

system of his own — to which we are too often left without a sufficient key. Some have been satisfied with giving a very free translation or paraphrase. Others have aimed at literal exactness. Hence, the difference between two versions does not necessarily indicate a corresponding difference between the dialects in which they are made. Two versions in the *same* dialect even, by different translators, may have scarcely a word or a grammatical form in common, and yet both may be equally good, or bad. Illustrations of this may be found in the notes, by comparing the re-translations of any one petition in several versions. As regards some particular words — those for which the Indian languages furnish no satisfactory equivalents — a few examples will show how much of the difference of versions belongs to the translators and not to the dialects :

There is no verb 'to be' in Algonkin languages, and no relative pronoun. 'Qui es' or 'who art' cannot be exactly translated into any of these languages. Eliot, following the Greek, *omits* the verb in the invocation, and puts "Our father in heaven" (vers. 10). Others are divided in their preference for one or the other of two verbs (both of which are, I believe, to be found in every Algonkin dialect) meaning, respectively, 'to sit' — hence, 'to remain,' — and 'to be in (this or that) place' — hence, 'to dwell.' To the former belong Micm. *ebin* (v. 1), Del: *l'appin*, *epian* (vv. 16, 17), Cree *epian* (v. 19), Alg., Chip. and Ott. *epian*, *ebian* (vv. 23, 24, 28), Potaw. *ebiyin* (v. 31) &c. ; to the latter, Abnaki *ehine*, *aiian*, *ayan*, *eion* (vv. 6, 7, 8, 9), Moh. *oieon* (v. 13), Cree *eyayan* (vv. 18, 20b), Chip. *ayahyan*, *eaiun* (vv. 26, 27), &c.

"In heaven" is variously rendered — 'in the sky,' 'in the place of light,' 'on high,' 'beyond the clouds,' etc. — by words any one of which (divested of its locative inflection) would have been as readily understood, in its natural sense, by Algonkins of other dialects as by those for whom Christian teachers gave it a secondary and special meaning.

*Bread* was not the staff of life to an Indian, and his little corn-cake, baked in hot ashes, was perhaps about the last thing he would remember to pray for. So, on "daily bread,"