

The tenses are formed as follows: *Kenonwes*, I love; *Kenonweske*, I was loving; *Enkenonwene*, I will love; *Akenonwena*, I may love; *Kanonwehon*, loved; *Waknonwehon*, I have loved, &c.

A noun is conjugated like a verb, as may be seen by comparing them.

I love,	<i>kenonwes</i> .	my head,	<i>kenontsine</i> .
Thou lovest,	<i>senonwes</i> .	thy head,	<i>senontsine</i> .
He loves,	<i>ranonwes</i> .	his head,	<i>ranontsine</i> .
She loves,	<i>kanonwes</i> .	her head,	<i>kanontsine</i> .
They love, (indeterminate)	<i>ienonwes</i> .	their head,	<i>ienontsine</i> .*

How different this noble, full and ancient language from our English; its grammatical structure rich beyond expression, has a form for every relation, while our verb, capable of only five or six inflections, limps with its crutches of auxiliaries! The infidels of the last century represented these languages as jargons without order or system, but they are complete as a crystal. "Languages," says Cardinal Wiseman, in his noble and learned lectures on Science and Revealed Religion, "languages grow not up from a seed or a sprout; they are by some mysterious process of nature, cast in a living mould whence they come out in all their fair proportions;"† or rather may we not say, they are the work of the Creator, most beautiful, where man has made fewest attempts to improve them.

Such was the language to the study of which Mr. Marcoux devoted a lifetime, and well might it excite his enthusiastic admiration. The first fruit of his labors was a large folio vocabulary, still in manuscript: then a methodical grammar and dictionary, French Iroquois and Iroquois French, which, revised and improved, received their final form a few years back. In extent, arrangement and accuracy, they are unequalled by any work on an Indian language hitherto compiled. Anxious to instruct his people well, he soon composed a catechism, which after being examined by four competent missionaries, skilled in the tongue, was solemnly approved by Mgr. Ignatius Bourget, the holy Bishop of Montreal, on the 12th of September, 1843, not only for his own mission, but for all. "It is our will," says the approbation, "that this Catechism be the only one of which the use shall be permitted in the Missions of Sault St. Louis, the Lake of the Two Mountains, and of St. John Francis Regis."‡

With the return of sobriety and morality comparative prosperity dawned on Caughnawaga; for we do not delude any by leading them to suppose that the Indian ever acquires the scrupulous habits of neatness which are found among ourselves. At the best there is an air of unkindness which repels the visitor. They are not, however, less interesting to an American Catholic, we trust, on that account; nor can they ever fail to be an object of interest except to those who even now avow ignorance of their history. They are like the Acadian descendants of pilgrims for conscience sake; for the faith their fathers quitted kindred and home by the banks of the Mohawk, to seek on the banks of the St. Lawrence liberty to worship God, a liberty denied them by the profligate pagans of their tribe, and their white allies in the English colony. Among those who thus retired was Catharine Tehgahkwija, the "Genevieve of New France," still revered as "la

\* Letter of Mr. Marcoux, March 6, 1853.

† Twelve Lectures on the Connexion between Science and Revealed Religion. Vol. I, page 73.

‡ *Ionteriwaiensakwa ne kariwiioston teioasontha kanagakeha*. Montreal, *Perrault*, 1844, page 2.