

Elliot.

Ottawaw.

Un-nan—O-ge-gah-no-naun—said to  
 Mit-tam-mo-sis-soh—E-kwa-wun—the woman,  
 Mat-ta—Kaw-ween—not  
 Woh-nup-poo-e ke-nup-poo—O-jit-tah-ke-kah-ne-boas\*—shall  
 you die.

And the serpent said unto the woman, thou shalt not surely  
 die.—*Eng. ver. Gen. iii. 4.*

[Elliot, Cotton Mather, and other early protestant divines, thought it not best to attempt translating any of the names of the divinity into the Indian, for the obvious reason, that their language affords no word which would not awake associations in the minds of the natives; very inconsistent with the character of the true and holy God. They thought it better to retain the English appellations, and attempt gradually to elevate the conceptions of the Indians to our standard, than incur the risk of perpetuating their ideas of the characters attributed to their deities, by introducing their original names into the new version of the Scriptures.]

sent day. The termination in *wug* is found among the Crees, and, as in that translation, it is used in speaking of animate objects. *We-at-ehim-me-nash*, (corn,) in the plural number, is the same in both, and the same forms of expression: as, *No-wad-cha-num-un-neek*, (*I keep my house*,) *No-wad-cha-num-un-ash-noo-we-at chim-me-nash*, (*I keep my corn*.) Gram. p. 10, precisely analagous to *n'ko-n'din-dun new-ke-wam*, (*I keep my house*,) *n'ko-no-wa-ne-maug ne-man-dah-min-e-wug*, (*I keep my corn of the harvest day*.)

\* Ojibbeway—*Me-tus-uh go-na-beek a-naut a-new-e-kwa-wun, kaw-ween-go sh ke-kah-ne-boas*.—C. J.