

A FEW instances may be given illustrating the *polly-synthetic* character of the language. Oo-küse-mowe-bějěle-negan-ikchije-těg-āwenoo-adakadimk-āwāūmoo-ogūl. This word contains "only" *fifty-seven* letters, and *twenty-seven* syllables, and is made up of nine different words, and these are pared and trimmed so as to fit together in proper order, each one retaining its essential part, so that the meaning of each is exhibited, and the word means, "Their very superlatively excellent prophesyings." It was said of the celebrated Cotton Mather, that on looking at some of the long words in Elliot's Indian Bible, he exclaimed that "they must have been growing ever since the confusion of Babel." But a slight analysis will show that they have grown very *artistically*, as all natural, or rather *supernatural*, objects grow. For neither the plants that grow, the languages of the world, nor the human beings that use those languages, are the invention of chance, or of any wisdom, less than *divine*. Says a celebrated philologist, of the Greek language: "When in other languages irregularities of style occur, we see at once that they result from inaccuracy or want of skill; while among the *Attics*, who are so distinguished for address and skill, we perceive that they did not wish to make the correction. Indeed, they felt that by removing anomalies, they would deprive their language of the stamp of a production of nature, *which every language really is*, and thus give it the appearance of a work of art, which a language never can become."—(*Buttman's Larger Greek Grammar, Introduction.*) Unquestionably the rude Indians never made it their business to polish their language, or perfect it in any way, and the lexicographer, the grammarian, or the translator soon finds out that to do this for them is no part or portion of *his* business. His work is just to take it as it is, and not attempt to criticise it, or mend it. He may leave that to the philologists and philosophers

But to return to our long Indian word. It springs from a very small root, and, like the tree to which we thus compare it, *grows at both ends*. The root is *kěj*, the stem of many words denoting *knowledge*. Thus, *kěj-eděgā*, *I know*. *Kěj-edoo'*, *I know it*. *Kěj-eek*, *I know him*. The adverb *neganu*, *beforehand*, prefixed to *kěj-edoo*, with the changes required to form the union, gives *neganik-chijedoo*, *I know it beforehand*: in other words, *I am a prophet*. A syllable denoting the agent of the action denoted by the verb, added on to the end, the two parts being again pared and fitted so that the union may be effected smoothly, and you have, *neganik-chije-těg-āwenoo*. Lit., "a man who knows things beforehand," that is, *a prophet*. One more