

*tacascouan misticou*, "the wood is cold." If it is a large piece, *tacascouchan misticou*, "the wood is cold;" *siicatchiou attimou*, "this dog is cold;" and thus you see a strange abundance.

Observe, in passing, that all these [179] adjectives, and even all the nouns, are conjugated like Latin impersonal verbs. For example, *tabiscan assini*, "the stone is cold;" *tabiscaban*, "it was cold;" *cata tabiscan*, "it will be cold;" and so on. *Noutaoui*, is a noun which means, "my father;" *noutaouiban*, "it was my father, or my deceased father;" *Cata noutaoui*, "it will be my father," if such expressions could be used.

In the seventh place, they have so tiresome an abundance that I am almost led to believe that I shall remain poor all my life in their language. When you know all the parts of Speech of the languages of our Europe, and know how to combine them, you know the languages; but it is not so concerning the tongue of our Savages. Stock your memory with all the words that stand for each particular thing, learn the knot or Syntax that joins them together, and you are still only an ignoramus; with that, you can indeed make yourself understood by the Savages, although not always, but you will not be able to understand [180] them. The reason for this is, that, besides the names of each particular thing, they have an infinite number of words which signify several things together. If I wish to say in French, "the wind drives the snow," it is enough for me to know these three words, "the wind," the verb "drive," and "the snow," and to know how to combine them; but it is not so here. I know how they say "the wind," *routin*; how they say "it drives something