

noble," as the snow is in the Savage estimation,—the word for this is *rakhineou*; I know how they say "snow," it is *couné*. But, if I try to combine these three words, *Routin rakhineou couné*, the Savages will not understand me; or, if they understand, will begin to laugh, because they do not talk like that, merely making use of a single word, *piouan*, to say "the wind drives or makes the snow fly." Likewise the verb *nisiicatchin*, means "I am cold;" the noun *nissitai*, means "my feet;" if I say *nisiicat chin nissitai*, to say "my feet are cold," they will indeed understand me; but I shall not understand them when they say *Nitatagouasisin*, which is the proper word to say, "my feet are cold." And what [181] ruins the memory is, that such a word has neither relation, nor alliance, nor any affinity, in its sound, with the other two; whence it often happens that I make them laugh in talking, when I try to follow the construction of the Latin or French language, not knowing these words which mean several things at once. From this it happens, also, that very often I do not understand them, although they understand me; for as they do not use the words which signify one thing in particular, but rather those that mean a combination of things, I knowing only the first, and not even the half of those, could not understand them if they did not have sufficient intelligence to vary and choose more common words, for then I try to unravel them.

This is enough to show the richness of their language; if I were thoroughly acquainted with it, I would speak with more certainty. I believe they have other riches which I have not been able to discover up to the present.

I forgot to say that the Montagnais have not so