. Naſhpe wuttinnooſwaonk God,
ne-

The large Catechism.

newutche wame wuttinnaumatuongash,
kah wame wuffittum∞ongash woh wut-
uffeneash neaunak wuttinn∞waonk God,
kah matta neaunak wosketompae waan-
tamóonk, ne wutayeuhkonukqun God.

*Nat. 6. Tobwutcbotanâenânânuwaonk,
kah wuffittumóongash, woh nnag neaunak
wuttinn∞waonk God, kah matta neaunak
wosketompae waantamóonk?*

Namp. 1. Newutche ∞waantamóonk
God anue wunnegen, kah anue waan-
tam∞∞, onk wolketompae waantam-
óonk wolketompae waantamóonk ne we-
be aff∞tuonk. *2.* Newutche ne nunnash-
pe famp∞ónan, kah nutattumunómun
God wame mafugkenuk nukketaff∞-
tamómun.

*Nat. 7. Uttiyesh nahobtoeu chippiyeye
kuhk∞wae aninumóadtuongash aninum-
ungqueogish Christ ut wuttinn∞waonganit?*

Namp. Moeuwehkomongane kuhk∞-
waongash, nish ánoncheh wame wa-
namptamunutcheh attumunum∞k.

The large Catechism.

Nat. 8. Chaugna moeuwehkomonk ?

Namp. Wanamptogig weechiyeuut-hettit wunneetupanatamwe ∞∞waonk God, ne wunnashpe quoshodtinneau moeu peantamunat safabath-dayen, kah nagwutteae wowuffumunat God, neau-nak wame ummoeuwehkomongane kuh-∞waongash.

Nat. 9. Nukkodtootamun moeuwehkomongane wunnoowaonk ?

Namp. Wunn∞waog nashpe yeush, afuh netatup yeush kutt∞wongash. Woi Lord Jesus Christ neemuninnan ut kenugke kummiffinninumog, kah an-innumaiinnean wunn∞wáe kishpinnó-nat nuhhogkanonog en Godut.

Neane mahche nummagumun nuhhogkanonog, kah nunnechanúnnonog en Godut, ut otanáe nuttinniyuongan-ehetu, onk woh nagum kenanawunum-ukqun nashpe wuttinn∞waonk ; Neta-tup yeuyeu, ut moeuwehkomongane
nut-

The large Catechism.

nuttinniyeuonganehtu , nummagumun nuhhogkanonog, kah nunneechanunnog en Lord Jefus Christut, nashpe wun-Nafhauanittomoh, onk woh koonohteahukqun Godut, onk woh kooweetomukqun kah kenanawunukqun yeu ut muttaohket, nashpe wame wunaunchemokae moeuwehkomongane ukkuhkooawangash, kah yeu kefukok nukkihpino-mun nuhhogkanonog en Lordut nashpe moeuwehkomongane oonooaonk God, uffenat tohfohke pomantamog yeu ut muttaohket.

Kah wonk nukkihpiffuonittumun kah nuppahchafuonittimun, ut agwe oonpuhkuhkumun Christ, anaquabit God, kah anaquabhettit ummiffinninumoh, moeu pomushonat neaunak wame ummoeuwehkomongane wunaunchemokae kuhkooawangash Jefus Christ, wehkomonat aninnohfuenuog kah agwappehtauonot en Lordut, moenat fa-fab-bath-

The large Catechism.

bath-dayeu, Lectur-dayeu, mat meetfue kefukodoeu, kah mishadtuppoe kefuk-odaue, moeu peantamun, kah nootamun wuttinnooawaonk God, ogketamun Catechifaonk, attumunumunat kuhkinneafuongafh, kah aiufkontuonk ut moeuwehkomonganit kah pumminnumunat, neaunak wuttinnooawaonk God, kah wunaunchemookae wunniyeuongafh Jesus Christ. Woi kefukque Noeshun, woi Jesus Christ nuppohquohwuffuaenumun, woi wunneetupanatamwe Nafhauanitto nooneetupanatamwahuaenúmun, aninumaiinnean fampwutteahae yeush wame uffenat tohsohke pomantamog. *Amen.*

Nat. 10. Mahche ayimóbettit moeuwehkomonk, tob wonk usseog?

Namp. Pepenauáog aninnohfuénúh.

Nat. 11. Tobshe chippiffuog aninnohsfu-énuog, ut moeuwehkomonganit anumunk-queogeb Christ?

Namp. Yauwe chippiffuog; Pastorfog,
D Teacherfog,

The large Catechism.

Teacherfog, Elderfog, Deakonfog, *Acts* 6.3, 4, &c. 1 *Tim.* 3.8.

Nat. 12 *Tob usseog Teacherfog kah Pastorfog ut moeuwehkomanganit?*

Namp. Nifhwinafh.

Nat. 13. *Tob negonne usseog?*

Namp. Katechisæ, wehquetumòe, kah áufkómue kuhkótomwehteaog, neau-nak wuttinnóowaonk God, kah peantamwog, *Acts* 6.4. 1 *Tim.* 2.1, 2.

Nat. 14. *Aquompak wob wutuffeneau yeush kubkóowae usseongash?*

Namp. Safaboth-dayeu, Lecture dayeu, mat meetfue kefukodæu, kah tabut-tantamóe kefukodæu, kah afekefukok-ih natwontamóe kah alkuhwhetue nanafhwehtamwog.

Nat. 15. *Tob nabobtoeu usseog?*

Namp. Peantamóe, kah wunánatamwe magóog kuhkinneafuongash.

Nat. 16. *Tob nishwe usseog?*

Namp. Wunánittamwog moeuwehkomonk,

The large Catechism.

komonk, 2 *Cor.* 13.14. *Mat.* 10.12,13.

Nat. 17. *Teaguas kubkinneasuonk?*

Namp. Kuhkooae teanteaquafinifh, kah uffeongafh wolkeche naumog; nifh nashpe kohkootomongqueog nashauanittoe teaguafinifh: pannuppe menehketeauunat noonamptamooonganun, *Rom.* 4.11.

Nat. 18. *Tohsunafh kubkinneasuongafh anumungqueogifh Christ?*

Namp. Neefinash, kutchessumoonk, ne hettamun Baptifme, kah ummifhad-tuppooonk Christ, 1 *Cor.* 11.23.

Nat. 19. *Teaguas kutchessumoonk?*

Namp. Neane nippe kutchessittomuk, kah pahketeomuk muhhog wutch wame nifhkeneungquffuonafh, ne adt kutchessittomuk netatuppe oofqheonk Jesus Christ, & wunnashauanittoomoh, pahkheont nukketeahogkoununonuh, wutch wame kefohkoadtammooonafh kah wutch wame matchefseongafh, mahche

The large Catechism.

aiulkoiantamóe , wunnamptauogkut-
cheh Jefus Chrif.

Nat. 20. *Teaguas woskeche naumak ut
kutchefumóonganit?*

Namp. Nohtompeantog peantamóe
wunnanittamun nippe, neit ne wunnafh-
pe kutcheffummúon ut owefuongan-
it Wutóhima, Wunnaumoniin, kah
Nafhauanit, *Mat.* 28.19. *Acts* 10.48.

Nat. 21. *Uttiyeufh Nafhauanittóe teagu-
afnifh, nifh nafpe kubkótomungqueogifh?*

Namp. Monatafh, negonnu, yeu wun-
ánittamwe nippe nauwuttamun ósqhe-
onk Chrif, nuppówonukqueog: kah
nafhauanittóe wunneetupanatamwa-
huwaonk.

Nat. 22. *Tob wonk?*

Namp. Yeu nohtompeantogóe kut-
cheffumóonk nauwuttamun kutahquon-
tamunkówonganun God, kah kuppah-
keteanahikkówonganun.

Nat. 23. *Tob nauwuttamun yeu nukkut-
chef-*

The large Catechism.

chessumowonganun ut oowesuonganit God?

Namp. God mahche kenemunukqun ut ooneetupanatamwe wunnooawaonganit, *Gen.* 17.7, 10, 11, 13, 14.

Nat.24. Tob nauwuttamun nukkutcheffsumoonganun ut oowesuonganit wutoosshimau

Namp. God nooshun, kah koonaumonakonukqun, *Job.* 1.12. I *Job.* 3.1, 2.

Nat.25. Tob nauwuttamun nukkutcheffsumoonk ut oowesuonganit wunnaumoniin?

Namp. Christ nuppohquohwuffuaeninneumun kah mahche kuppohquohwhunukqun, I *Pet.* 1.18. *Rev.* 5.9.

Nat.26. Tob nauwuttamun nukkutcheffsamooonganun ut oowesuonganit nashhauanit?

Namp. Nashhauanit kooweetomukqun, kah koonetupanatamwahikqun.

Nat.27. Howaneg woh kodchessumutcheq?

Namp. Wame wanamptogig, mahche attumunnumohettit moeuwehkomongane wunnooawaonk, kah wunneechanoh, *Acts* 7.8. *3* 2.39. I *Cor.* 7.14.

The large Catechism.

Nat. 28. *Tob wutch peiffesog kutcheffumwebettit, afquam wabteaubetteg tob afebettit?*

Namp. 1. Newutche God wutattumunuh en ∞∞waonganit. 2. Wutch ∞wekontam∞ongan∞ wutchetuonganog *Isai. 61. 9. & 65. 23.* 3. Onk woh ummenuhke kuhk∞otomaúuh wahheaonk God peantam∞onk, & nofwetamunat wame wuttinn∞waongafh Godoh ∞sh∞oh. 4. Onk woh nuppeiffesumunónog kishpiffuog peantamaunat God tofahkepomantamwehettit, *Deut. 31. 12, 13.*

Nat. 29. *Nukkutcheffumoonk uttob kukkishpiukqunan uffenat?*

Namp. Aiuskoiantamóe pogketamunat wame nunnishkeneunkquffuongafh (newaj mahche kutcheffumweog) menuhke wunnamptaunat Jefus Christ, & nofwetamunat wame wuttinn∞waongafh God, newutche yeuoh nummanitt∞mun, & nenawun ummiffinninneumoh, *Jer. 31. 33.*

Nat.

The large Catechism.

Nat. 30. *Teaguas ummishadtuppooonk Jefus Christ?*

Namp. Neane petukqunneg, kah wine affamut, wunashpegen kah menekhe-aunk muhhog, netatupe, nehtaue wuh-hog Christ, & fokshae oosqheonk Christ, nuppooonont, affadtamunk, kah menuhketeaunk noonamptauaonganun Christ, mahche wunamptamugish nashpe quoshomwae wuttinnooawaonk God ne ánumonteaog.

Nat. 31. *Teaguas woskeche naumuk ut ummishadtuppooonganit Christ?*

Namp. Petukqunneg kah wine, nish nohtompeantog peantamóe wunánit-togish; neit sohquenum petukqunneg, kah fokanum wine: neit ummagunash wame missinninnúut neit nag wutattum-unumuneau, kah ummechineau kah wutattamwog.

Nat. 32. *Tob nauwuttamunsohquenumwe petukqunneg, kah fokanumwe wine?*

The large Catechism.

Namp. Kenupp^{oo}wonuk^{oo}wonganun
Jefus Christ.

Nat. 33. *Tob nauwuttamun, nohtompe-
antog ummag^{oo}onk yeu petukqunneg kah yeu
wine, ut wame missinninnúnt?*

Namp. Nanouwe kah womoaufue
k^{oo}wehkomuk^{oo}wonganun God, wun-
namprauónat Jefus Christ, nashpe wun-
aunchem^{oo}kae kuhk^{oo}tomwehteáonk,
Isa. 55.1. John 7.37. Mat. 11.28.

Nat. 34. *Tob nauwuttamun nutattumun-
umóonk, nummeechuonk, kah nootattam^{oo}onk?*

Namp. Hohp^{oo}e nutattumunumóonk
^{oo}naunchem^{oo}kaonk Christ, kah nun-
nofwetamóe wunnamptauóonk Jefus
Christ.

Nat. 35. *Tobwutch yeush nashpe kuk-
kinneafuonqash kubk^{oo}tomungqueog Christ?*

Namp. Pahke menehketeauunat ^{oo}-
namptam^{oo} onganun, newutche ^{oo}-
chumwiyeuash nuttahhunonash, & num-
wohteau pann^{oo}wohtamóonk, & chana-
natamóonk. Nat.

The large Catechism.

Nat. 36. *Yeu ummishadtuppooonk Christ uttoh kukkushpinukqunan ussenat?*

Namp. Menuhke, kah matta chanan-tamóe annoófineat micheme sohfumô-onk ut kefukqut, menuhke womonittin-neat, kah nagwutteae mehquontamunat kenuppooonukooonganun, nifohke-pomantamog.

Nat. 37. *Tob kittin tooche attumunum-unnanonash yeush kukkinneafsuongash?*

Namp. Nagum Christ, kah wame uk-kodnetuhtaeneumoh papafukqut nont kutcheffumóng, kah nag kutcheffumáog onkatogeh, papafukqut nont, qut woh kenawun moochekut kutattumunum-unun ummishadtupóonk Christ.

Nat. 38. *Tobhen aninnohsue usseog nanawwae Eldersog?*

Namp. Kuhkooae nanawunumwog wame peantamwakomukque usseongash, afkuhwhekontamwog wame wuttinni-yeuonganooash missinninnuh, uttoh

The large Catechism.

wuttin afekefukokifh wehwetuóme pe-
antamunnean, Katechizáe ukkuhkoo-
tomuhkoneau, kah ogketamunnean wut-
tinnooawaonk God : nanawunumuneau
wame wetuómut ; wunánakaufineat,
kah ahqueteauunat wame matchefeing-
afh. Kah matchefehettit howaneg,
áufkomóog, matta webekemu, qut wonk
peantamwakomukqut.

Nat. 39. *Tobshpe chippiyeuash aufshkon-
tuongash kukkubkootomunkqun Christ?*

Namp. Nifhwinafh, negonne, kemu
matchefit howan, kemu afshkom, qut
anaquabhettit onkatogig matchefit nag
anaquabhettit ut aufshkom.

Nat. 40. *Matta nootunkooan kemu aufsh-
omadt, tob nih?*

Namp. Neit neemun pafuk onkatuk,
afuh nefuog kah moeu aufskomook.

Nat. 41. *Ashashpe nootauunk, tob nih?*

Namp. Neit kuttinnonneau wame
moeuwehkomonk (nashpe Elderfog).

Nat.

The large Catechism.

Nat. 42. *Afshaphe nootauonk moeuwehkomunkub tob nnih?*

Namp. Neit pogken∞, kah ogque-neunkquffitch penuwohteaut kah mathefaeuúut, onk woh aiuskoiantamwog.

Nat. 43. *Mahche aiuskoiantamohettit tob nnih?*

Namp. Neit ahquontamau∞k menuhketeau∞k womonittuonk kah weekontamwaheuk ut Christ Jesus ut, 2 *Cor.* 2.5, 6, 7, 8.

Nat. 44. *Tob usseog Deakonfog?*

Namp. Menehke pumminnumwog pabuhtanumwe wadchanumwog pumminnum∞ongash, kah ∞womoaufue aninnumauoneau mahchinanutcheh, kah madchekinitcheh, kah onkatogish wunnefuongash, kah wut-tableumash moeuwehkomonk.

The large Catechism.

C H A P. V I.

Papaume nuk-Christiane nuppooonk.

Yeush mahche yimukish, papaume nuk-Christiane pomantamóonk: yeuyeu papaume nukchristiane nuppooonk.

Nat. 1. **T***Eaguas nuppooonk?*

Namp. Chachaubfhahetit muhhog kah keteahogkou ne wut-onkquatunk nummatchefeonganunonash, kah na neefwe wunneetooog kah matcheetooog nuppooog.

Nat. 2. *Tobwutch nuppoobettit wunnetooog?*

Namp. 1. Newaje yeu muttaok matta tapenumooog sepe ootaihéinneat, ne waje God ontashont en ánué wunne muttaohkit. 2. Newutche wame onefegash nish Christ anannoonche mahche pakodjteauunash; newajeh kouée sepsinhettit, muhhog ut weenohkit kah keteahogkou wekontamóe aû kefukqut. 3. Newutche Christ kodtantam ooewetomuk-

The large Catechism.

tomukqnat ut kefukqut micheme wuf-
fohsu ∞ wononat.

*Nat. 3. Tob wutch matta howan wahte-
o ∞ ok uttob pish adt nooche nupuk?*

Namp. Onk woh nagwutteae natwon-
ram \acute{o} e nukquagwo ∞ hwemun en nuppun-
at, *Mark 13.35. Luke 12.36, 40.*

*Nat. 4. Tobwutch nagwutteae abchue
quagwo ∞ hweog en nuppunat?*

Namp. Newutche ne kenashpe wunne
pomantamunan, kah k ∞ one nuppunan.

*Nat. 5. Uttob wuttin Christian quag-
quashwin en nuppunat?*

Namp. 1. Wunnamptauont Christoh,
kah wunohkonont Godoh. 2. Pabah-
tanumukquffit ut ∞ nanakaufuonganit,
kah wunohteom ∞ uk wuttah.

*Nat. 6. Wunnamptamwaenin nupuk tob
nnihyeu uttob wutt \acute{o} nin ukketeabogkounob?*

Namp. Angelfog an \acute{u} munkqueagig
yeut ut muttaohkit, kukkechekompau-
wehtunkqunonog nap ∞ agish : kah nag

The large Catechism.

kutuffſowunukqunonog keſukqut.

Nat. 7. Uttob wuttin Angelfog wahteauuneaukeſukquemay, kah uttob woh áont?

Namp. Afekeſukokiſh noonookéog kah uſhpeog, kah uppanuppe wahteauuneau; kah Chriſt wutannoonuh en toh aſowunukqueog.

Nat. 8. Tobwutch matchetſoog nuppebettit?

Namp. 1. Newutche numwohtóog matcheſeongah, kah matta God wutinánumuh ſepepomantamook, matta wonk woſkehuwóut, aſuh matcheſenat yeu ut muttaohket. *2.* Mahche numwohtóog matcheſeongah, muhhog au kupiſhagkinittuonganit, kah keteahogkou awakomponat chepiohkomukqut.

Nat. 9. Uttob obteau chepiohkomuk?

Namp. Woh toh ut agwu, qut God matta ſowahteauwahuwan uttoh ohtag, qut kuttugqun péhnont na peonteok.

Nat. 10. Uttob wuttin matchetóog wahtcauuneau may ne na anſbik?

Namp.

The large Catechism.

Namp. Mattannittooog neg quajheoncheg matchefenat, yeu ut muttaohket, ukkechekompauwehtauóuh ut nuppunat, kah wutuffoonouh chepiohkomuk.

Nat. 11. *Tob uttooche pish wanamptogig ukketeabogkonooob, mat wuhbogkieob ut kesukqut, kah matchetugig ukketeabogkounooob mat wuhbogkieob ut chepiohkomukqut?*

Namp. Nô pajeh wohkukquoshik yeu muttaok.

Nat. 12. *Wohkukquoshik muttaok, tob pish nnib?*

Namp. Wuffittumoáe kesukod.

Nat. 13. *Wuffittumoáe kesukok, tob pish nnib?*

Namp. Nabo yauunash : 1. Jesus Christ nookeu nashpe mattaanukeh wut-Angelfumoh, kah wame onetupana-tamoomoh, mattaanutcheh. 2. Ummonopuhpeg God pish mifhontoomoo, nashpe Archangel ummifhontoo-waonk, mishe mifhontoo-waonk. 3. Wame wamp-

The large Catechism.

namptogig ut Christut, nag pish negonne omohkeog, kah muhhog pahkesu qut-tianumukquffu, menuhkesu, kah Nash-auanit∞∞. 4. Neit pish matchet∞og omohkaog, muhhog pish akodchu, kah quequenauânum∞. 5. Yeug wame ne adt pomantogig pish ôf∞weog, nah wuttinnauonaóont, 1 *Cor.* 15. 51, 52. 6. Wame wanamptogig pish moáe wáapeog nogushkauonat Christ ut mama-chekefukqut, kah pish ponau wuttinnohkounit mishe mukkinneonk. 7. Angelfog pish uppumontonchimouh matchet∞oh en anaquohtag ∞fittumoe ap-puonk Jesus Christ ut ummenadche-anit, mishe mukkinneonk. 8. Wame bookash pish woshwem∞ash: negonne ne book uttoh adt wame ∞neseonga-n∞∞ash wanamptogig wuffukwhofu-ash; kah nish pish ogketamunash. *Rev.* 20.12. *Mat.* 25.35,36. 9. Neit Christ wahteauwahuau yeu wunnanitteae wuf-fittumoonk

The large Catechism.

fittumoonk, peyunk kenaau wunnanum-
ukqueogish noosh, ahtoock ketaffootamó-
onk ne quagquoshwehtonteogkup weske
kutchiflik muttaok, *Mat. 25. 34.* 10. Neit
nag wame pish weetappemaog Christ-
oh ut mishe wuffittumoonganit.
11. Neit bookash nish adt wame ummat-
chefeonganoonash matcheetooog wuf-
fukwhofik, pish woshwunnumunneash,
kah ogketamunash. 12. Neit Christ
pish wahtauwahuau ne unkqunneunk-
quodte wuffittumoonk : ámaehtaiek
móompagunumonteagish, miche-
me nootaut, quagquoshwehtauutup mattan-
nittuog kah wut-Angelfumoh. 13. An-
gelfog pish wuttinohkonauh chepioh-
komukqut kah pish moncheog en ma-
chemohtag awakompanaonk. 14. Neit
Christ pish qushku en kefukqut, kah pish
ummonchanuh wame pepenauonchek
Angelfoh, kah oonetupanatamwaé-
neumoh ne miche-
me wuffohfumoonganit.

Nat.

The large Catechism.

Nat. 14. *Teaguas ne sohsumóonk?*

Namp. 1 *Cor.* 2. 9. Neanfikwhofik, matta muskefuk wunnaumóon, asuh matta petutteamunó wuttahhut wosketomp, nish God quoshauwehtoncheh neh womonukutcheh.

1 *Theff.* 4. 17. Neit pish nummicheme weetomomun Lord.

John 17. 24. Nósh nag anummianeg, nukkodtantam nóweetomukquneau, uttoh apeh, onk woh naumwog nuffohsumóonk, ne anummian.

1 *John* 3. 2. Womonogig yeuyeu nenawun wunnaumonuh God, kah asquam nogquodtinno, toh pish ániyog, qut nówahteomun, noh negquffit, pish neaneunkquffinnea, newutche pish nunnauóon neanuffit. Amen.

Rev. 22. 7. Kuffeh teanuk nuppeam.

Ver. 12. Kuffeh teanuk nuppeam, kah nutonkquatunk nunnashpem, nuttinnumaónat nish noh wosketomp, ne pish

A short Catechism.

pish aunag wutanakaufuonk.

Ver. 20. Noh noowadt yeush noonau
wunnamuhkut teanuk nuppeam. Amen.

Nenaj. Peyaush Lord Jesus. Amen.
Amen.

Peamefik Katechizaonk.

Nat. **H** *O* *w* *a* *n* *k* *u* *k* *k* *e* *z* *b* *u* *k* *?*

Namp. JEHOVAH.

Nat. *H* *o* *w* *a* *n* *k* *u* *m* *m* *a* *n* *o* *u* *b* *u* *k* *q* *u* *n* *?*

Namp. Jesus Christ.

Nat. *H* *o* *w* *a* *n* *k* *o* *o* *n* *e* *e* *t* *u* *p* *a* *n* *a* *t* *a* *m* *w* *e* *b* *u* *k* *q* *u* *n* *?*

Namp. Wunneetupanatamwe Nafh-
auanit.

Nat. *T* *o* *b* *s* *u* *o* *g* *M* *a* *n* *i* *t* *t* *o* *o* *g* *?*

Namp. Pafuk nont God, qut nisheuo
Wutoshimau, Wunnaumoniin, Nafhau-
anit, kah nishuog yeug nont pafuk.

Nat. *T* *o* *b* *w* *u* *t* *c* *h* *k* *u* *k* *k* *e* *s* *h* *u* *k* *q* *u* *n* *G* *o* *d* *?*

Namp. Onk woh noowaheomun God,
onk

A Short Catechism.

onk woh nofweetamunash wuttinnoo-
waongash.

Nat. *Tobfunash wuttinnaumatuongash*
God?

Namp. Piukqutash.

Nat. *Woh kutuffenash yeush wuttinnoo-
waongash Jehovah?*

Namp. Matchaog, qut afekefukokish
nuppoquenumunash kah nummatcheuf-
femun.

Nat. *Chaugua matcheseonk?*

Namp. Nish noh pohquenumoonk
wuttinnoo-waongash God, asuh nuttahut,
asuh nuttoonut, asuh nutuffeonganit.

Nat. *Chaugua wutunkquatunk num-
matcheseonk?*

Namp. Wame onkquommommoo-
wonganash yeu muttaohket kah nup-
pooonk: neit micheme awakompana-
onk chepiohkomukqut, newutche kum-
mufquanumukqun God.

Nat. *Howan kuppohquobwhunukqun*
wutche

A short Catechism.

wutche wame yeush nuppowongash?

Namp. Jesus Christ kenuppowonukqun kah kuttumhouaunshhukqun ahquontamoadtin wame nummatchefeonganash.

Nat. *Aquompak neemunnumun ahquontamoonk?*

Namp. Aiuskoiantamog nummatchefeongash kah wunnamptauogkut Jesus Christ.

Nat. *Tob wonk kittinumungqun Jesus Christ mahche wunamptauogkut?*

Namp. Pahketeahahuwaonk peantamowonk kah nofwetamunat wame wuttinnowaongash Jehovah.

Nat. *Chaugua peantamowonk kukkubkootomungqun Jesus Christ?*

Namp. Noshun kefukqut wunneetupanatamunach kowefuonk peyaumoutch kukketaffootamoonk, kuttentanamoonk ne nach muttaohket neyane kefukqut nummeetfuonk afekefukokish
affamai-

A short Catechism.

affamaiinnean yeuyeu kefukok, kah ah-
quoantamaiinnean nummatchefseongan-
ath neyane nutahquoantamaounonog
matchenehukqueagig, ahque fagkom-
pagunaiinnean en qutchhuaonganit,
webe pohquodfinan wutch matchitut.
Newutche Ketaffotamóok kutahtauun,
kah menuhkefuonk, kah sohfumóonk
micheme kah micheme. Amen.

Nat. *Wosketomp nupukish tob nnib?*

Namp. Wanamptogig kah fampwe-
uffecheg, auog kefukqut kah micheme
weekontamwog, qut machetukig auog
chepiohkomukqut kah micheme awa-
kompanaog kenugke matanittooog kah
matchetowog mislinninnuog.

F I N I S.

*The Numeral Letters and Figures,
which serve for the readyfinding
of any Chapter, Psalm and Verse
in the Bible, or elsewhere.*

i	1	one
ii	2	two
iii	3	three
iv	4	four
v	5	five
vi	6	six
vii	7	seven
viii	8	eight
ix	9	nine
x	10	ten
xi	11	eleven
xii	12	twelve
xiii	13	thirteen

Numerall Lettors

xiv	14	fourteen
xv	15	fifteen
xvi	16	fixteen
xvii	17	feventeen
xviii	18	eighteen
xix	19	nineteen
xx	20	twenty
xxi	21	twenty one
xxii	22	twenty two
xxiii	23	twenty three
xxiv	24	twenty four
xxv	25	twenty five
xxvi	26	twenty fix
xxvii	27	twenty feven
xxviii	28	twenty eight
xxix	29	twenty nine
xxx	30	thirty
xxxi	31	thirty one

and Figures.

<i>xxxii</i>	32	thirty two
<i>xxxiii</i>	33	thirty three
<i>xxxiv</i>	34	thirty four
<i>xxxv</i>	35	thirty five
<i>xxxvi</i>	36	thirty six
<i>xxxvii</i>	37	thirty seven
<i>xxxviii</i>	38	thirty eight
<i>xxxix</i>	39	thirty nine
<i>xl</i>	40	fourty
<i>xli</i>	41	fourty one
<i>xl ii</i>	42	fourty two
<i>xl iii</i>	43	fourty three
<i>xl iv</i>	44	fourty four
<i>xl v</i>	45	fourty five
<i>xl vi</i>	46	fourty six
<i>xl vii</i>	47	fourty seven
<i>xl viii</i>	48	fourty eight
<i>xl ix</i>	49	fourty nine

Numerall Letters

L	50	fifty
li	51	fifty one
lii	52	fifty two
liii	53	fifty three
liv	54	fifty four
lv	55	fifty five
lvi	56	fifty six
lvii	57	fifty seven
lviii	58	fifty eight
lix	59	fifty nine
lx	60	fixty
lxi	61	fixty one
lxii	62	fixty two
lxiii	63	fixty three
lxiv	64	fixty four
lxv	65	fixty five
lxvi	66	fixty six
lxvii	67	fixty seven

and Figures.

lxviii	68	fixty eight
lxix	69	fixty nine
lxx	70	feventy
lxxi	71	feventy one
lxxii	72	feventy two
lxxiii	73	feventy three
lxxiv	74	feventy four
lxxv	75	feventy five
lxxvi	76	feventy fix
lxxvii	77	feventy feven
lxxviii	78	feventy eight
lxxix	79	feventy nine
lxxx	80	eighty
lxxxı	81	eighty one
lxxxii	82	eighty two
lxxxiii	83	eighty three
lxxxiv	84	eighty four
lxxxv	85	eighty five

lxxxvi

lxxxvi	86	eighty six
lxxxvii	87	eighty seven
lxxxviii	88	eighty eight
lxxxix	89	eighty nine
xc	90	ninety
xci	91	ninety one
xcii	92	ninety two
xciii	93	ninety three
xciv	94	ninety four
xcv	95	ninety five
xcvi	96	ninety six
xcvii	97	ninety seven
xcviii	98	ninety eight
xcix	99	ninety nine
C	100	an hundred
cx	110	hundred and ten
cxx	120	hundred & twenty
cxxx	130	hundred and thirty
cxl	140	hundred & forty
cl	150	hundred and fifty.

*The Names and Order of the Books
of the Old and New Testament.*

G ENESIS	ESTHER
EXODUS	JOB
LEVITICUS	PSALMS
NUMBERS	PROVERBS
DEUTERONOMY	ECCLESIASTES
JOSHUA	SOLOMONS SONG
JUDGES	ISAIAH
RUTH	JEREMIAH
I. SAMUEL	LAMENTATIONS
II. SAMUEL	EZEKIEL
I. KINGS	DANIEL
II. KINGS	HOSEA
I. CHRONICLES	JOEL
II. CHRONICLES	AMOS
ESTRA	OBADIAH
NEHEMIAH	JONAH
	MICAH

Micah	Haggai
Nahum	Zechariah
Habakkuk	Malachi
Zephaniah	

M atthew	I. Timothy
Mark	II. Timothy
Luke	Titus
John	Philemon
The Acts	Hebrews
Romans	James
I. Corinthians	I. Peter
II. Corinthians	II. Peter
Galatians	I. John
Ephesians	II. John
Philippians	III. John
Colossians	Jude
I. Theffalonians	Revelation
II. Theffalonians	

F I N I S .







