

parties were embittered by the controversy, and by no means disposed to listen to words of peace. His zeal and abilities, however, soon triumphed in part, and having perfected himself in the language by nine months study under the Rev. Mr. Roup and subsequent practice, he labored for six years as a faithful missionary. Then, however, he was accused of being friendly to the Americans, and even received the name of Ratsihenstasi Wastonronon, that is, Bostonian or American priest. The Colonial Government believed his accusers, and Sir John Johnson called upon the Bishop of Quebec to withdraw him. The charges against the missionary were groundless, but he yielded to the storm, and was immediately placed by the Bishop at Sault St. Louis, whose pastor was just dead. Here he was installed in March, 1819, to the joy of the Indians, who were delighted alike with his skill in their language and the zeal he showed for adorning the house of God. Many and frequent indeed were the charges brought against him by these fickle sons of the forest: atrocious at times their calumnies against him, but he was ever the same, kind, patient, never betraying the least resentment, or desire of triumphing over his ungrateful children.

The life of Mr. Marcoux was ever uniform, entirely devoted to the spiritual good of his flock, and neglecting nothing to ameliorate their condition. Many evils saddened him: intoxication and licentiousness ravaged the tribe, and his earliest efforts were directed to a reformation of morals. Having at last restored the ancient simplicity and purity, he firmly maintained the discipline introduced by the first missionaries, of which age and experience had proved the wisdom. In this he did not succeed without much opposition and frequent contradiction, but adapting himself perfectly to the Indian disposition, he gained an ascendancy which made him irresistible.

Justly deeming their instruction the greatest means of preserving them in virtue, he devoted himself assiduously to the study of the language, and with such success that Chateaubriand in his travels devotes a most interesting chapter to his grammatical labors.

That the reader may form some idea of these, we shall give a few details on the Caughnawaga dialect of the Mohawk. It is a guttural language, destitute of labials, with every syllable aspirated, and uttered with no motion of the lips, and none scarcely perceptible in the muscles of the face, giving the speaker a most curious appearance to an observer. The sounds of the language are few, consisting in all of eleven. Its grammar is most simple and yet most complex: simple, for as in all the dialects of the Huron-Iroquois, every word is conjugated like the verb: complex, for the verb thus absorbing all, assumes an endless variety. Then too, there is nothing abstract, no infinitive mood, no abstract noun, no auxiliary, no participle, no passive verb; the words vary at the beginning to represent the subject, at the close to represent the object direct or indirect, and even remote relations. With three numbers, two genders, an absolute, reflective, reciprocal and relative forms, the verb assumes a fearful form to the student, and even Mr. Marcoux's methodical paradigm cannot overcome his fear.

A glance at a verb may elucidate this. Take *Iskwens*, I hate; in the reflective form it becomes *Katatswens*, I hate myself; in the reciprocal, *Tekatatswens*, I hate myself mutually with some one; in the relative form, *Konswens*, I hate thee. Each of these then, in turn, has its variations for each person, number and gender, in every mood and tense.* All verbs are divided into two paradigms, distinguished by characteristic letters, and each paradigm has five regular conjugations.

* Chateaubriand—*Voyage en Amerique*. (Ed. Didot 1845) p. 403.