

reasons to support his conviction that the Indian languages still preserve the "chaotic style" which "seems to have prevailed from the beginning." The intermixture of the parts of speech does not follow from the fact that a language can in a word-sentence say, "I desire meat," or "I desire soup," and can distinguish between a "cut" and a "bruise." Such word-sentences are governed by certain fixed laws of position and sequence of stems.

The usual method of obtaining a vocabulary from an unlettered people is largely responsible for the doctrine that Indians rarely generalize. A savage is asked, How do you say "I eat meat," or "I drink soup?" and, if he understands the question, he replies by the appropriate sentences (not words, as many think), meaning, in his own vernacular, "I eat meat," or "I drink soup." He can distinguish between a *cut* and a *bruise*, and shows it by his language, but must it be inferred from this that he cannot generalize, or that he does it but rarely?

The materials of the language of the Iroquois consist of notional words, namely, nouns, verbs, and adjectives; representative words, namely, prefixive and independent pronouns; relational words, adverbs, conjunctions, and suffixive prepositions; and derivative elements, namely, formatives and flexions.

The distinctive nature and characteristic functions of these elements cannot be changed at will by any speaker, for the good and sufficient reason that a language does and can do only what it is in the habit of doing. In the category of notional words, the class of elements called noun-stems may not indifferently assume the functions and the flexions peculiar to either the verb-stems or the adjective-stems, neither can the verb-stems nor the adjective-stems indifferently assume the functions and the flexions peculiar to either of the other two classes of elements in that category; hence Duponceau's sweeping statement concerning the general character of the American Indian languages, that "they can change the nature of all parts of speech; of the verb, make an adverb or a noun; of the adjective or substantive, a verb," is not true of the Iroquoian tongue. The elements of its lexicon have acquired their individual values by virtue of a series of historical changes, and they severally retain these values solely at the behest of conventional usage, being subject at all times to further mutations of form and signification as this usage may decree.

The stems of words and word-sentences are not divided for any