

THE
Indian Primer;

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

BY **JOHN ELIOT,**

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.**

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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.

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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

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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

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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-

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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 pronunclation. 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.

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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

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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-

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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

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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

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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

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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

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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 retractation 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

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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 Wutttestamentum 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

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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 "royai 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 ascowesit, John Eliot. Cambridge: Printcoop nashpe Samuel Green kah Marmaduke Johnson, 1663." Literally translated, "The-whole

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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

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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-

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verted," "Wehkomaonganoo asquam Peantogig kah asquam innuppegig," &c. Of this a second edition was issued in 1688. In 1655 he published at Cambridge (U.S.),¹ 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

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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-

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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 in to Indian of Shepard's "Sincere Convert,"

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"Sampwutteahae Quinnuppekompauaenin, Wahuwomook oggussemesuog Sampwutteahae Wunnamptamwaennog, Mache wussukhumun ut English - Mane Unnon - toowaonk nashpe Ne muttae-wunnegenue Wuttinneumoh Christ noh assoowesit Thomas Shephard Quinnuppenumun en Indiane Unnontoowaonganit nashpe Ne Outtianataimwe wuttineumoh Christ Noh assoowesit John Eliot. Kah nawhutche ut aiyeuonqash oggusemese onchcteauun Nashpe Grindal Rawson." The translation of which is:-"The-Sincere Convert [literally 'man who stands turned-about'] Making-known they-are-few sincerely who-believe. 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

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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

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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

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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.

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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."

*A Christian
Covenanting Confession*

FOR

THE INDIANS OF NEW ENGLAND.

Circa 1690

*From the Original in the Library of the
University of Edinburgh.*

EDINBURGH:
ANDREW ELLIOT, PRINCES STREET.

*[From the Introduction to "THE INDIAN PRIMER"
by John Eliot, 1669. Reprinted by J. Small,
M.A., 1880.]*

THE INDIAN COVENANTING CONFESSION.

IN addition to the works of the well - known John Eliot - the 'Apostle of the Indians of North America,'-enumerated in the usual accounts 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 :-

Introduction.

v

"Indian Confession of Faith in New England, given be 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

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—a work recently reprinted from the original in the Edinburgh University Library -- 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.

"f" is to be read as "s" most often – TAH (2021)

THE INDIAN COVENANTING
CONFESSION.

Christiane OOnoowae Sampoowaonk.

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

1. Pafuk nont GOD. *Deut. 6.4 Jer.*

10.10 Qut nifhuo Wutoofhiomu,
Wunnanmoniin, kah wunneetupana-
tamwe Nafuauanit, *Matt. 28.19. 1
John 5.7.*

2. Wefke 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 matchefu kah awa-
kompanau. *Gen. 3.*

viii *The Indian Covenanting Confession.*

5. Adam nummuffoowunukumun um-matchefeonk, kah wutonkapunaonk. *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.

Yeufu nafhpe nuttumhouamun micheme awakomppanaonk chopioh-komukqut. *Rom. 6.23.*

9. Noonamptam wame woh nutonoh-kinumun wuffittumwae kefukkodut. *I Cor. 15.*

I. JEFUS Chrift wannaumonuh GOD.

Pfal. 2. 6, 7. Qut wufket-ompoou, newaj, manit kah woskeetomp pafukrooo. *Heb. 2. 16, 17.*

The Indian Covenanting Confession. ix

2. Wutanofuonqafh Jefos Chrifr nifhwinafh Sephaufuweenuo. *Heb.* 7. 1,2,3. Quofhodtamwaenuo. *Acts* 3. 27. Keitaffootamoo. *Isai.* 33. 22.

3. Jefus Chrifr ' pahke kenofwee-tamwanfhikqun, kah kuttoadtehteun-fhikqun nuppoonk nupcowonaakqueog. kah yeufh waj kuttumhouaunfhi qun wame nummatchefeongafh, ahquontam-codein. *Rev.* 1.5. *Matt.* 3.15.

4. Yeueu nafhpe wunaunchemo-kue wulke wunnowaonk, Jefus Chrif kooweekomukqun wame, aiufkoian-tamunat kah wunnamptamoe 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 nukkihpuonittimun moonat Se-Sabbath daykish (ne woh nnag)

x *The Indian Covenanting Confession.*

uffenat wame Sabbath daywe peantamoe
uffeongafh, neaunak wuttinnōowaonk
GOD, aninnununkqueog wunneetutana-
tamwe nafhauanit.

Ne nafhpe wunnōowaonk, numma-
guōoun nuhhogkanonog; kah nun-
neehaeog en Jefus Chrifut, motu-
weekomongane pomufhonat tofohke
pomantamog.

Woi Lord Jefus	ahquontamoe
Chrifut	kettea onteanettae.
	rnonamtteae.
Neemunaiineau.	AMEN.

Matta chekeweqt manunne nuffimun
mofukquehtoadtitte wame yeufh ussenat.

The Indian Covenanting Confession. xi

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 Gon made
Heaven and Earth very Good.
Gen. 1, 31.

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

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

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

xii *The Indian Covenanting Confession.*

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

7. Our sin is two fold.

1. Origenal sin. *Rom.* 3.10.

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

8. By these wee desarve 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.

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

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

The Indian Covenanting Confession. *xiii*

He dyed for us, and hereby He deserved pardon for all our fins. *Rev. I. 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 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 Gon, the holy Spirit of Gon 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.

xiv *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
say to all let us joyne together to doe
all this.

Christiane *ōnowae sampōowaonk.*

M Enahhawse, Nōnampram kah muitōōcōe nuf
fampōowam Rom.10. 10.
1. Pafuk cont. GOD. Deut. 6.4. Jer. 10.10.
Qut nifhuō Wutōōfhiōau, Wunnanmoniin, kah Ohke
wunneeiapantamwe Nauhauanit, Matt. 28.19. 1 John
5.7.
2. Wurke kutchifhilk, ayum GOD Kefuk kah
Ohche ache wunnegen. Gen. 1. 1, 31.
3. Manawunnuwaheau Adam yeu agueyene murtaohken.
Gen. 1. 26, 28.
4. Adam teanuk maechefu kah awakompanau.
Gen. 3.

5. Adam nummuffōowunukumun umnaoche-
onk, kah wuronkapucaunk, 1 Cor 3.11.
6. Newj neetimun ut matchefcoganit. Pfal.
51.5.
7. Neefe chippiffu nummatchefeonk,
1. Wutchaubutkue matchefeonk. Rom. 3.10
2. Uffuwae matchefeonk. Matt. 15.19.
8. Yeufh nafhe nuttunahouimun micheme
awakomppanok chopiohkomnkut. Rom. 6.22.
9. Nōnampiam wame who nutonohkinumun
wuffittunwae kefukodut. 1 Cor. 15.

J. Iefus Chrif wennaumonuh GOD. Psal. 2. 6,7.
Q. H wulkelompoo-J, n wa; 11'•Ott kah wo.il\ee-
tomp p. E:kr•ru... /1,b. i 16,17.
a \Vuuofuonll:Jli Jdas Cl r•lr ni!Jswina(h
Sephauwunua... H.b7 1 2, / Q. ?io(•odri m i, nllCD,
.A.a, 21• 1Cei1 thH1q,0011. Jj. : a 1.21...
Jrlus C' rill pahie ,no wrtamwanlhik-
qun, ah kutIcadtc leinllh1lrqur1 no 1 poonk nup u-
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5• .A-1-atl- ts.
4 v.,ycu nail-pt wunianc:tam,,k,, wU&f
\1/U'IniuwaonY, Jefus Chrill ktIjweiro iut qun i.ua,
:iulko i n.m11na k,h w11:inampum6c l quft:ktnut en
Godut. .A/1 17 .3o.

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km ,n og t:n Gilcl:t , m,hqunnum11r,1 S.1,buh ,
p h ket au_nat tohfo kc pr,mu timo.: ' i,Voni nul&llllli-
p11fu unH1mun inobltal .. S,hbHh ,h ykHh (ne
woh n nj) uflend W4me S1bbath 1 d 4y Wf : pUII-
ramo, uffon!alh, nr una)(" ut•i nno lwaonk •Goo
aninnununkurof IAUMt<lutin11mw,, ,/1,11th, ,,, ,:
lc=:O umrle CCPin:11.....m-n,,.,rCr UJ d -rrcIoms- w.
hnonog , Ila nunn c:ttu,,,:r : n)rlls chriftut, mo.
t u,w, ekomo e rnc porouU,ōnu rolohke pomantamoc,
ahquo nu 1110 f.

The Fame in English.

A Christian Covenanting Canfeffion

Believe with my Heart and Confeff with my
I Mouth. Rom 10.10.
1. There is but one, onely, living and
true GOD, Deut. 6.4. Jerr. 10.10. But He is
Father, Son, holy Spirit. Matt. 28.19. 1 John 5.7.1
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 punifhed.
Gen. 3.
5. Adam conveighed to his fin, and
alfo his guilt and punifhment. Rom. 5.12
6. For this caufe, we are all born in fin.
Pfal. 51.5
7. Our fin is two fold.

Adal11 eon" llhed ro,l. bis liii , and
aa_,...

It: By tlt"e wee d,f,rve D&llinacion io HdJ
for ever. R,q11>6,2J. .l .
9, I btdvc we llull all r'ifr. •llllll to Juds
mer,r u lhc J.ll d,y. , C,r, is.

r. }Efos Cbrift is the Son o Gpo. 'Tfa. 2.6,1:
He b,c,m, a nun, and 1s both Goo an!O
Man i,1 09, perlon. Hd., t,16,1 -.

2. Jrfus Chrif bath Three 'nffice, 1 Preift 0
Propb,c ,, Kini:, H, .J•1,•1:S• -'ii, 3 u• l/ll,
n.u. • J,r , Chrif abayrd ptrfti Hy for a,, He
piy,d his D,uh for us wh,11 H• dy d for us, and
er.cby He defrrvrd pudoo fur all ,ur fins, Jtn.. r!
S• Matt i,lj•

Now b:t the oorp,t Nev,-CovenInt Je
fu,Chrift i:tlttl us all 10 r•rn•, and lieliev'!l
inlly to turn uqio Goo, .Aa, ,, .:o.

S. For th,fc caufrs, wee•that dwld io thi<i
TDrr:nt c,lled — — — — ghdlly wil'ing 10 bincl
our fel'v,s ll:l Goo, t: R.cm.,1 b,r rl,c Sa batb da:.
,, kcrp,r holv, fo foog as we ll u , And
llfo ro bind our ftlvu ro uch. ojht,r , to meet .
log ther ,wry Sabb11b day(,.bcn ll may bt done)
to dot _all our s,bbatb d1y S, n icu , , p ray _&f.

By tftis G_olpd ov,nacr, we _dot il,:ie our fel't's'
•d ?ur Children co Jdu, Cbn't, ro JWalk wilb
H., 11> C urch ordrr to long 19 we Swt

Wol Lord J, (115 Cbrill, ke11ca onreanetUe,
 Inonan1ttu"
 Necinunaliica., AMEN.

O Lord of,1 Chrifl, by tby PaJ•o• fr
 cucc and mercy Gradou rcaeife ·1•5 D,1181
 *ut 'Nt

Matu chrkeweqat mananne 11u,lm|n, mofilk.\ Wee compel nor 1111 i,at 91tt \11 (i , •n
 1)11!htoa li!C !! = f!U11! IT£11 U ||- -- - . leC U! i''l 1oe \ S fi <?! !!\ 1 !i! _lf t --11

THE
Indian Primer;

O R,

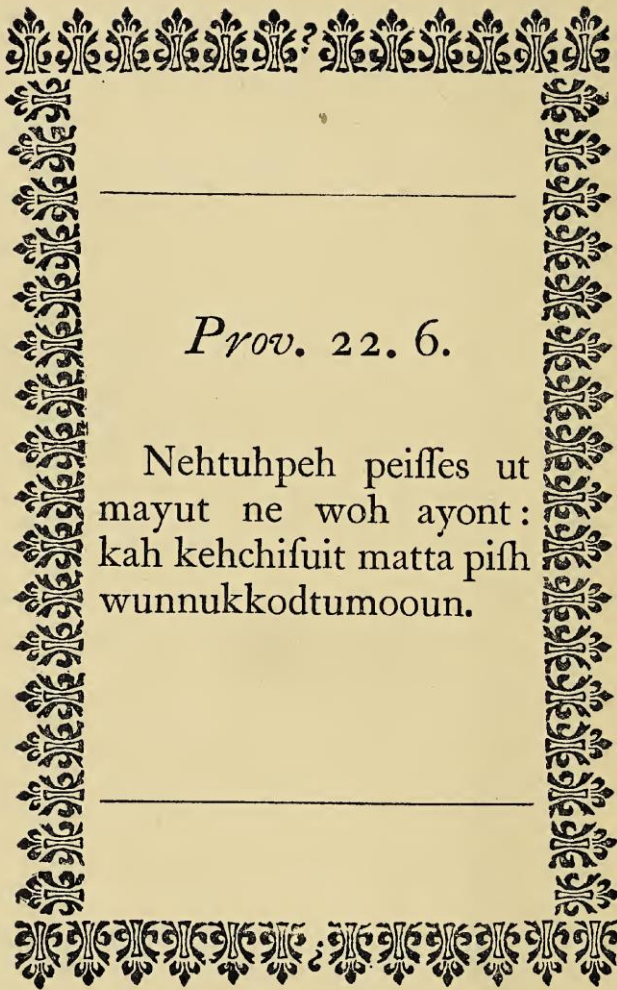
The way of training up of our
Indian Youth in the good
knowledge of God, in the
knowledge of the Scriptures
and in an ability to Reade.

Composed by J. E.

2 Tim. 3. 14, 15. *Qut ken nag-
wutteansh nish naktubtauansh
kah pobkontamanish, wabeadt
nob naktubtauonadt*

15. *Kah wutch kummukiesuin-
neat koowabteo wunneetupana-
tamwe wussukwhongash, &c.*

Cambridge, Printed 1669.



Prov. 22. 6.

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

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	aid
ad	ed	id	od	ud	alf
af	ef	if	of	uf	alk
ag	eg	ig	og	ug	aim
ah	eh		oh	uh	aln
aj	ej		oj	uj	
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	and
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at	et	it	ot	ut	ang
av	ev	iv	ov	uv	ant
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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	ge	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
sa	se	si	so	su	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						

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

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

Na-hoh-to-eu . og-kee-ta:fh.

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

Ne-it . og-kee-tafh . Bible.

. Noh

Noh . School-maf-ter-eu-uk .
 a-fe-ke-fuk-ok-ifh . woh . nee-fit .
 nompe . pe-an-ta1n.

Ne-gon-ne . puh-fhe-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-vvog . Ca-te-chi-fa-onk.

Ne-gon-ne . puh-fhe-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.

Our 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, far ever. Amen.

Noofhun

The Lords Prayer

NOOfhun kefukqut, wunnee-
 tupantamunach koowefu-
 onk. Peyaumooutch kukkeitaffoo-
 tamoonk. Toh anantaman ne n-
 naj okheit, neane kefukqut. Afe-
 kefukokifh petukqunnegafh af-
 faminnean yeu kefukok. Ahquon-
 tamaiinnean nummatchefeongafh,
 neane matchenehikqueagig nut-
 ahquontamanounonog. Ahque
 fagkompaguninnean en qutchhu-
 aonganit, webe pohquohwuffin-
 nan wutch matchitut; newutche
 keitaffootamoonk, kutahtauun,
 nenuhkefuonk, fohfuumoonk mi-
 cheme kah micheme. Amen.

Nat.

Expounded.

Nat. 1. **T***Ohwutch God uffowefu wut-
oojhimau?*

Namp. Newutche kukkezhukqun, kah wame miffinninnuh.

Nat. 2. *Tohwutch noowaan Noojhun?*

Namp. Newutche woh wame nuppe-
antam wanfhittimun.

Nat 3. *Tohwutch noowaan Noofhun ke
fukqut?*

Namp. Menehketeauunat wunnamp-
tamoe nuttannoofuonk God woh mona-
netea kenootunkqun.

Nat. 4. *Toh nauwuttamun oowefuonk
God?*

Namp. Niflinoh teag waj woh noowa-
heomun God; afuh wut-Attribuitfaifh,
afuh Wuttinnowaonk, afuh Wutana-
kaufuongafh.

Nat. 5. *Tohwutch noowaan wunneetup-
anatamunach koowefuonk ?*

Namp. Onk woh nukquttianumoe
auwoh-

The Lords Prayer

auwohteomun wuttinnōwaonk God, kah wutanakaufuonqafh, kah nifhnoh teag waj woh nōwaheomun God.

Nat. 6. *Toh wonk waj?*

Namp. Newutche nahnaunneyeue ne nuk-Chriftiane uffeonk fohfumwaheon nat God.

Nat. 7. *Toh nauwuttamun ukkeitaffōtamoonk God?*

Namp. Wunneetupanatamwe nutapehtunkōonganun Christ; wonk moeuwehkomongane kōweetomukōonganun; kah wonk kenanaununumukōonganun yen ut muttaohket: kah wonk kefukqut micheme.

Nat. 8. *Tohwutch unnuppeantampeyau-mōutch kukkeitaffōtamoonk?*

Namp. Onk woh Chrifst kukquinuppinukqun en Godut.

Nahohtoeu, onk woh nuffampōae mofogquehikqun moeuwehkomonganit.

Nifhwe, onk woh Chrifst kenupfhæ
peyau

Expounded.

peyau en wohkukquoiliinnue wuifutum-
oonganit.

Nat. 9. *Toh waj unnuppeantam, toh
anantaman ne n'naj?*

Namp. Onk woh nutuffenafh wame
wutannooteamooongafh God.

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

Nat. 10. *Toh waj noowaan ohkeit neyane
kefukqut?*

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

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

Namp. Warne muttaohke meetfuong-
afh, afuh hogkooongafu menehketeau-
unat nummuttaohke pomantamoonk.

Nat. 12. *Toh waj noowaan afekefuk-
okifh*

The Lords Prayer

okifh kith yeu kefukok?

Namp. Onk woh nupponamunafh waffaume wuttamanatamooongaih pa-paume faup, kah nifh ompetak who a-nagifh.

Nat. 13. *Toh waj unnuppeantaman ab-quontamaiinnean nummatchefeongafh?*

Namp. Newutche matta ne nanooog, woh nummicheme awakompanomun wutche monatafh nummatchefeongafh.

Nat. 14. *Toh waj noowaan neane mat-chenehikqueagig nutahquoantamaounonog?*

Namp. Newutche ne matta nanooog God mattra nntahquontamunkoon; qut ne nnag, ne kuhkinneafuonk God mah-che kutahquon amunkqun.

Nat. 15. *Toh waj unnuppeantaman ah-que fagkonzpagunaiinnean en qutchhuwanganit?*

Namp. Newutche mattannit kah nehenwonche matanatamoonk afekefuk-okifh nukqutchhukqunnonog matche-fenat,

Expounded.

fenat, kah webe God kōwadchanukqun, mauunnitteauog.

Nat. 16. *Toh waj unnuppeantaman pohquohōuffianan wutch matchitut?*

Namp. Newutche mattannit, kah matchefonk, kah meyaufue, matchekodtantamōongafh ahche matchitafh, kah webe God yeufh wutch woh kuppohquohwhunukqun.

Nat. 17. *Toh waj noowaan keitajfootamoonk kutahtauun?*

Namp. Newutche Godut Chriftutneh mafugkenuk keitaffōot, nanawunont mattannittoog, miffinninnuog, kah wame muttaok.

Nat. 18. *Toh waj noowaan menuhkefuunk kutahtauun?*

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

Nat. 19. *Toh waj noowaanfohfumoonk kutahtauun?*

Namp.

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 manuhkefitch, Amen, 1 *Tim.* 6. 16.

Nat. 20. *Toh 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*

noohamptau Jefus Chrifft ummoh-
 tomegheoncheh, nuffontimoom-
 un; noh wompequoomuk nafhpe
 wunnetupanatamwe Nafhauanit;
 noh neetuonont peenompae *Ma-
 ryoh*; chequnehtamup nuppook
 ut agwe *Pontius Pilate*; pame-
 tunkupunauutup, nuppooop kah po-
 fekinop, woomfu en chepiohkom-
 ukqut, nifhikquinukok omohku
 wonk wutch nuppunat, kah waabu
 en kefukqut, kah na ut wutappin;
 adt wuttinohkounit God wame
 manuhkefit wutoofhimau; na
 wutch pifh peyau wuffumonat na
 neefwe pamontogig kah napukeg.
 Noonamptau wunneetupanatam-
 we Nafhauanit, noonamptam ma-
 mufte wunneetupanatamwe mo-
 euweh-

The Creed expounded.

euwehkomonganoo; kah ummo-
 ookomaonganoo waneetupanatog- ig,
 kah ahquontamoadtuonk mat-
 chefeongafh, kah muhhogkooe
 omohkuonk, kah micheme po-
 mantamoonk ut kefukqut.

Nat 1. *Toh waj noowopanneg Chrjft
 woomfup en chepiohkomukqut?*

Namp. Ukketeahogkou Chrjft auop
 kefukqut, *Luke 23 43.* yeu kefukok mos
 kooweetomeh ut paradifut, wuhhog po-
 fekinup, qut nafhpe Minittoe umme-
 nuhkefuonk fohkauop, mattannit, chepi-
 ohkomuk, kah nuppooonk, onk woh
 pannuppe kuppohquohuhunukqun.

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

Namp. Warne wunneetupanatamwe
 wanamptogig wutch *Adam* wutch weike
 kutchiffik muttaok mahche napakig;
 kah

'The Creed expounded.

kah wame yeuyeu pamontogig, kah wame afquam neekitcheg, yeug wame pish moeog adt majifh ne kefukok, kah pifh micheme weetomaog Chrifft.

Nat. 3. *Toh nauwuttamun ammoakomanganoo wunneetupanatogig?*

Namp. Moeu pamontogig yeu ut muttaohkit fa-fabbath-daywe moeog, kah moeu, peantamwog, fampooag, ayim--wog moeuwehkomonk, kah wame moeuwehkomongane wunnefeongafh uffeg kah kenoonittuog, kah weetuomue moomanch peantamoe moeog, kah nagwutteae womonittuog.

Nat. 4. *Toh nauwuttamun ahquontamoadtuonk matchefeongafh?*

Namp. Wame aiufkoiantamoe quanuppecheg en Godut, kah wanamptauoncheg Chrifft, God nanouwe ahquontamaoog wame ummatchefeongafh.

Degrees

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

I. *Wutuffeonganoo wunneechaneunk
nogque en oochetuonganoh.*

Matth. NEwutche God unnōowau,
15. 4. quttianum kōofh kah ko-
kas; kah non rmatchenanurnont oofhoh
afuh ohkafoh, nupitch ut nuppōong-
anit.

Eph 6. 1. Mukkiefog nōofwehtok kōo-
chetuonganōoog ut Lordut, newutche
yeu fampoi.

2 Quttianum koofh kah kokas, ne
negonneu naumatuonk nafhpe quofhod-
tuonk.

3. Onk woh kōoniyenwontamun, kah
woh kuffepepornantam ut ohkeit.

Coloff. 3. 20. Mukkiefog nōofwehtok
kōochetuonganōowoog nifh noh ut, ne
wutche

Christian duties

wutche yeu œfekittahukqun Lord.

Prov. 30. 17. Mufkefuk ne ahanehtauont œfhoh, kah fekeneam nofwehtauonat ohkafoh: konkkontuog neg ayitcheg œnœhkoiyeuut, pifh ukkodtuhtahomunnaoafh, kah wompfukukquamefuog ummeechinaoafh.

Luke 15. 18. Nutomohkem, nummonchem en noœfhut, kah nuttin, noœfh nummatcheeneh kefuk kah ut anaquabean.

19. Kah matta wonk nuttapenumœ, nutufœwefinneat kenaumon, ayeueh neyane pafuk anœnadt kittinninneum.

*Ephes.*5. 29. Newutche afquam howan fekeneamwœ nehenwonche œweyaus, qut wuffohkommcotauun, kah wunnawehteauun, neyane Lord ut moeuwehkomonganit.

¹ *Sam.* 22.3. Kah David na œmun en Mizpe ut Moab, kah unnau Moabe ketaffœtoh, noœfh kah noœkas kœwehque - tumoufh fohhamohettit kah weetœmuk - œk,

for fveral eftates.

ook, no pajeh noowateauunat ut toh
God afeanfhiקה.

Prov. 20. 20. Howan matanumont
oofhoh afuh ohkafoh, oowequananteg
pifh ohthamun ut mifhe pohkenaiyeuut.

II. *Wutuffeongan* o wutchetuonganog nog-
que en ooneechan ooh.

*Deut. KA*h yeufh kuttowongafh nifh
6. 6. annoononifh yeu kefukok;
pifh ohtaafh kuttahhcowout.

7. Kah nafh pifh kummenuhke kuh-
kootomauonaoafh keneechanog, kah pifh
nafh keketokkauonaoafh appean kekit,
kah pomufhaan maynt, fepfinan, kah
omohkean.

Pfal. 34 11. Peyonk peifiefog nooti-
egk, kukkuhkootomauonumwoo qufha-
onk Jehovah.

12. Howan nnoh kodtantog poman-
tamowonk, kah wornantam fepepornan-
tamun,

Christian duties

tamun, woh wannaumunat wanegik;

13. Nanaitaafh kenan wutch mat -
cheyeuonganit, kah kuffiffittoonafh mat-
ta eyeumunootch afookekodteamoo-
wonk.

Prov. 4. 1. Nootamook, mukkiog, kuh-
kootomuhteonk wutoofhimau, onk kuh-
keihtamook wahteoun wohwohtamoonk.

2. Newutche kittinnumanumwo
wunnegen kuhkootomuhteonk: ahque
ahquanumook nuttinnaumatuonk.

1 o. Nootafh nunnaumon, attumunufh
nuffuonqafh, onk pifh kuppomantam
monatafh kodtumoafh.

Joel 1. 3. Unnok keneechanooog, kah
keneechanooog unnahettich wunnee-
chanoouh, kah nag wunneechanoooh
onkatuk pometuonk.

Eph 6. 4. Kah kenaau wutoofhinne-
unk, ahque moohmcofqheuk keneechan-
nooog en mufquanittamunat; qut un-
noohkok uppiahquttummooonganit, kah
wut-

for Several estates.

wutaufkomuwaonganit Lord.

1 *Sam.* 2.23. Kah nah wuttinuh tohwutch yeufh uffeog? newutche nunnootam kummatchefeonganooafh, nafhpe wamu yeug miffinninnuog.

Prov. 29.17. Safamatah kenaumon, kah pifh kutanwofimuk, nux pifh wekontamwaheau kukketeahogkounoh.

Matth. 7. 11. Newutche kenaau matchetoog wahteauog wunnegenafh mag_ooongafh aninnumauat keneechanog: anue moocheke koofh kefukqut, wunnegenafh magooongafh pifh wuttinnumo- uh neh wehquetumunkqutcheh.

2 *Cor.* 12.14. Newutche wunnechanneunk matta wadchanumauooog, oo-chetuonganuoooh, qut wutchetuonganog wutche wunnechanoooh.

Wuffe

Christian duties

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

Pfal. UToh woh wuttin wufken

119. 9. pahketeauun ummayafh;
nafhpe nunnukquffit neaunag kukkut-
toonk.

Matt. **19. 20.** Wufkenes wuttinuh,
wame yeufh nummahche nanauwehtin-
eafh, wutch noofkenuunneat, chauguas
afh nukquenuahikqueh?

Ecclef. 11. 9. Weekontafh woi wufke-
nin ut kooofkenuuneat, kah kuttah wee-
kontamwahikqueh ut kooofkenue kefuk-
odtumut, kah pomuihadtafh kuttahhoo-
wae mayafh, kah kufkefukque naumoo-
onganit: qut wahteoufh, wutche wame
yeufh God kuppafook wufiittumooong-
anit.

Ecclef. 12. 1. Mehquanum yeuyeu noh
kezhikquean kooofkenue kefukodtumut,
afh

for Several estates.

afh papeyaumunogkup matche kefuk-
odtafh, kah kodtumooafh afquam paf^o-
chenon^oafh, ne adt pifh noowaan, wan-
ne ^owekontam^ounafh.

Titus 2. 6. Neyane wehquetumau
wufkenuog waantamunnaout.

1 *Pet.* 5. 5. Netatupe kenaau papeif-
fifieogifh, agwapehtok kehcheeiog, nux,
kenaa wame agwapehtoadtegk, kah
hogk^ok hohpaonk, newutche God a-
yeuuhkonau pittuanumouh kah anin-
numauau kitteamonteanittuonk ohhoh-
panutcheh.

Titus 2.4. Onk woh kuhk^ootomau^oog
wufkittamwuffoh manunniffinneat, ^o-
womononaout weffukoowoh, ^owomo-
nonaout wunneechn^ooh.

5. 00waantamunnaout, kohkonan-
tamunnaout, apitchege wekuout, wun-
netuog, ^ofweltauwaog nehenwonche
weffukouh, ne wuttinnowaonk God
matta blaphemaongan^oout.

Christian duties

1 *John* 2.14. Kooƿukkuhhumauonumwoo wufkenuog, newutche kummenuhkefimwoo, kah wuttinnooƿaonk God kutapehtunkumwoo, kah kuffohkauomwoo machetuk.

Levit. 19. 32. Anaquabit wompon-tupont neepaufh, kah quttiantafh wufkefuk kechis, kah qufh kum-Manittoom, nen Jehovah.

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

2 *Tim.* 3. 15. Kah wutch kummukkie-fuinneat kooƿahteoh wunnetupanatamwe wuffukwhongaih, nifh tapenumoomongifh koowaantamwehikqunat en wadchanittuonganit, nafpe wunnamp-tamooonk ne ut Chrift Jefus ut.

Acts 20.9. Kah wufken na wutappen kenogkeneganit, uffowefu Eutyclus, kofukkouit, kah Paul fepekuhkootomuh-teadt kepuhquohham kah penufhau wutch wohqut weetuomut, kah neemunahettit nuppoooh. *Wut-*

for Several estates.

IV. *Wutuffeonganoo nag
mahche weffeentogig.*

Eph OOweifuukkiinneunk worno
5.25 nook kummittamwuffoog,
neyane Chrifft wonk womontog moeu-
wehkomunk, kah ooche magun wuh-
hogkuh.

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

31 Newutche yeu, wofketomp pifh
nukkonau oofhoh kah ohkafoh, kah pifh
pafukqueheau ummittamwuffo, kah nag
neefwe pifh pafuk weyaus.

Coloff. 3.19. OOwefiukkiinneunk wo-
moncok kummittamwuifooog, kah ah-
que weefoggeneheuk.

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

Christian duties

kiinneunk nag weetomock neyaunag wohwohtamoonk, quttianumook ummittomwuffin, neyane anue noochumwi wifhkq, kah neyane neefwe nompanukeg kitteamonteanittue pomantamoonk, kuppeantamooonganooaih matta woh wuttamehtauoounat.

Ephes. 5.22 Ummittamwuffinneunk agwapehtok nehenwonche kahfukowoog, neyane ut Lordut

23 Newutche ooweffukkiin uppuhkukquoh mittumwoilis, neyane uppuhkukkoit ut moeuwehkomonganit, kah noh wadchanaenin muhhogkuh.

24 Newutche, neyane moeuwehkomonk agwapehtauont Chriftoh, ne ummittamwuffinneunk unnehheahettich nehenwonche wafukkoouh nifh noh ut.

1 Pet. 3.6. Neyane Sarah noofwehtauop Abrahamoh, ahunont nuffoncimom, kenaau wuttaunoh nufohke wunnefrog, & matta wabefeog afuh chepfluaoog.

for several estates.

3 Neg ɔnoowhofuonganɔ, ahque ne wofkeche wunnɔwhofuonk, wunneh-teaunat meefunk ogqunnumonat gold, ogqunneat hogkɔ.

4 Qut wunnɔwhofitch wuttinnom-unneuinoh wuttah, nafhpe ne rnatta aanittinɔg, manuniye, kah wunohteaef nafhauonk, ne anaquabit Godt adt mifh oadtik.

V. *Wutuffeonganoo wuttinninneumineunk.*

Pfal **K** Uffeh, wuttinneumunneunk
 123. 2 nean kenompatamɔhettit wuffantimaumoouh wunnutcheh, kah wuttinneumun mittamwuffis nean kenompatog wunnutcheh wuffonkfquomoh: nutatup nufkufukqunonnafh kenompamagut Jehovah num-Manittɔmun no paieh monanumugqunnonut.

Eph. 6. 5 Wuttinneumunneunk, nɔofwehtok neg kuffontimomɔoog neyanagweyaus,

Christian duties

weyaus, nafhpe wabefuonk kah nun-nukfhaonk, pafukqunnuoout kuttahhoo-woafh, neyane Chrifut.

6 Matta nafhpe naadtue wuttinneum-unneunk, neyane wafekitteahoncheg wofketompuh, qut onatuh wuttinneum-oh Chrif, uffeg wuttenantamoonk God wutch, kuttahhooout.

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

8 Wahteauog, uttoh an waneguk wofketomp ne afit, nob nan pifh wutat-tumunuh Lord, afuh keneepfit, afuh chippinninnuit.

1 *Tim.* 6. 1. Neadtahfehettit wuttinneumuneeunk agwe kenepfuonganit, egquanumahettich nehenwonche wuf-fontimomoooh, tapenumunat wame qut-tianittuonk; ne oowefuonk God, kah ukkuhkootomuhteaonk woh mat blaf-phemannoo.

Titus

for Several estates.

Titus 2. 9. Nanompaffum wuttinneum-
unneunk, wunncofwetauwonaout ne-
henwonche wuffontimomoouh, kah coone
wuffikkitteakonaout nifh noh ut, matta
wonk wunnampcohamauonaout.

10 Matta kommootounnaout, qut
nahtuhkonat wame paubuhanittuonk,
onk woh wunnehtauog ukkuhkootom-
wehteaonk God kowadchannuwae-
numun nifh noh ut.

1 *Peter* 2. 18. Wuttinneumunneunk-
agwapehtok kuffontimomooog nafhpe
wame wabefuonk, matta webe wunnen
afuh manunneu, qut wonk chenauaufu.

VI. Wutuffeonganoo neg nanawunukegwetu.

1 *Tim.* QUt howan matta quofhau-
5. 8. wehtamog wunnehenwon-
chiyeum, qut nahnaunneu yeuh ut ne-
henwonche wekit, pannowohtam wun-
namptamoonk, kah anue matche-
toomau

Christian duties

toomau pannoohtamunetcheh

Luke 17.8. Qut an unnont, quagwofh-wetafh toh woh adt meetfee, kah put-tukquobpifih, kah nanauehhe, no pajeh nummahchepunneat, kah ompetak woh kummets kah kootattam.

Prov. 31. 15. Wonk omchku afh pa-paume nohkog kah affamau weech nin-neumukqutcheh, kah wutchippiyeumoo ummaidumoh.

27 Wunne nanawehteau ummayeu-oafh neh weechinnineumukqutcheh, kah matta meecheu fekeneamwe petukqunneg.

Exod. 20. 8. Mehquoantafh Sabbath day woh kupahteauun.

10 Neit toh uffekon, ken, afuh kenau-mon, afuh wofketompae kittinneum, afuh mittamwoffiife kittinneum, &c.

John 24.15. Qunnen kah nek noowo-wunumomun Jehovah.

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

Christian duties

guhfehheuk kukquogquohtomauaong-an ∞ afh: wahteauook kuffontimom-w ∞ wonk kefokqut, kah matta papenowanumooou wofketompuh.

Col. 4.1. Wuffontimominneunk, an-innumok kittinneumoog wanegik kah ne fampwagk, wahteaog k ∞ fontimom-w ∞ wonk ut kefukqut.

Wunne uppomufhaonganoo wa-

me ∞ chiyeuwonganittuongafh;

Weetuomut.

Schooluwaekommukqut.

Peantamwaekommukqut.

Otanat. kah

Moeonganit.

I. Weetuomut napanna rahfhinafh eiya-
ne ∞ chiyeuwonganittuongafh;

1. *Wosketomp nohnanawunuk iueetu.*

2. *Vmmittamwuh.*

3. *Wunnechaninneunk.*

4. *Wuttinninneuminneunk.*

5. *Penuwot.*

Nat.

for Several estates.

Nat. *Toh woh wutuffen wosketomp nob nanawunuk weetu?*

Namp. Neefe chippiffue oonenchua-ongafu.

Nat. *Negannepapaume muhhogkooewut-tinniyeuongafh, toh woh wutulfen?*

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

2. Woh quagwofhweetamwanfhau nætfuonk hogkoonk kah rnafkit, 1 *Tim.* 5. 8. *Gen.* 21. 15, 16. 1 *Kings* 14.2, 3.

3. Woh fchooleuwaheau uppeiffefimoh, 2 *Tim.* 3.15.

4. Woh anakaufuaheau uppeiffefimoh, onk woh wutarnacokornun fefege-namoonk wutch weeki, *Prov.* 31.13 & c.

5. Woh quagwofhweetamauoh weetauwadtuoenk kefukkinit ne afit Abraham, *Gen.* 24.

Nat. *Nahohtoeu, papaumeukketeahogkoonne*

for Several estates.

unne wuttianiyeuongajh, toh woh wutuffen?

Namp. 1. Woh ukkuhkootomauoh
Katechifaonk, kah onkatogifu wuttin-
noowaongane kuhkootomwehteangafh,
Gen.18.18,19. 2 Tim3.15. I Chron.289.

Deut.4.10. & 6.7. & 11.10. Pfal.34.11.
Prov. 31.1.

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

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

4. Woh ukquihtinuh matchefenat,
Prov. 1.10.

5. Matchefehettit, negonne aufkom
nahoh.

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

7. Tattagkomookitch ummittamwuf-
foh, *1 Pet. 3.7.* qut woh petukonau ana-
quab-

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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 kefukodtafh kah tabuttantamoe kefukodtafh, *Levit.* 23. 32.

9. Woh mofogquehtam moeuweh-komonganit, onk woh uppeiffefumog attumunumwog kutcheffomoonk, *Acts* 2. 38,39.

10. Peantamoe otanat tanuppomantamwah, *Pfal.* 27. 4. & 23.6.

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

12. Moomoofkomoohkon en rnatchefenat, *Ephef.* 6.4.

13. Peantamwanfh, *Gen.* 17.18.

14. Waantamwe uffifh nagwutteaeu ut anaquabhettit, onk woh netuhtoog, wunne uffenat, nafhpe koonuihuwaonk.

15. Wunnum nagoh *Gen.* 48.9 & 49. 1

Nat. *Toh woh uffeh ummittamwuffoh wunne pomantamunit?* Namp.

for Several estates.

Namp. 1. Woh manunne agwappeh-
tauau weffukeh, *Eph.* 5.22. *Coloff* 3.18.

1 *Pet.* 3.1.

2. Woh wutaninnumauuh
wef- fukeh ut wame weetuomue
wutuffeong-anit, *Gen.* 2.20, 21.

Nogque en Godut.

Nogque en wunnechanit.

Nogque en wuttinninneumtu.

Nogque en penuwohteahtu.

3. Woh afekefukokifh wunanakaufu,
neane yeuoh waantamwe mittamwoffis,
Prov. 31.13. wehque wohkukquofhik.

4. Matta apit weffukeh, afuh mah-
chinadt, yeuoh woh wunnanawunumun
weetu & woh ooweche peantamwomuh.

5. Woh kuhkootomau uppeiffefumoh
Katechifaonk, kah ogkeetamunat wut-
tinnowaonk God. *Prov.* 31.1.

6. Woh fcholeuaheau uppeiffefumoh.
Nat. *Foh wohuffeog wunnechaninneunk?*

Namp. I. Quttianum kooth kah kokas,

&c.

Christian duties

&c. kah wofhwunumcoteok wunnocchumwefuonqafh, *Gen.* 9. 21-28.

2. Weekontamwe netuhtauook kah ogkeetamook, *Pfal.* 34. 11.

3. Manunne uffek wutanncoteamoo-Ongafh koochetuonganog, *Mat.* 21. 28-30

4. Manunne agwappehtok wuffafamatahuwaonqafh, *Heb.* 12.9.

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

6. Pompuhtook Sabath dak, qut peantamweuffek, *Ifaiah* 58.13.

7. Quttianumoe monchek Sabath-daywe komukqut.

8. Weekontamwe fchooleuook.

9. Weekontamwe anakaufek.

10. Weechauhteok matcheetooog-wufkenuog kah nunkfquauog, *Gen.* 34. 31, 2, 3. *Prov.* 13. 20.

11. Kemu peantamook, kah aiufkoi-antamook kummatchefeonqafh.

Nat. *Toh woh wutuffeneau wuttinninneuminneunk?* *Namp.*

for Several estates.

Namp. 1. Wame ne woh afehettit wunneechaneunk nofweetamunat wutannooteamoongafh wutcheetuonganog, ne woh hohpcoe wutuffeneau wuttininneuminneunk.

2. Tapeneamook nano moocheke anakaufineat onk neit wunneechanfog.

3. Tapeneamook afuhkoe meetfinneat wunneechanfog.

4. Poquodchee nanwiyeuoteok peantamwe aquompiyeumut.

5. Tapenamcoe mohtompanaeu tookek, onk woh kummenuhke anakaufimwoo.

6. Manunne, kah mat kohketookontamwe agwappehtok aufhkontoonk kah fafamatuhhooaonk.

Nat. Afquam peantamwae Penuwot, pe-tuttuttedt peantamwe weetuomut, toh woh wutuffen?

Namp. 1. Pononch & pogketaj wame nahwe & matchefeue keketookaongafh.

2 Ma-

Christian duties

2. Manunne agwappehtaj wame peantamwefeongafh.

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

4. Wunnetuhtauitch qufhonat God kah peantamunat.

Nat. *Toh woh wutuffen noh piahqutuk Schœle?*

Namp. 1. Woh wunnagwutteanum-unafh fchœluae uffeongafh.

2. Woh wadtippafhinoe kuhkœtom-wehteau *Ifaiah 28. 10-13.*

3. Yaue chippiifue ukkuhkootomweh-teaongafu.

1. *Wunnufhuaongafh anaquabbettit*

2. *Catechifaongafh.* (wame.

3. *Ogkeetamooongafh.*

4. *Wuffukwhofineat.*

Kah nifhnoh eiyane waantamoonk.

4. Woh ukquihtinoh matchefenat.

1. *Nafhpe Schœlue naumatuongafh.*

2. *Nafhpe*

for Several estates.

2. *Nefhpewaantamwe aufhkomuongafh*

3. *Nafhpe manunne kah waantamwe
fafamatahhwaongafh.*

5. Woh ooweche peantamwomuh
neefit nompe afekefukokifh.

Nat. *Toh woh wutuffeneau Schollarfog?*

Namp. 1. Mohtompanieu kenuppe
peyahettich fchooluwae kommukqt.

2. Chekohteuhkomauhettich
wame nogufhkauhetticheh
nogfkoadtehattit mayikontu.

3. Chekoteohkomoe wonkumoe-
hettich piahquttumunitcheh, kah wame
fcholarfog.

4. Chequnaphettich nehenwonche
wutappuonganit.

5. Menuhke ogkeetaj, kah wunne-
tuhtauonch up-bookurn, uk-katechifa-
onk, kah nifh noh eiyane kuhkootom-
wehteaonk.

6. Quttianurnonch piahqutturnwaen,
kah manunappitch agwe wunanawun-
urnoonk.

7. Wun-

Christian duties

7. Wunohteae pomufhonch ut kenugke wame fcholarfog.

Nat. *Toh noh wutuffeneau peantamwae kommukqut?*

Namp. 1. Wofketompaog, nunkompaog, kah wufkenuog petutteahettit, nauwae chekutteohkomoohettich; nohtompeantog, nananuacheg, kah miffinninnuog.

2. Mittamwuffiffog, nunkfquauog kah peiffefog petutteahettit nemekfhahettich nohtompeantog, nananuacheg, kah miffinninnuog.

3. Mat kodtukqomue manunaphettich wame.

4. Quttianumoe peantamohettich, kah menuhketeahae nootamohettich.

5. Manunaphettich noh pajeh wehkukquofhik.

Nat. *Toh woh wutuffeneau Otanat?*

Namp. Neanak yeufh nanaunneyeue wuttinnowaongafh God, *Titus* 2,

for several estates.

1-10. 2 *Theff.* 3. 7-10. *Ephes.* 4. 30.
wehque wohkukquofhik.

Nat. *Toh woh wutuffeneau Moeong-
anit?*

Namp. 1. Quttianumoe petutteahet-
tich, kah manunaphettich.

2. Keketookont howae miffinnin,
neepauitch.

3. Mufquanittamwe keketookunk-
itch howan.

4. Manunappitch nifh noh eiyane
offitumoonk nananuacheg.

CATECHIZAONK

Ne kuhkootomunkqueogfampwe nuk-
Chriftiane pomantamoonk, kah nuk-
Chriftiane nuppoonk.

Nat. *CHangua Manittowompoonk?*

Namp. Waantamwe kah
wunneetupanatamwe ukkuhkootomweh-
teaongafh

The large Catechism.

teaongaih Chrif, papaume nukchri-
fiane pomantamoonk, yeu muttaohket:
kah papaume nukchri-fiane nuppooonk,
kah nifh afuhkooen nagiih.

*Nat. Tohfunajh moaeu konamuk kuhkoo-
tomweh-teaongaih, yeufhpapaume anumunk
queogifh Chrif?*

Namp. Nequtta. *Ogteetafh;* 1. Wah-
heaonk God. 2. Wahheaonk muhhog-
kamoog. 3. Wahheonk Jefus Chrif
nuppohquohwuffuaenin. 4. Wahtea-
onk wunneetupanatamooongafh nanou-
we anumungqueogifh Chrif. 5. Wah-
teauonk aninnumoadtuongafh, uttiyeu
nafhpe anumungqueog Chrif kittea-
monteanittuonk. 6. Uttoh pifh kit-
tinniiinnean mahche nuppooog.

*Nat. Toh kittinne wunnamptam papau-
me God?*

Namp. Noonamptam God, noh mi-
cheme pomantamoe nafhauonk: ukke-
fteounah, kah uppiahquttumun wame
muttaok

The large Catechism.

muttaok pafuk nont God, qut nifheu∞,
wuto∞fhimau, wunnaumoniin kah Nafh-
auanit.

Nat. *Toh kittinne wunnamptam papaume
muhhogkamoog?*

Namp. Noonamptam negonne God
kezheau rniffinninnuh waantamwoh,
wunneetupanatamwoh, wunnomwae
uffeoh, ogqueneunkquffu Godut: qut
teanuk matchefu, kah ∞wanteoun wut-
ogqueneunkquffuonk Godut, newutche
yeuyu nutogqueneunkquffimun Mat-
tannittoout, kutaff∞timun, kummatchee-
tupanatamumun, kuppanneuffemun,
kah nagwutteaeu nuppohquenumumun
wame wuttinn∞waongafh God: ne-
wutche kummufquanumukqun God, kah
nuttumhouamun wame onkquommom-
m∞wongaih yeu muttaohket, nupp∞-
onk, kah miche me awakompanaonk ut
chepiohkomukqut.

Nat. *Toh kittinne wunnamptam papaume
Jefus*

The large Catechism.

Jefus Chrift nuppohquohwuffuaeneum?

Namp. Noonamptam Jefus Chrift wannaumonuh God, qut wofketompoou nemehkuh Manittoou kah wofketompoou pafukkoo, kutuffeaunfhikqun wame wuttinnowaongafh God, kah kenuppowonukqun nemehkuh kuttumhouaunfhikqun ahquontamoadtin wame nummatfeongafh, newutche kummanouhukqun, kah kutoadtehteunfhikqun nuppooonk, kah wonk kuttumhouaunfhikqun kofeketeahukqun God, kah miche me pomantamoonk, neit pofekinau, kah omohku wonk kah au kefukqut, kah na ut, miche me ut anaquabit God kukkenootamwae naeihtamwanfhikqun, kah yeu wannaunchemookaonk kittinumunkqunan.

Nat. Teaguas koonamptamoonk papaume ukkitteamonteanitteakonk Chrift?

Namp. Noonamptam Chrift annonau wunnafhauanittoomoh wuttinnowaongait

The large Catechism.

waonganit uttiyeu waj, pokfliunk, kut-tahhun, wutch aiufkoiantamunat wame nummatchefeonganunonafh: kukquin-nuppinkun wutch matchefeonganit, wunnamptauun Jefus Chrif, nemehkuh kuppohquohwhunukqun, kah kutah-quontamunkqun wame nummatchefeonganunonafh: koonohteahukqun ut Godut: kah koonamonakonukqun, neit Chrif annonau wunnafhauanittomoh, kowetomukqunnonut ketahhunnonut; uttiyeu nagwutteaeu peantam-wahukqueog, pahketeahahukqueog, wunneetupanatawahikqueog, kah nofwetamwahikqueog wuttinnowaonk God.

Nat. Teaguas koonamptamoonk papaume aninnamoadtuongafh kitteamonteanitteakonk Chrif?

Namp. Noonamptam wunneetupanatawewuttinnowaonk kittinumunkqun Chrif, kah na ut unnau wame mif-finninnuh, neemunnumok wunnum-
oonk

The large Catechism.

oonk God, wonk unnau wame wanamp-
 tamunutcheh, kah peantamunutcheh
 onk woh weechayeutuog wunneetupa-
 natamwe wunnoowaonk God ayimnat
 moeuwehkomonk, ayeuwonaont anin-
 nohfuenug, nootamun wuttinnoo-
 onk God, moeu peantamun attumunum-
 un kukkinneafuonqafh; kah aufkontuonk
 ut moeuwehkomonganit wame yeufh
 anninummoaduonqafh kittinumunk-
 qunnanonafh Chrift, uttiyeufh nafhpe
 nanouwe anumungqueogifh wunnamp-
 tamoonk, aiufkoiantamoonk, wunnee-
 tupanatamoonk kah kuifampfhanukqun
 fampwe uffenat.

Nat. *Teaguas koonamptamoonk papaume
 wosketomp nupukifh?*

Namp. Noonamptam 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 wutainneau na ut wohkukquofhik muttaok. Neit Chrifft wuffittuk yeu muttaok, wame muhhogkunk pifh omohkeog, kah ukketeahogkenouh pifh peyaonukquog wonk, neit pifh attumunumwog oofittumoonk Chrifft, onk pifh unohteau matcheetoonh chepiohkomuk, micheme awakompanonat weche mattannittoonh: qut pifh nafhpeu wanamptamunutcheh en kefukqut, ut micheme wuffohfumoonanganit.

*Negonne uppuhkuk papaume noowa-
heaonganun God.*

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

Namp. 1. Nafhpe ummifhe anakaufungafh kefukqut kah muttaohket. 2. Newutche nuttah noofumuk, kah nuppogkodchimuk matchefon, kah newutche noowabefuontam wuffafamatuhhuwa-
onk

The large Catechism.

onk God. 3. Nafhpe wunneetupana-
tamwe wuttinnoowaonk, newutche
yeufh ennomayeufh waj wunnamptam-
og God∞∞.

Nat. 2. *Howan God ?*

Namp. Micheme pomantamoe Nafu-
auonk, teagwenuwahteunk wame tean-
teaquaffinifh, kah pornantamwaheont
wame pomantamunutcheh.

Nat 3. *Tohfuog Manitt∞og?*

Namp. Pafuk nont, qut nifheuo, wut-
∞fhimau, wunnaumoniin, & nafhauanit.

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

Namp. Nafhpe wut-attribuitfafh, nafh-
pe wuttinn∞owaonk, kah nafhpe wut-
anakaufuonqafh.

Nat. 5. *Uttiyeufh wutattribuitfafh God?*

Namp. Matta wohkukquofhinin∞k,
I *Kings* 8.27.2 *Chro.* 2.6. & 6.18. *Ifa.* 66. I
Acts 7.49. & 17.24. Machemohtag,
I *Tim.* 1.17. *Pfal.* 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. Ifa. 6.1. Womoaufu,
1 Joh. 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-
yenoo, Mat. 5.48. Job 36.4 & 37.16.
2 Sam. 22.31. Sohfunweyeuoo, Exod.
15.6, 11. Deut.28.58. Acts 7.2. Ifa.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 nafhpe ogqueneunk-*
quffeogwifh Godut?

Namp. Nafhpe waantamoonk wun-
 neetupanatamoonk wunnornwauffeonk,
 &c. qut matta wohkukquofhinunooꝑ,
 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 nafhpe fampfhanukquit wofketomp, nifh noh ut yeu rnuttaohket, kah nafhpe uppa-fooqun micheme wadchanittuonganit.

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

Namp. 1. Newutche kukkuhkootomunkqun wutch wefke kutchiffik muttak: ne matta howae oaas afuh Angel, afuh wofketornp wahteauoog, webe God, 2. Newutche pannnppeeu, kah wunneetupanatanamwe wuttinnaurnatuonk, kah nifhnoh wuttinnowaonk matta howae wofketomp wuttinnowaonk ne tatupenoo. 3. Newutche yeufh nafhpe rnonchanatanamooongafh ne woh waj wuttinnowaonk menehketeaumuk nish webe God woh wutuffenafh. 4. Newutche kukkuhkootomunkqunan, kenah tinugqun Jefus Chriftoh kah wun-aunchemookaonk papaume Jefus Chrif. 5. Newutche wuttinnowaonk God kuk-

The large Catechism.

kukquinuppinukqunnan, kutaiufkoian-
tamwahikqunan kuppeantamwahikqun-
an, kah kuffampilianukqunan, en kefuk-
que mayut.

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

Namp. Nukkone Teftament, 2 *Cor.3.14*
kah wufku Testament, *Mat. 26.28.*

Nat.10. *Uttoh en chachaubenumun nuk-
kone Teftament?*

Namp. Napannatahfhinafh oofukuh-
whofuonqaili Mofes, kah onkatogig
quofhodtum waenuog.

Nat. 11. *Uttoh en chachaubenumun
wusku Teftament?*

Namp. 1. Yauunafh wunaunchemoo-
kaongafh neaunak *Matthew, Mark,
Luke, John.* 2. Wutuffeonganooafh
Apoftlefog. 3. Epiftlefafh. 4. Oo-
wofhwunumoonk Jefus Chrift, nafhpe
John.

Nat. 12. *Uttiyeufh wutanakaufuonqafh
God?* *Namp.*

The large Catechism.

Namp. 1. Micheme nkkefantamoonk-
2. Ukkefteannn wame muttaok. 3. Onk
ne uppiahquttnmun.

Nat. 13. *Teagua ukkefantamoonk God?*

Namp. Micheme pakodche waan-
tamwe nkkefantamoonk God, uttoh
pifh in, wame teanteaquaffinifh, ut ne-
henwonche wuffohfumoonanganit.

Nat. 14. *Teaguas ukkefuntamoonk God
papaume wosketompuh?*

Namp. Papogkodontamunah miche-
me wuffohfumoonwontamunat ukkittea-
monteanitteae monaneteaonk nafhpe
nahwooch wadchanuonk nafhpe Jefus
Chrift, qut wame onkatogoh nukkonau,
wuffohfumoonwontamunat wuffampwe
wuffittnmoonk, nah wutawakompanahe-
onat wutch ummatchefeonganooofh,
micheme.

Nat. 15. *Ne teag kefteoonk muttaok?*

Namp. Ummifhe anakaufuonk God,
ne nafpe kefteunk muttaok, kah nifh
noh

The large Catechism.

noh teag noh oh.tag, wutch mamachik-init, webe nafhpe ukkuttöonk, muttae wunnegen, nequtta tahfhikquinne.

Nat. 16. *Toh wuttin kefteauunas God negonne kefukod?*

Namp. 1. Qunne kefukquaah kah wame neg na wadohkitcheg, pannuppeyeuöaah kah wunnegenafh. 2. Ohke, ne matta kuhkenauwinneunkquottinöop, kah mat teag ohtanöop. 3. Wequai.

Nat. 17. *Teag qunne kefuk?*

Namp. Anue quanunkquohtag kah fohfumoe ayeuonk, uttoh adt God wohfhinuk wuffohfumoönk: na yeuyeu apit Chrift, kah wame pepenauutcheh Angelfog, kah ukketeahogkounöoh wamamptogig, napukig, kah na ut, mahche muhhogkunk omohkehettit, naneefwe muhhog kah keteahogkou pifh miche-me fohfumwaheaog.

Nat. 18. *Howaneg negonne ootohkinneous qunne kefukqut?*

Namp.

The large Catechism.

Namp. Wut-Angelfumoh God.

Nat. 19. *Howaneg Angelfag?*

Namp. Negwunneetupanatamwe nafh-
auonganog numwabehtunkquog waan-
tamoock, wuttocanatanamocock, wun-
nanakaufuock, kah kogkenupfhaock.

Nat. 20. *Tohfuog Angelfog?*

Namp. Ahontanuog.

Nat. 21. *Toh uffeg Angelfog?*

Namp. 1. Neepoog ut anaquabit God,
kah wuffohfumocounoh. 2. Unan-
nocoog yeu in muttaohket uffenat wut-
tenantamocock.

Nat. 22. *Toh uffeg Angelfog yeuut mut-
taohket?*

Nanzp. 1. Quinnuppenumwog unpi-
ahquttumoe wheelumafh God, yeu ut
muttaohket. 2. Nanawehuwaog kah
wadchanaog wunneechanuh God ne-
fohke pomantaminit. 3. Ukketeahog-
kounoh wutuffocouttaouh kefukqut.
4. Nag pifh unnontonchimoog matchee-
tooh

The large Catechism.

tooh en anaquabit Chrif, ut wuffit-
tumoe kefukodut, kah unnohteag mat-
cheetoooh en chepiohkomukque nootaut.

Nat. 23. *Uttoh wuttin kefteounas God
nahohoeu kefukod?*

Namp. Mamahchekefuk, mahtokqs
kah nippeafh.

Nat. 24. *Uttoh wuttin kefteauunas God
nifhikquinokod?*

Namp. Keitoh nunnobahtei mof-
kehtuafh, herbfafh, kah mehtugquafh
wame mifhimmechummuafh.

Nat. 25. *Uttoh wuttin kefleauunas God
yaue quinokod?*

Namp. Nepauz, nenepoufhadt an-
ogqfог.

Nat. 26. *Uttoh wuttin kefteauunas God
napanna tahjhikquinokod?*

Namp. Narnohfог ut anompog, kah
puppinfhafog ut mamahchekefukqut.

Nat. 17. *Uttoh wuttin kefteauunas God
nequtta tahfhikquinokod?*

Namp.

The large Catechism.

Namp. Puppinafhimwog, kah wame papumompakecheg, kah maumachifh wofketompuh.

Nat. 28. *Tohwutch wosketomp maumachifh kezhattis?*

Namp. Newutche God onafhuh wuffontimainneat, kah wunnananumunat, wame nifh yeu agwe ohtagifh.

CHAP. II.

Nahohtoeu uppuhkuk, papaume noowahe-onganun nuhhogkanonog.

Nat. 1. *Toh nnihyeuue negonne kezheunt God miffinninnuh?*

Namp. Kuhkenauehteau muhhog wutch ohkit, kah uppootamuh micheme pomantamwae keteahogounoh, kah yeu-oh ahche wunneetou, ogqueneunkquffu Godut.

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

Namp. Nafhpe napanna tahfhe nau-
mai-

The large Catechism.

maiyeuaih: 1. Newutche keteahogkou
 oowahteouunaih nifh nooadt mahche
 nnagkupafh, afquam God kezheunk, kah
 wonk, nifh afquam ananogifh, nifh pifh
 ompetak nnagifh. 2. Newutche, ke-
 teahogkou wahteou Godeuoo, kah noh
 michemappu. Kah mos noonompagun-
 umumun Godut papaume wame mut-
 taohke nuttuffeongafh, afuh nuffuon-
 gafh, afuh nuttenantamooongafh. 3. Ne-
 wutche keteahogkou kodtehteam, kah
 kodtantam, kah ummeechin nifh mache-
 meyeuoo gifh nifhnoh wunnamuhkute-
 yeuk papaume God, kah Chrif, kah
 papaume micheme pomantamoonk;
 yeufh ummeechinafh keteahogkou.

4. Newutche mahchinadt muhhog, ke-
 teahogkou woh wekontam ut Godut.
 Wonk yeu apit muhhog, keteahogkou
 moomanfh kefukqut. Wonk kouit muh-
 hog, keteahogkou matta koueu, yo-
 wutche, wonk nuppuk muhhog, ketea-
 hogkou,

The large Catechism.

hogkou matta nupp∞, qut afh poman-
tam. 5. Newaj God yeu kuhk∞tom-
unkqueog ut wuttinn∞waonganit, *Mat.*
22.32. *Rev.*6.9,10, 11. *Acts*7.59. *Ecclef.*
12.7. *Phil.*1.1.3. *Luke* 23.43. *Heb.* 12.23.
2 *Cor.* 5. 1, 6.

Nat.3. *Teaguas wutogqueneunkquffuonk
Godut?*

Namp. Waantamoonk, wunneetupa-
natarnoonk, kah wunnomwauffeonk,
uttiyeufh nafhpe tapenukup pannuppe
nanawehteauunat wame wuttinnauma-
tuongafh God.

Nat. 4. *Tohfhinafh wuttinnaumatuong-
afh aninnumauus God?*

Namp. Piukqutafh: *Ogketafh.*

I. *Negonne*, Jehovah wuffinneafh Wa-
me yeufh kuttoowongafh kah n∞wau,
Um-Manitt∞mehkon onkatogig Manit-
t∞og anaquabeh.

II. *Nahohtoeu*, Ayimmauhkon kuh-
hog nunneukontunk, wanne teaug og-
qun-

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qunneuagquttinnoog ongekouwe kefukqut, afuh ohkeit agwe ohtag, afuh nippekontu agwe ohket: nauwachtauuhkon wowuffurnuhkon; newutche neen Jehovah kum-Manittoom, nutteunkouwae Manitto, nukkehkeneaumun ummatchefeonk oohog wunnechanit, nifhwudt kah yauudt pometuongafh fekeneahettit qut nummonanumauoog muttannungafh womoaufhettit, kah naneau-teahettit nuttinnooowaongafh.

III. *Nifhwe*, Nemunnumoohkon oowefuonk Jehovah kum-Manittoom tahnooche; newutche God matta wuttinne wuffittumoon, matta kefantamoomuk fpunnon, nemunnumont oowefuonk tahnooche.

IV. *Yauudt*, Mequantafh Sabath-day woh kuppahketeaum; nequtta tahfhikquinne anakaufifh, kah wame kutana-kaufuonafh uffifh, qut nefaufuk tahfhikquinne anoofinnook ut Jehovah kum-

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kum-Manittoom, neit toh uffeecon, ken, afuh kenaurnon, afuh kuttaunes, wofketompae kittinneum, afuh mittamwof-fiffe kittinneum, afuh keneetafum, afuh kuppenuwot apit anomit kuffquoan-tamafh, newutche nequtta tahfhikquinnu wutayimun Jehovah kefukquafh kah ohke, keitoh kah wame ne na ohtag, kah anwofue nefaufuk adtahfhikquinnogok; Yowutche Jehovah wunanatamun nefaufuk adtahfhikquinnogok ooneetupana-tamwohteauun.

V. *Napanna*, Quttianum kooth kah kookas, onk woh kuffepepomantam kutohket uttohyeu Jehovah kum-Manittoom aninumungquean.

VI. *Nequtta*, Nufhehteahkon.

VII. *Nefaufuk*, Mamuffekon.

VIII. *Shwofuk*, Kommootuhkon.

IX. *Paskoogan*, Pannooae wauwahrenhkon ketatteamong.

X. *Piuk*, Ahchewontogkon week
ke-

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ketatteamong, ahchewontogkon ummit-
tamwoffoh ketatteamong, afuh wofke-
tompae wuttinneum, afuh mittamwof-
fiffe wuttinneum, afuh wutoximoh, afuh
wutaffumoh, afuh uttoh ohtunk ketat-
teamung.

Nat. 5. *Uttoh ut wuske wuffukwho-
fu yeufh naumatuongafh?*

Namp. Webe metahhut.

Nat.6. *Teague wunnōowaonk God ayim-
auous Adamwoh?*

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

Nat. 7. *Uttoh uppononas Adamwoh?*

Namp. Ut tanohketeaongane Para-
difut, wunnanawunumunat ohke, kah
nifhnoh oaas noh noh apit.

Nat.8. *Teaguas uppiahquttumoonk God?*

Namp. Wutanakaufuonk God, ne
nafhpe

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nafhpe miantauomoouk nifunoh teag,
kah wunnanawunumun, qut nahnaunne
wofketompuh.

Nat. 9. *Sun Adam wuteffanafafh wut-
tinnaumatuongafh God?*

Nanzp. Matta, qut teanuk matchefu.

Nat. 10. *Howan negonne matchefit?*

Namp. Mattannit.

Nat. 11. *Howan Mattannit?*

Namp. Mataanukeg Angelfog, neg
matchefecheg kah quajheumpanneg
Adlamwoh matchefenat, kah ne waj
fohwohteamuk wutch qunnekefukqut,
en chepiohkomukqut ne agwe ohtag,
kah wame yeug Mattannittoog.

Nat. 12. *Toh uffeog yeug Mattannittoog?*

Namp. Qutcheheaog wulketompuh
nmatchefenat nifohke pomantamunit yeu
ut muttaohkit, kah napinutcheh, ukke-
teahogkounouh wutuffouwuttanouh
chepiohkomuk na ut ouweeche awa-
kompanomonaont.

Nat.

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Nat. 13. *Mattannit negonne quajheont Adamwoh, toh uffeus?*

Namp. Mattannit anome afkookut qutcheheau Eveoh, woh mechinat ne mehtug, ut noeu tanohketeanganit, ne papaume anooowop God, meechoote ok, meechoog pifh kenumpwo.

Nat. 14. *Toh nahohoe uffeus mattannit quajheunt Adamoh?*

Namp. Mattannit nafhpe mittamwof-fiffoh qutcheheau Adamoh, neit um-meechin.

Nat.15 *Chaugua fafamatuwhuttuonk ponamauffoh Adamoh & wame wunnee-chanoh?*

Namp. 1. God ummagunuh ummiffin-uhkonat mattannit. 2. Upponamaoh nuppooongafh yeu muttaohkit, kah mi-cheme nuppooonk.

Nat. 16. *Teagua nummjinnowonganun en mattannittoout.*

Namp. Wunnamptamog, kah wekon-tamwe

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tamwe uffeog wame wunnifhkeneong-
qu matchekodtantamongafh kah uk-
qutchhuaongafh.

Nat. 17. *Tohfunafh nuppongajh kuppoo-
namunkqun God, yeu ut muttaohket?*

Namp. Neefe chippiyeuafh.

Nat. 18. *Uttiyeu negonne chippai?*

Namp. Kukketeahogkounun nuppoo,
ne waj wannehteauog kutogqueneunk-
quffuonganun Godut, kah kutogquene-
unkquffimun mattannittout, newaj
kuttahhunonafh aotumook, matche-
tupanatamook, manuhkag, kah
panneuffemoo ut Godut.

Nat. 19. *Uttiyeu nahohtoeu chippai nun-
nuppooonganun ?*

Namp. Muhhog nuppoomoo, negonne
nafhpe monatafh unninneaongafh, kah
onkquomomongafh, neit nup.

Nat. 20. *Chaugua micheme nuppooonk ne
ahettamuk nahohtoeu nuppooonk?*

Namp. Nuppuk, keteahogkou au che-
pioh-

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

Nat.21. *Yeufh wutonkapunnaongajh Adam, fun wame miffinninnuog wutonkapunnaonganooafh?*

Namp. Nux, newutche noowame neetimun ut matchefeonganit, newutche nummiffowunukumun ummatchefeonk Adam.

Nat. 22. *Tohfhe chippai matchefeonk?*

Namp. Neefe chippai matchefeonk: 1. Wutchaubukkue matchefeonk. 2. Uf-fuae matchefeonk.

Nat. 23. *Teaguas wutchaubukkue matchefeonk?*

Namp. Nifhkeneunkque metah ne nafhpe wame nuttenaneamoon gafh, wame nuffuon gafh, kah wame nutana-kaufuon gafh nagwutteae numwohteau matchefeonk.

Nat

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Nat. 24. *Teaguas uffuae matchefeonk?*

Namp. Pohquenumauifh wuttinnau-
matuongafh God yeu matchefeonk.

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

Namp. Afekefukokifh nuttumhoua-
mun wame onkquommommooongafh,
kah unninneangafh yeu muttaohket,
neit nuppooonk, kah micheme awa-
kompanaonk chepiohkomukqut.

CHAP. III.

Papaume noowaheaonganun Jefus Chrif.

Nat. 1. *Howan kummanouhukqun, kah
kuppohquohwhunukqun wutch
wameyeufh nummatchefeongajh, kah nutonk-
quomomooongofhyeu muttaohket, & micheme?*

Namp. Wehe Jefus Chrif, noh kum-
manouhukqun nafhpe nehenwonche
ooqueheonk, napooonukqueog, *Rom.*
4. 15. 1 *pet.* 2. 2 1, 2 2, 23.

Nat. 2. *Howan Jefus Chrif?*

Namp.

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Nanzp. Jefus Chrift Manittoou, noh wunnaumonuh God, qut wonk wolke-tompoou, kah netu netatup miffinnin, neit Manit kah miffinnin pafuk∞∞, onk woh wunohteahuau nafhaue ut God, kah miffinnin, 2 *Cor.* 5. 18, 19.

Nat. 3. *Tohwutch Jefus Christ wosketompoou?*

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

Nat. 4. *Tohwutch Jefus Chrift Manittoou?*

Namp. Onk woh mifhoadtu wunnuppoonk, kah woh wonk omohku wutch nuppunat.

Nat. 5. *Tohfhinafh wutannohfuaongafh Jefus Chritl?*

Namp. Shwinafh; Quofhodtumwae-nuoo, Sephaufuwaenu∞, kah Ketaff∞-tamwaenu∞.

Nat.

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Nat. 6. *Tohwutch Jefus Chrifl Quofh-
odtumwaenuoo?*

Namp. Onk woh kukkuhkootomunk-
qun micheme pomantamwae may ut
wuttinnowaonganit nafhpe wunnoh-
tompeantogomoh, *Rom. 10. 14, 15.*

Nat. 7. *Tohwutch Jefus Chrifl Sep-
haufuwaenuoo?*

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

Nat. 8. *Tohwutch Jefus Chrifl Ketaf-
footamwaenuoo?*

Namp. Ummukinnumunat ummoeu-
wehkomonk, kah wunnana wunonat, kah
owadchanonat wutch wame ummat-
womoot, *Pfal. 110. 2, 3. & 20. 1.*

Nat. 9. *Toh kutuffeaunjhhikqun Jefus
Chrifl?*

Namp. Kutuffeaunihhikqun wame
wuttinnaumatuongafh God, kah ke-
nup-

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nuppowonukqun, onk ne nafhpe kutumhouaunfuhikqun ahquontamoadtin wame numinatchefeongafh, kah koonohkonukqun God, kah micheme pomantamoonk kittinumunkqun.

Nat. 1 0. *Toh wonk kutuffeaunfhhikqun Jefus Chrif?*

Namp. Pofekinau, kah omohku wonk, onk woh nōnamptamumun yeuoh wunaumonuh God wonk woh ne nafhpe omohkinukqueog. 1. Wutch nukketeahogkounne nuppoonganit, ut matcheonganit. 2. Woh ne nafhpe omohkinukqueog wutch wenohkit, majifh ne kefukok.

Nat. 1 1. *Toh wonk kutuffeaunfhhikqun Jefus Chrif?*

Namp. Waabu en kefukqut, onk woh ne kenafupe metahhōwae tahfhinukqunan, kah nuppog, woh fagkompagunan kukketeahogkoununonuh en kefukqut, uttoh apit, wetomonat no pajeh

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

Nat. 12. *Toh wonk kutuffeaunjhhikqun
 Jefus Chrif?*

Namp. Nummatappu ut wuttinoh-
 kounit oofhoh, onk woh ne nafhpe ke-
 naeitamwanfhikqun kah peantamoe ke-
 nootamwanfhikqun, kah nafhpe wun-
 nafhauanittoomoh wunnupwaheuh na-
 whutch en ummoeuwehkomonganit, &
 oonaunchemookaonk kittinnurnunkqun.

CHAP IV.

*Papaume ukkitteamonteanitteakonk nanoue
 kittinnumunqkunan.*

Nat. 1. *UTtiyeu nafhpe attumunumwa-
 hikqueog wame ne wanegik,
 ne afeaufhfhikqueog Jefus Chrif?*

Namp. Nafhpe wufku wunnowaonk.

Nat. 2. *Tohfunafh wunnowaongafh kut-
 tinnumunkqun God?*

Namp. Neefinafh.

Nat.

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Nat. 3. *Uttiyeu negonne wunnōowaonk?*

Namp. Anakaufue wunnōowaonk, ne God anumauont Adamwoh: kah ne nafhpe pogkodchimukqueog micheme awakompanonat, newutche matchefu Adam, kah nummiffōowunukumun um-matchefeonk.

Nat.4. *Teaguas nahohtoeu ne ahettamuk wusku wunnoowaonk?*

Namp. Wunnamptamoewunnōowaonk, neuantamoe kah aiulkoiantamoe nuk-kodtumog nifhnoh matchefeonk: kah quinnuppekompaeog wunnamptauonat Jefus Chrift; neit God kukquofhomukqun ahquontamunat wame num-matchefeonganunonafh, kah micheme pomantamoonk kittinumunkqunanonut.

Nat. 5. *Ne teag nafhpe attumunumwahiqueog ne wusku wunnoowaonk?*

Namp. Chrift annōonau wunnafhiau-anittōomoh nafhpe wuttinnōowaonk, en nuttahnunonut, kah ne wunnafhpe
uffen,

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

Nat. 6. *Chrift negonne annoomont wun-nafhauanittoomoh toh uffeh?*

Namp. Nōowahteauwahikqun nummatchefeongaih, kah nuppogkodchimitteae nniyeuonk; kah nuttumhouonat micheme awakompanonat en chepiohkomukqut.

Nat. 7. *Toh wonk uffu Nafhauanit?*

Namp. Pokfhadtau kuttahhunnonafh, aiufkoiantamunat wame nummatchefenganunonafh.

Nat. 8. *Teaguas aiuskoiantamoonk?*

Namp. Akodchuwontamon nummatchefeongafh, nuttah pokfhau, kah moh-tuppaemou, newutche nummatcheeneh God, nummufqanum nuhhog, nutjifhontamunafh, kah nutahqueteauunafh wame nummatchefeongafh, kah nuk-kodtantam ahquontamoadtin, *Hof* 14.2.

Pfal. 24.11. *Luke* 18.13. *Job* 34-3 1,3 2.

Prov. 28.13. *Ifaiah* 2.28.

Nat.

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Nat. 9. *Teaguas quinnuppekompauonk?*

Namp. Akodchue kah auiikointamoe nukkodtumon mifhimmaogod matchefae may en chepiohkomukqut, kah unantamoe attumunumon peantamoonk wunnamptauonat , kah afuhkauonat Jefus Chrifft.

Nat. 10. *Teaguas wunnamptauoonk Jefus Chrifft?*

Namp. Samp ∞ waon nuttumhouam chepiohkomuk, kah nunnoonanum pohquohwhunun nuhhog; newaj unninnumauog nukketeahogkounoh Chrifft, noh manouhikqueog; kah nuppabuh-tanumanuh, onk n ∞ namptam God ukquofhomuwaonk ahquontamauau, kah miche me wadchanau, wame wanamptauonutcheh Jefus Chrifftoh.

Nat. 11. *Teaguas kitteanzonteanitteakonk kittinumunkqun God, wunnamptauogkut Jefus Chrifft?*

Namp. Kuffampweogquanumukqun,
k ∞ -

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koonohteahikqun, kah koonaumonakonukqun.

Nat. 12. *Teaguas kuffampweogquanum-ukoowonganun?*

Namp. God kutahquontamunkqun wame nummatchefeonganunonafh, newutche Jefus Chrifft kenuppowonukqun, kah koofumukqun fampweuffeaenuuneat, newutche Jefus Chrifft kutuifeaunfhikqun wame wuttinnaumatuongafh God, newutche nummiffowunukumun ummifhoadtue nuppooonk, kah uppan-nuppeyeue nofwetamoonk, neane Adam miffowunukqueog ummatchefonk.

Nat. 13. *Teaguas koonohteahikoowonganun ut Godut?*

Namp. God nanoue amaunum wame kummufquanurnukowonganun, newutche Jefus Chriftoh, kah oweetompaituonk nanoue kittinnumunkqunan.

Nat. 14. *Teaguas koonaumonakonukowonganun?*

Namp.

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Namp. God wuffittumoe kutogquanumukqun wunnaumonadt, kah wuttaunut, kah kittinumunkqun wunnaumonakonittue wunnaihauanittomoh wunnaumonuh, kooweetomukqunnanonut micheme.

Nat.15.*Toh kittinanakaufuwehtunkqun wunnaumonakonittue nafhauanit, weetomukqueog?*

Namp. Nefaufuk tahfhinafh: 1. Kuppeantamwahikqun. 2. Kuppahketeahikqun. 3. Koneetupanatamwahikqun. 4. Kenofwetamwahikqun. 5. Kowekontamwahikqun. 6. Qutchequnehamwahikqun. 7. Matta kenukkonukoooh, no pajeh kuppafoonqunnanonut kefukqut en micheme pomantamoonanganit.

Nat. 16. *Teaguas peantamoonk?*

Namp. Aninumunkqueog nafhauanit, nuffampoonam wame nummatchefeongafh ut anaquabit God, nutuhquanum
kah

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kah nehchanum nuhhog, wutche nummatchefeongafh, noowenfham ut ɔwe-fuonganit Jefus Chrif, ahquontamo-
adtin, kitteamonteanittuonk, wunnee-
tupanatamoonk kah wame monanetea-
ongafh, kah nuttabuttantamau God,
wame nutattumunumoonk.

Nat. 17. *Teaguas pahketeahahuwaonk?*

Namp. Afekefukokifh nuttohtabbat-
tauun, kah nunnehtauunafh, kah nup-
pogketamunafh wame nummatchekod-
tantarnooongafh nummatchetupanatam-
ɔongafh kah nifhnoh watchaubukkue
matchefeonk, wonk nutjifhkham, kah
nukktufhabpadtoh nuttah, nafhpe wun-
nuppooonk, kah ɔfqheonk Jefus Chrif,
1 *John* 1.7. *Heb.* 9. 12. *Rev.* 7.14.

Nat.18. *Teaguas wunneetupanatamwa-
hettuonk?*

Namp. Nafhauanit afekefukokifh kuh-
kenauweteau wutogqueneunkquffuonk
God, ut nuttahnunnonut, ne Adam
wan-

The large Catechism.

wanteunkup, kah kutofoowunukqun en ne anuffit Jefus Chrifft.

Nat. 19. *Teaguas nofwetamoonk?*

Namp. Wekontamwe uffenat, nifh-noh wuttinnaumatuonk Chrifft: nafhpe wuttinnuffuonk Jefus Chrifft, ne ut nut-tahhunnonut, kah nafhpe wunnafhau-anittoomoh Chrifft ne wetomukqueog, hohpœ paubuhanumog kukkenœ-tamwanfhikoowonganun Chrifft, woh ahquontamunafh nunnœchumwefu-onganunonafh, 1 *John* 2. 1, 2.

Nat. 20. *Uttiyeufh wuttinnaumatuong-afh Chrifft, nifh woh nofwetamagish?*

Namp. Piukqutafh nifh anumauomp-afh Adamwoh.

Nat. 2 1. *Uttoh en nofwetamun negon-oh tag naumatuonk?*

I. Namp. Waheogkut Jehoval, kodtan-umogkut, kah pepenauogkut Jehovah, womonogkut, qufhogkut, pabahtanum-ogkut, kah um-Manittœmeog Jehovah:
kah

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kah nob webe, kah onkatogig wame manittooog nutjifhanumaog, *Jofh. 24.23.*

Nat. 22. *Uttoh en noofwetamun nahoh-toohtag naumtuonk?*

II. *Namp.* Nagwutteae hohpooe wo-wuffumogkut God, nafhpe wame nenhenwonche ukkuhkooaongafh, nifh annoonukqueogifh ut wuttinnooaonganit, kah onkatoganafh wame kuhkooaongafh nutjifhontamunafh.

Nat. 23. *Uttoh en noofwetamun nafhwunnuuook naumatuonk?*

III. *Namp.* Quttianurnoe keketookontamog oowefuonk Jehovah afuh papau-me wuttinnooaonk, afuh wutanakau-fnongafh, afuh ne teag, ne nafhpe wah-teauhikqueog God, kah nifh papaume rnatta hahanooe afuh tahnooche keketookontamooog.

Nat. 24. *Uttoh en noofwetamun yau-unnuoouk naumatuonk?*

IV. *Namp.* Natwontamoe, quttianumoe
me-

The large Catechism.

menuhke, nagwutteae nanawehteauog Sabbath-day, naneeffe nenawun, kah wonk wame agwappehtunkqutcheh matta webe nehenwonche nekit, qut wonk peantamwakomukqut ut kenugke warne peantarnunutche, kah wame mut-taohke anakaufuonqafh, keketooakaonqafh, pompuwaonqafh, afuh fafegenamoe koueongafh jifhontamog, *Acts* 20.9

Jude ver. 1.

Nat. 2 5. *Uttiyeu kefukod kohquttuk Chrift Sabhath-dayyeuoon?*

Namp. Waj kutchiffik muttaok, onk no pajeh Chrift uppeyonat, nefaufuk tahfhikquinogkod ne Sabbath-dayoo, qut yeuyeu, kah yeaen wohkukquofhinit muttaok, kuhquttum negonne kefukok ne weekook, kah ne hettamun ukkefukodtum Lord.

Nat. 2 6. *Uttoh en nofwetamun napanna adtahfhinnuook naumatuonk?*

1 *V.Namp.* Quttianumogkut, wekontam-

wa-

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waheogkut kah womoaufue aninum-
 auogkut nœchetuonganunnonog, nag
 nekhikqueagig, kah nag nanawunuk-
 queagig, kah matta nunnukonoog mat-
 tauntamohettit.

Nat.27. *Chaugwequofhauonk God anumau
 ont nehyeu nanawehteauunit naumatuonk?*

Namp. Pifh fepe pornantamwog oh-
 keit ne Jehovah um-Manittœmœuh
 anumunkqhettit.

Nat. 28. *Sun yeu annooteamœonk webe
 kuhkootomauau wunnechanoh toh woh an-
 wunnefenit?*

Namp. Yeu annœteamœonk kuk-
 kuhkœtomunkqunan œnefuonganœ
 wutchetuonganog, en mukkiefieu, kah
 mukkiefog en œchetuoganuont, wut-
 tinneumuneunk wuffontimœmœout, kah
 wuffontimominneunk en wuttin-
 neumœout, mittamwoffiffog en weffuk-
 œœout, kah weifukiinneunk en ummit-
 tamwuffinneunk, miffinninnuog en
 wun-

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wunnanawunneueeneumooout, kah nawunnuenuog, en miffinninnutu, kah uttoh woh afehtoadtimuk wame.

Nat. 29. *Uttoh en nofwetamun nequtta adtahfhinnuooooog naumatuonk?*

VI. *Namp.* Nanawehteog nehenwonche nuppomantamooonganun, kah uppomantamooonganoo neetatteamungannonog, kah matta mufquantamwe afuh fekeneaadtue kodtantamooog onkatuk wofkehetonk, 1 *John* 3.15.

Nat. 30. *Uttoh en nofwetamun nefaufuk adtahfhinnuooook naumatuonk?*

VII. *Namp.* Jifhontamog wame nifhkeneungque nanwunooofquauongafh, afuh unnantamoe, afuh mufkefukque, afuh muttoonooe, afuh uffuae nifhke-neunkq qujfuongafh, qut nagwutteae kohkonantamog, 1 *Cor.* 7.34.

Nat. 31. *Uttoh en nofwetamun fhwofuk adtahfhinnuooog naumatuonk?*

VIII. *Namp.* Sampweneheog wame,
matta

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matta kummootoae, afuh afokekodteamoe uffeog qut wunnanakaufuon-
gafh menuhke uffeog?

Nat.32. *Uttoh en nofwetamun paskoogun
adtahfhinnooog naumatuonk?*

IX. *Namp.* Nagwutteae wunnomwa-
og, kah jifhantamog warne kekontu-
ongafh, kah wame pannowayeungafh,
matta nifhketeauog onewefuonk nee-
tatteamunganun, *Lev.* 18.16.

Nat. 33. *Uttoh en nofwetamun piogque
adtahfhinnooog naumatuonk?*

X. *Namp.* Nuttah matta ahchewon-
tamok onkatuk, ummaumachiyeumafh,
afuh ne teag ummouaneteaongafh: qut
tapontamog nifh God anumungqueog-
ifh, *Phil.* 4.11. *Heb.* 13.5.

Nat. 34. *Woh pannuppee kutuffenafh
wame yeufh wuttinnaunzatuongafh God?*

*Namp. Matchaog, qut mochekit nom-
pe kuppohquenumunafh afuh nuttahut,
afuh nuttoonit, afuh nutuffeonganit.*

Nat.

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Nat. 35. *Toh woh Chrifianenin wutuffen, afquam matchefit, onk woh wutahqueteauun matchefonk?*

Namp. Afkuhwhontaj nehenwonche wuttah, kah Manittoe, afuh muttaohke qutchhuwaongafh, ifhkont wuttohquonouh, neit wunnarnptamoe peantaj, wutaninnurnauonat Chrif, nafhpe wunnafhauanittoomoh ut wuttinnōowaonganit, nifhnoh ut wunnefenat.

Nat. 36. *Toh woh Chrifianenin wutuffen, mahche matchefit?*

Namp. Aiufkoiantarnoe, neuantarnoe, hohpōe, kah wunnarnptamoe woh wehquetum ukkitteamonteanumoe monaneteaonk God, ahquontamunat yeu matchefonk, kah wame onkatoganafh, newutche ukkenuppoowonukōwonganun Jefus Chrif.

Nat. 37. *Teaguas wekontamwahuwauonk? ne anakaefuwehtunkqueog wunnau-monahkonittue nafhauanit, wetomukqueog?*

Namp

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Namp. Nōowekontamōounomun God newutche nuppahke wahteomun, pifh micheme kōowadchanukqun ut wuffoh-fumooonganit.

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

Namp. I. Nafhpe nuppanpuppeyeue quinnuppekompauonganun, wutch num-matchefeonganonut, wunnamptauonat **Chrift, Prov.28.13. 1 Joh.1.9. Acts.11. 18.**

2. Nafhpe pabahtanumwe ukquofh-omuwaonk God, nanouwe wutahquontauffinneat, kah oofekitteahnonat wame wanamptauoncheg **Chriftoh, Rom. 8. 1. John 3.16.&5.24. Gal. 3.14.**

3. Nafhpe wunnamuhkut kōowomonaonganun wame peantamoe wunneetupanatogig, **1 John 3.14. & 4. 12. Col. 1. 4.**

4. Nafupe kukkodtantamōonganun onkatogig pafōonat, **Luke 22. 32. Gal. 1. 16.** peantamunat, kah wunnamptauonat **Jefus Chrifft,**

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Chrift, nahnaune kummukkiefumunonog, kah yeug agwappehtunkqueagig, Gen.18.19. John 21.15,16,17. 5. Nafhpe afekefukokifh kutayeuuhkontamunanonut metahhuwae matanatamooongafh kah nafhpe kuppahketeahae uffeonganunonafh, *Rom.* 8. 13. & 6. 11. *Gal.* 5. 17, 24. *Col.* 3. 1, 5. 6. Nafhpe kuppomufhaonaonganun God, ut wame nofwetamoe wunanakaufuonganehu, *Ephef.* 2. 10. *Coloff.* 1. 10. *Titus* 3. 2, 8. 7. Nafhpe Nafhauanit ooweewauowomun kenafhauonganunonoh, nenawun wunnaumonuh God, *Rom.* 8.16.

Nat. 39. *Teaguas chequnehtamoonk ne anakaefuwetunkqueog wunnaumonakdnitue nafhauanit, wetomukqueog?*

Namp. Manunne kah hohpooe attumunumog wame qutchehuwae wuttam-ehpunnaongafh, matta tahhentupantamoooh wutuffeonganooofh miffinninnuog, kah teanuk ahquontomog, qut
moo-

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moocheke natwontamog wunnutchege
 kah wutuffeonk God, kah ne waj che-
 qunappeog; kah webe kodtantamog
 kefukqut appinneat, na woh nuttitf ong-
 kouehkomunan wame wuttamehpuna-
 ongafh, *Pfal. 16.11. Rev. 7.17.& 21.4.*

CHAP. V.

*Papaume unninumoadtuongafh kittea-
 monteanittuonk.*

*Nat. I. UTtiyeufh aninummooadtuongafh
 aninumunkqu ogifh Chrifst kuf-
 fampfhanukqunnanonatnifhnoh ut, nifohke
 pomantamog yeu ut muttaohket?*

Namp. Negonne kah mohfog anin-
 numoadtuonk; ne wuttinnoowaonk
 God, ne pannuppe kukkuhkootomunk-
 qunan uttoh woh an wuffikkitteahit kah
 tapeneaufit God, nifhnoh ut yeu mut-
 taohkit, kah uttoh adt wame kuhkoo-
 wae aninumoadtuongaih kuhkootom-
 ungqueog.

Nat.

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Nat. 2. *Uttiyeufh kuhkoōwae aninnumo-
adtuongafh kohkootomungqueogifh Chrifft ut
wuttinnoōwaonganit?*

Namp. Neefe chippiyeue kuhkoōwae,
aninnumoadtuongafh.

Nat. 3. *Uttiyeufh negonne kuhkoowae
aninnumoadtuongajh, Chrifft kohkootamunk-
queogifh ut wuttinnoōwaonganit?*

Namp. Papaume otanae nananuwa-
onk; ne anont wame miffinninnuh, at-
tumunumook, *Rom.* 13.1,2,3,4,5,6,7.

Nat. 4. *Chaugua otanae nananuaonk
kohkootomunkqueog Chrifft ut wuttinnoōwa-
onganit?*

Namp. Chrifft unnop ummiffinnin-
nurnoh, pepenok piukquffitchege, na-
pannatahfhinchagkuffitchege, nequt pa-
fukootchege, nequt muttannonganog-
kuffitchege.

Nat. 5. *Teague naumatuongajh nifh woh
nafhpe nanawunahettit miffinninnuh?*

Namp. Nafhpe wuttinnoōwaonk God,
ne-

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newutche wame wuttinnaumatuongafh,
 kah wame wuillittumooongafh woh wut-
 uffeneafh neaunak wuttinnoowaonk God,
 kah matta neaunak wofketompae waan-
 tamoont, ne wutayeuhkonukqun God.
Nat.6. Tohwutch otande nandnuwaonk,
kah wuffittumoongafh, woh nnag neaunak
wuttinnoowaonk God, kah matta neaunak
wosketompae waantamoont?

Namp. 1. Newutche oowaantamoont
 God anue wunnegen, kah anue waan-
 tamoomoo, onk wofketompae waantam-
 oont wofketompae waantamoont ne we-
 be affootuont. 2. Newutche ne nunnafh-
 pe fampoonan, kah nutattumunomun
 God wame mafugkenuk nukketaffoo-
 tamomun.

Nat. 7. Uttiyeufh nahohtoeu chippiyeue
kuhkoowae aninumoadtuongafh aninum-
ungqueogifh Chrjft ut wuttinnoowaonganit?

Namp. Moeuwehkomongane kuhkoo-
 waongafh, nifh anoncheh wame wa-
 namptamunutcheh attumunumook.

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Nat. 8. Chaugna moeuwehkomonk?

Namp. Wanamptogig weechiyeuut-hettit wunneetupanatamwe ƿƿwaonk God, ne wunnafhpe quofhodtinneau moeu peantamunat fafabath-dayen, kah nagwutteae wowuffumunat God, neau-nak wame ummoeuwehkomongane kuh-ƿwaongafh.

Nat. 9. Nukkodtƿtamun moeuwehkomongane wunnoowaonk?

Namp. Wunnƿwaog nafhpe yeufh, afuh netatup yeufh kuttƿwongafh. Wpi Lord Jefus Chrif neernuninnan ut kenugke kurnmiffinninumog, kah an-innumaiinnean wunnƿwae kifhpinnonat nuhhogkanonog en Godut.

Neane mahche nummagumun nuhhogkanonog, kah nunneechaminnonog en Godut, ut otanae nuttinniyuongan-ehtu, onk woh nagum kenanawunum-ukqun nafhpe wuttinnƿwaonk; Neta-tup yeuyeu, ut moeuwehkomongane

nut-

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nuttinniyeuonganehtu, nummagumun nuhhogkanonog, kah nunneechanunnonog en Lord Jefus Chrifut, nafhpe wun-Nafhauanittoomoh, onk woh koonohteahukqun Godut, onk woh kooweetomukqun kah kenanawunukqun yeu ut muttaohket, nafhpe wame wunaunchemoekae moeuwehkomongane ukkuhkooawangafh, kah yeu kefukok nukkihpinomun nuhhogkanonog en Lordut nafhpe moeuwehkomongane oonooawaonk God, uffenat tohfohke pomantamog yeu ut muttaohket.

Kah wonk nukkihpfiffuonittumun kah nuppahchafuonittimun, ut agwe noopuhkuhkumun Chrifut, anaquabit God, kah anaquabhettit ummiffinninumoh, moeu pomufhonat neaunak wame ummoeuwehkomongane wunaunchemoekae kuhkooawangafh Jefus Chrifut, weh-

komonat aninnohfuenug kah agwap-pehtauonat en Lordut, moenat fa-fab-bath-

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bath-dayeu, Lectur-dayeu, mat meetfue kefukodoeu, kah mifhaduppoe kefukodaeu, moeu peantamun, kah nootamun wuttinnowaonk God, ogketamun Catechifaonk, attumunumunat kuhkinneafuongafh, kah aiufkontuonk ut moeuwehkomonganit kah pumminnumunat, neanak wuttinnowaonk God, kah wunaunchemookae wunniyeuongafh Jefus Chrif. Wai kefukque Noofhun, woi Jefus Chrif nuppohquohwuffuaenumun, woi wunneetupanatamwe Nafhauanitto nooneetupanatamwahaenumun, aninumaiinnean fampwutteahae yeufh wame uffenat tohfohke pomantamog. *Amen.*
Nat. 10. Mahche ayimohettit moeuwehkomonk, toh wonk uffeog?

Namp. Pepenauaog aninnohfuenuh.

Nat. 11. *Trohfshe chippiffuog aninnohfuenuog, ut moeuwehkomonganit anumunkqueogeh Chrif?*

Namp. Yauwe chippiffuog; Paftorfog,
 Teacherfog,

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

Nat. 12 *Toh uffaoog Teacherfog kah Pastorfog ut moeuwehkomanganit?*

Namp. Nifhwinafh.

Nat. 13. *Toh negonne uffeoog?*

Namp. Katechifae, wehquetumoe, kah aufkomue kuhkootomwehteaog, neau- nak wuttinnowaonk God, kah pean- tamwog, *Acts* 6.4. 1 *Tim.* 2,1, 2.

Nat. 14. *Aquompak woh wutuffeneau yeufh kuhkoowae uffeoongafh?*

Namp. Safaboth-dayeu, Lecture dayeu, mat meetfue kefukodaeu, kah tabut- tantamoe kefukodaeu, kah afekefukok- ifh natwontamoe kah afkuhwhetue n- nafhwehtamwog.

Nat. 15. *Toh nahohtoeu uffeoog?*

Namp. Peantamoe, kah wunanatam- we magooog kuhkinneafuongafh.

Nat. **16.** *Toh njihwe uffeoog?*

Namp. Wunanittamwog moeuweh- komonk,

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komonk, 2 *Cor.* 13.14. *Mat.*10 .1 2,13.

Nat. 17. *Teaguas. kuhkinneafuonk?*

Namp. Kuhkoowae teanteaquafinifh, kah uffeongafh wofkeche naumog; nifh nafhpe kohkootomongqueog nafhauan-ittooe teaguafinifh: pannuppe meneh-keteauunat nconamptamoonanganun, *Rom.* 4.11.

Nat. 18. *Tohfunafh kuhkinneafuongefih anumungqueogifh Chrifh?*

Namp. Neefinafh, kutcheffumoonk, ne hettamun Baptifme, kah ummifhad-tuppoonk Chrifh, 1 *Cor.* 11.23.

Nat. 19. *Teaguas kutcheffumoonk?*

Namp. Neane nippe kutcheffittomuk kah pahketeomuk muhhog wutch wame nifhkeneungquffuonafh, ne adt kutcheffittomuk netatuppe oofqheonk Jefus Chrifh, & wunnafhauanittomoh, pahkheont nukketeahogkoununonuh, wutch wame kefohkoadtammoonafh kah wutch wame matchefeongafh, mahche
aiufkoi-

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aiufkoiantarnoe, wunnarnptauogkut-
cheh Jefus Chrifft.

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

Namp. Nohtornpeantog peantamoe
wunnanittamun nippe, neit ne wunnafh-
pe kutcheffummuon ut oowefuongan-
it Wutoofhimau, Wunnaumoniin, kah
Nafhauanit, *Mat.* 28.19. *Acts* 10.48.

Nat.2 1 .*Uttiyeyfh Nafhauanittooe teagu-
qfmifh, nifh nafhpe kuhkootomungqueogifh?*

Namp. Monatafh, negonnu, yeu wun-
anittarnwe nippe nauwuttamun oofqhe-
onk Chrifft, nuppoowonukqueog: kah
naihauanittoe wunneetupanatamwa-
huwaonk.

Nat. 22. *Toh wonk?*

Namp. Yeu nohtompeantogoe kut-
cheifumoonk nauwuttamun kutahquon-
tamunkoowonganun God, kah kuppah-
keteanahikkowonganun.

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

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chdfumowonganun ut oowefuonganit God?

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

Nat.24. Toh nauwuttamun nukkutchef-fumoonganunutoowefuonganitwutofhimau

Namp. God **nofhun**, kah **konaumonakonukqun**, *Joh.* 1.12. 1 *Joh.* 3.1, 2.

Nat. 25. Toh nauwuttamun nukkutchef-fumoonk ut owefuonganit wunnaumoniin?

Namp **Chrift nuppohquohwuffuaeninneumun** kah mahche **kuppohquohwhunukqun**, 1 *Pet.* 1. 18. *Rev.* 5.9.

Nat.26. Toh nauwuttamun nukkutchef-fimoonganun ut owefuonganit nafhauanit?

Namp. **Nafhauanit kweetomukqun**, kah **koneetupanatamwahikqun**.

Nat. 27. Howaneg woh kodcheffumutcheq?

Namp. **Wame wanamptogig**, mahche **attumunnumohettit moeuwehkomongane wunnowaonk**, kah **wunneechanoh**, *Acts* 7.8. & 2.39. 1 *Cor.* 7.14.

Nat.

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Nat.28. *Tohwutch peiffefog kutcheffumwehettit, afquam, wahteauhetteg toh ofehettit?*

Namp. 1. Newutche God wutattumun-
uh en     waonganit. 2. Wutch   -

wekontam  ongan   wutchetuonganog

Ifai.61.9. & 65.23. 3. Onk woh umme-

nuhke kuhk  tomauuh wahheonk God
peantamoonk, & nofwetamunat wame
wuttinnoowaongafh Godoh   fh  oh.

4. Onk woh nuppeiffefumunonog
kifhpiffuog peantamaunat God tofah-
kepomantamwehettit, *Deut. 31.12, 13.*

*Nat.29. Nukkutcheffumoonk uttoh kuk-
kifhpiukqunan uffenat?*

Namp. Aiuskoiantamoe pogketamun-
at wame nunnifhkeneunkquffuonafh
(newaj mahche kutcheffumweog) me-
nuhke wunnamptauonat Jefus Chrif, &
nofwetamunat wame wuttinnoowaong-
afh God, newutche yeuoh nummanitt  -
mun, & nenawun ummiffinninneumoh,
Jer. 31.33.

Nat.

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Nat. 30. *Teaguas ummifhadtuppooonk Jefus Chrifft?*

Namp. Neane petukqunneg, kah wine affamut, wunafhpegen kah menekhke-aunk muhhog, netatupe, nehtaue wuh-hog Chrifft, & fokfhae oofqheonk Chrifft, nuppooonont, affadtamunk, kah menuhketeaunk noonamptauaonganun Chrifft, mahche wunamptamngifh nafh-pe quofhomwae wuttinnooawaonk God ne anumonteag.

Nat. **31.** *Teaguas woskeche naumuk ut ummifhadtuppooonganit Chrifft?*

Namp. Petukqunneg kah wine, nifn nohtompeantog peantamoe wunanit-togifh; neit fohquenum petukqunneg, kah fokanum wine: neit ummagunafh wame miffinninnuut neit nag wutattum-unumuneau, kah ummechineau kah wutattamwog.

Nat.32. *Toh nauwuttamun fohquenumwe petukqunneg, kah fokanumwe wine?*

Namp.

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Namp. Kenuppꝰwonukꝰwonganun
Jefus Chrift.

*Nat. 33. Toh nauwuttamun, nohtompe-
antog ummagꝰonk yeu petukqunneg kah yeu
wine, ut wame miffinninnunt?*

Namp. Nanouwe kah womoaufue
kꝰwehkomukoowonganun God, wun-
namptauonat Jefus Chrift, nafhpe wun-
aunchemookae kuhkootomwehteaonk,
Ifa. 55.1. John 7.37. Mat. 11.28.

*Nat.34. Toh nauwuttamun nutattumun-
umoonk, nummeechuonk, kah nꝰtattamꝰonk?*

Namp. Hohpꝰe nutattumunumoonk
ꝰnaunchemookaonk Chrift, kah nun-
nofwetamoe wunnamptauoonk Jefus
Chrift.

*Nat. 35. Tohwutch yeefh nafhpe kuk-
kinneafuonqajh kuhkootomungqueog Chrift?*

Namp. Pahke menehketeauunat nꝰ-
namptamꝰ onganun, newutche nꝰ-
chumwiyeriafh nuttahhunonafh, & num-
wohteau pannꝰwohtamoonk, & chana-
natamoonk. Nat.

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Nat. 36. Y eu ummifhadtuppooonk Chrifft uttoh kukkufhpinukqunan ufflenat?

Namp. Menuhke, kah matta chanan-tamoe annoofineat micheme fohfumo-onk ut kefukqut, menuhke womonittin-neat, kah nagwutteae mehquontamunat kennppowonukooonganun, nifohke-pornantamog.

Nat. 37. Toh kittin tooche attumunum-unnanonafh yeufh kukkinneafuongafh?

Namp. Nagum Chrifft, kah wame uk-kodnetuhtaeneumoh papafukqut nont kutcheffumong, kah nag kutcheffomaog onkatogeh, papafukqut nont, qut woh kenawun moochekut kutattumunum-unun ummifhadtupoonk Chrifft.

Nat. 38. Tohhen aninnohfue uffeog nananuwae Elderfog?

Namp. Kuhkoowae nanawunumwog wame peantamwakomukque uffeongafh, afkuhwhekontamwog wame wuttinni-yeuonganafh miffinninnuh, uttoh wuttin

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wuttin afekefokokifh wehwetuome pe-
antamunnean, Katechizae ukkuhkoo-
tomuhkoneau, kah ogketamunnean wut-
tinnoowaonk God: nanawunumuneau
wame wetuomut; wunanakaufineat,
kah ahqueteauunat wame matchefeong-
afu. Kah matchefehettit howaneg,
aufkomoog, matta webekemu, qut wonk
peantam wakomukqut.

Nat. 39. *Tohfhe chippiyeuafh aufhkon-
tuongafh kukkuhkootomunkqun Chrift?*

Namp. Nifhwinafh, negonne, kemu
matchefit howan, kemu afhkom, qut
anaquabhettit onkatogig matchefit nag
anaquabhettit ut aufukom.

Nat.40. *Matta nootunkooan kemu aufh-
omadt, toh nnih?*

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

Nat. 4 1. *Afhafhpe nootauunk, toh nnih?*

Namp. Neit kuttinnonneau wame
moeuwehkomonk (nafhpe Elderfog).

Nat.

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Nat.42. Afhafhpe nōtauonk moeuwehkomunkuh toh nnih?

Namp. Neit pogkenō, kah ogque-neunkquffitch penuwohteaut kah matchefeaenuut, onk woh aiufkoiantamwog.

Nat. 43. Mahche aiuskoiantamohettit toh nnih?

Namp. Neit ahquontamauōk menuhketeauōk womonittuonk kah weekontamwaheuk ut Chrift Jefus ut, 2 *Cor.* 2.5, 6, 7, 8.

Nat. 44. Toh uffeg Deakoefog?

Namp. Menehke pumminnumwog pabuhtanumwe wadchanumwog pumminnumōongafh, kah ōwomoaufue aninnumaoneau mahchinanutcheh, kah madchekinitcheh, kah onkatogifh wunnefuongafh, kah wut-tableumafh moeuwehkomonk.

CHAP.

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CHAP. VI.

Papaume nuk-Chrifliane nuppooonk.

Yeufh mahche yimukifh, papaume nuk-
 Chrifliane pomantamoonk: yeueu
 papaume nukchriifliane nuppooonk.

Nat. *TEaguas nuppooonk?*

Namp. Chachaubfhahet-
 tit muhhog kah keteahogkou ne wut-
 onkquatunk nummatchefeonganuno-
 nafh, kah na neefwe wunneetooog kah
 matcheetooog nuppooog.

Nat.2. *Tohwutch nuppooohettitwunnetooog?*

Namp. 1. Newaje yeu muttaok matta
 tapenumoog fepe ootaiheinneat, ne wa-
 jeh God ontafhont en anue wunne mut-
 taohkit. 2. Newutche wame oonefe-
 ongafh nifh Chrift anannoonche mah-
 che pakodjteauunafh; newajeh kouee
 fepfinhettit, muhhog ut weenohkit kah
 keteahogkou wekontamoe au kefukqut.
 3. Newutche Chrift kodtantam oowe-
 tomuk-

The large Catechism.

tomukqunat ut kefukqut micheme wuf-fohfumowononat.

Nat. 3. *Toh wutch matta howan wahte-ook uttoh pifh adt nooche nupuk?*

Namp. Onk woh nagwutteae natwon-tamoe nukquagwofhwemun en nuppun-at, *Mark* 13.35. *Luke* 12.36, 40.

Nat. 4. *Tohwutch nagwutteae ahchue quagwofhweog en nuppunat?*

Namp. Newutche ne kenafhpe wunne pomantamunan, kah kōone nuppunan.

Nat. 5. *Uttoh wuttin Chriftian quag-quaafhwin en nuppunat?*

Namp. 1. Wunnamptauont Chriftoh, kah wunohkonont Godoh. 2. Pabah-tanumukguffit ut oonanakaufuonganit, kah wunohteomōuk wuttah.

Nat. 6. *Wunnamptamwaenin nupuk toh nnihyeu uttoh wuttonin ukketeahogkounoh?*

Namp. Angelfog anumunkqneagig yeut ut muttaohkit, kukkechekompau-wehtunkqunonog napōagigh: kah nag
kut-

The large Catechism.

kutuffowunukqunonog kefukqut.

Nat.7. Uttoh wuttin Angelfog wahte auuneaukefukquemay, kah uttohowoh aont?

Namp. Afekefukokifh noonokeog kah ughpeog, kah uppanuppe wahteauuneau; kah Chrif wutannoonuh en toh afowunukqueog.

Nat.8.Tohwutch matchetowog nuppehettit?

Namp. 1. Newutche nurnwohtooog matchefeongafh, kah matta God wutinanumuh fepepornantamook, matta wonk wofkehuwout, afuh matchefenat yeu ut muttaohket. 2.Mahche nurnwohtooog matchefeorigafh, muhhog au kupifhagkinittuonganit, kah keteahogkou awakornpononat chepiohkomukqut.

Nat. 9. Uttoh ohteau chepiohkomuk?

Namp. Woh toh ut agwu, qut God matta owahteauwahuwan uttohowoh tag, qut kuttugqun pehnont na peonteok.

Nat. 10.Uttoh wuttin matchetooog wah-teauuneau may ne na anghik?

Namp.

The large Catechism.

Namp. Mattannittooog neg quajhe-oncheg matchefenat, yeu ut muttaohket, ukkechekornpauwehtauouh ut nuppun-at, kah wutuffoounouh chepiohkomuk.

Nat. 11. *Toh uttooche pifh wanamptogig ukketeahogkonoouh, mat wuhhogkieoh ut kefukqut, kah matchetugig ukketeahogkoun-ouh matwuhhogkieoh ut chepiohkomukqut?*

Namp. No pajeh wohkukquofhik yeu muttaok.

Nat. 12. *Wohkukquofhik muttaok, toh pifh nnih?*

Namp. Wuffittumoaef kefukod.

Nat. 13. *Wuffittumoaef kefukok, toh pifh nnih?*

Namp. Nabo yauunafh: 1. Jefus Chrift nookeu nafhpe mattaanukeh wut-Angelfumoh, kah wame onetupana-tamoomoh, mattaanutcheh. 2.. Um-monopuhpeg God pifh mifhintoomoo, nafhpe Archangel ummifhontowaonk, mifhe mifhontowaonk. 3. Warne wa-namp-

The large Catechism.

namptogig ut Chrifut, nag pifh negonne omohkeog, kah muhhog pahkefu qut-tianumukquffu, menuhkefu, kah Nafh-auanitoo. 4. Neit pifh matchetooog omohkaog, muhhog pifh akodchu, kah quequenauanumoo. 5. Yeug wame ne adt pomantogig pifh ofooeog, nah wuttinnaunaont, *1 Cor.* 15. 51, 52. 6. Wame wanamptogig pifh moae waapeog nogufhkauonat Chrift ut mama-chekefuk qut, kah pifh ponau wuttin-nohkounit mifhe mukkinneonk. 7. Angelfog pifh uppumontonchimouh matchetoooh en anaquohtag oofittumoe ap-puonk Jefus Chrift ut ummenadche-anit, mifhe mukkinneonk. 8. Wame bookafh pifh wofhwemooafh: negonne ne book uttoh adt wame oonefeonga-noooafh wanamptogig wuffukwhofu-aih; kah nifh pifh ogketamunafh. *Rev.* 20.12. *Mat.* 25.35,36. 9. Neit Chrift wahteauwahuau yeu wunnanitteae wuf-fittumoonk

The large Catechism.

fittumoonk, peyunk kenaau wunnum-
 ukqueogifh noofh, ahtook ketaffootamo-
 onk ne quagquofhwehtonteogkup wefke
 kutchiffik muttaok, Mat. 25.34. 10. Neit
 nag wame pifh weetappemaog Chrift-
 oh ut mifhe wuiffittumoonganit.
 11. Neit bookafh nifh adt wame ummat-
 chefeonganoonafh matcheetoonog wuf-
 fukwhofik, pifh wofhwunnumunneafh,
 kah ogketamunafh. 12. Neit Chrift
 pifh wahteauwahuau ne unkqunneunk-
 quodte wuffittumoonk: amahtaiek
 moompagunumonteaogifh, micheme
 nootaut, quagquofhwehtautup mattan-
 nittuog kah wut-Angelfumoh. 13. An-
 gelfog pifh wuttinohkonauh chepioh-
 komukqut kah pifh moncheog en ma-
 chemohtag awakompanaonk. 14. Neit
 Chrift pifh quihku en kefukqut, kah pifh
 ummonchanuh wame pepenauoncheh
 Angelfoh, kah ooneetupanatamwae-
 neumoh ne micheme wuffohfumoonganit.

Nat.

The large Catechism.

Nat. 14. Teaguas ne fohfymoonk?

Namp. 1 Cor. 2. 9. Neanfikhwhofik, matta mufkefuk wunnaumcoun, afuh matta petutteamunoo wuttahhut wofketomp, nifh God quofhauwehtoncheh neh womonukutcheh.

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

John 17. 24. Noofh nag anummieaneg, nukkodtantam ncoweetornukquneau, uttoh apeh, onk woh naumwog nuffohfymoonk, ne anummiean.

¹ *John 3. 2.* Womonogig yeuyeu ne-nawun wunnaumonuh God, kah afquam nogquodtinno, toh pifh aniyog, qut nco-wahteomun, noh negquffit, pifh neaneunkquffinnea, newutche pifh nunnauoun neanuffit. Amen.

Rev.22.7. Kuffeh teanuk nuppeam.

Ver. 12. Kuffeh teanuk nuppeam, kah nutonkquatunk nunnafhpem, nuttinnumaonat nifh noh wofketomp, ne pifh

A fhort Catechifm.

pifh aunag wutanakaufuonk.

Ver. 20. Noh nōowadt yeufh nōonau
wunnamuhkut teanuk nuppeam. Amen.
Nenaj. Peyaufh Lord Jefus. Amen.
Amen.

Peamefik Katechizaonk.

Nat. *HOWan kukkezhuk ?*

Namp. JEHOVAH.

Nat. *Howan kummanouhukqun?*

Namp. Jefus Chrifft.

Nat. *Howan kōoneetupanatamwahukqun?*

Namp. Wunneetupanatamwe Nafh-
auanit.

Nat. *Tohfuog Manittoog?*

Namp. Pafuk nont God, qut nifheuoo
Wutōofhimau, Wunnaumoniin, Nafhau-
anit, kah nifhuog yeug nont pafuk.

Nat. *Tohwutch kukkefhukqun God?*

Namp. Onk woh nōowaheomun God,
onk

A fhort Catechism.

onk woh nofweetamunafh wuttinnoo-
waongafh.

Nat. *Tohfunaafh wuttinnaunzatuongafh
God?*

Namp. Piukqutafh.

Nat. *Woh kutuffenaafh yeufh wuttinnoo-
waongafh Jehovah?*

Namp. Matchaog, qut afekefukokifh
nuppoquenumunafh kah nummatcheuf-
femun.

Nat. *Chaugua matchefeonk?*

Namp. Nifh noh pohquenumoonk
wuttinnoo-waongafh God, afuh nuttahut,
afuh nuttoonut, afuh nutuffeonganit.

Nat. *Chaugua wutunkquatunk num-
matchefeonk?*

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

Nat. *Howan kuppohquohwhunukqun
wutche*

A fhort Catechifm.

wutche wame yeufh nupp∞wongafh?

Namp. Jefus Chrifft kenuppowonuk-qun kah kuttumhouaunfhukqun ah-quontamoadtin wame nummatchefe-onganafh.

Nat. *Aquompak neemunnumun ahqu-antamoonk?*

Namp. Aiufkoiantamog nummatche-feongafh kah wunnamptauogkut Jefus Chrifft.

Nat. *Toh wonk kittinumungqun Jefus Chrifft mahche wunamptauogkut?*

Namp. Pahketeahahuwaonk pean-tamowonk kah nofwetamunat wame wuttinn∞waongafh Jehovah.

Nat. *Chaugua peantamowonk kukkuh-kootomungqun Jefus Chrifft?*

Namp. N∞fhun kefukqut wunnee-tupanatamun ach k∞wefuonk peyaum-∞outch kukketaff∞tamoonk, kuttentan-taroonk ne nach muttaohket neyane kefukqut nummeetfuonk afekefukokifh
affamai-

A fhort Catechism.

affamaiinnean yeuyeu kefukok, kah ah-
 quoantamaiinnean nummatchefeongan-
 afh neyane nutahquoantamaouonnonog
 matchenehukqueagig, ahque fagkom-
 pagunaiinnean en qutchhuaonganit,
 webe pohquodfinan wutch matchitut.
 Newutche Ketaffootamook kutahtauun,
 kah menuhkefuonk, kah fohfmoonk
 micheme kah micheme. Amen.

Nat. *Wosketomp nupukifh toh nnih?*

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

F I N I S.

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

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	
			<i>xiv</i>

Numerall Lettors

xiv	14	fourteen	
xv	15	fifteen	
xvi	16	sixteen	
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	xxxii

and Figures

xxxii	32	thirty two	
xxxiii	33	thirty three	
xxxiv	34	thirty four	
xxxv	35	thirty five	
xxxvi	36	thirty fix	
xxxvii	37	thirty feven	
xxxviii	38	thirty eight	
xxxix	39	thirty nine	
xl	40	forty	
xli	41	forty one	
xlii	42	forty two	
xliii	43	forty three	
xliv	44	forty four	
xlv	45	forty ofive	
xlvi	46	forty fix	
xlvii	47	forty feven	
xlviii	48	forty eight	
xliv	49	forty 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 fix	
lvii	57	fifty feven	
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 fix	
lxvii	67	fixty feven	lxviii

and Figures

lxxviii	68	fixty eight	
lxxix	69	fixty nine	
lxxx	70	feventy	
lxxxi	71	feventy one	
lxxxii	72	feventy two	
lxxxiii	73	feventy three	
lxxxiv	74	feventy four	
lxxxv	75	feventy five	
lxxxvi	76	feventy fix	
lxxxvii	77	feventy feven	
lxxxviii	78	feventy eight	
lxxxix	79	feventy nine	
lxxx	80	eighty	
lxxxxi	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	
xc i	91	ninety one	
xc ii	92	ninety two	
xc iii	93	ninety three	
xc iv	94	ninety four	
xc v	95	ninety five	
xc vi	96	ninety six	
xc vii	97	ninety seven	
xc viii	98	ninety eight	
xc ix	99	ninety nine	
C	100	an hundred	
cx	110	hundred ten	
cxx	120	hundred twenty	
cxxx	130	hundred thirty	
cxl	140	hundred forty	
cl	150	hundred fifty	

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

GENESIS	ESTHER
EXODUS	JOB
LEVITICUS	Psalms
NUMBERS	Proverbs
DEUTERONOMY	Ecclesiastes
JOSHUA	Solomon's Song
JUDGES	ISAIAH
RUTH	JEREMIAH
I. SAMUEL	Lamentations
II. SAMUEL	EZEKIEL
I. KINGS	DANIEL
II. KINGS	Hosea
I. CHRONICLES	JOEL
II. CHRONICLES	AMOS
EZRA	OBADIAH
NEHEMIAH	JONAH
	MICAH

Micah	Haggai
Nahum	Zechariah
Habakkuk	Malachi
Zephaniah	

Matthew	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. Thessalonians	Revelation
II. Thessalonians	

