

aspects of the same thought.\* This highly important distinction explains how in primitive speech, before the idea had risen into clear cognition, both it and its privative were expressed by the same sound; and when it did rise into such cognition, and then into expression, the original unity is exhibited by the identity of the radical. Thus it happens that from such an unexpected quarter as an analysis of Cree grammar do we obtain a confirmation of the starting point of the logic of Hegel in his proposition of the identity of the *Being* and the *Not-being* as the ultimate equation of thought.

The gradual development of grammar is strikingly illustrated in these languages. Their most prominent trait is what is called *incorporation*. Subject, verb, direct object and remote object are all expressed in one word. Some have claimed that there are American languages of which this is not true; but I think I have shown in an essay published a few years ago,† that this opinion arises from our insufficient knowledge of the alleged exceptions. At any rate, this incorporation was undoubtedly a trait of primitive speech in America and elsewhere. Primitive man, said Herder, was like a baby; he wanted to say all at once. He condensed his whole sentence into a single word. Archdeacon Hunter, in his "*Lecture on the Cree Language*," gives as an example the Scriptural phrase, "I shall have you for my disciples," which, in that tongue, is expressed by one word.‡

So far as I have been able to analyze these primitive sentence-words, they always express *being in relation*; and hence they partake of the nature of verbs rather than nouns. In this conclusion I am obliged to differ with the eminent linguist Professor Steinthal who, in his profound exposition of the relations of psychology to grammar, maintains that while the primitive sentence was a single word, that word was a noun, a name.§

It is evident that the primitive man did not connect his sentences. One followed the other disjointedly, unconnectedly. This is so

\* *The Religious Sentiment; Its Source and Aim. A Contribution to the Science of Religion.* By D. G. Brinton, p. 31 (New York, 1876). The statement in the text can be algebraically demonstrated in the mathematical form of logic as set forth by Prof. Boole, thus:  $A = \text{not}(\text{not} - A)$ ; which, in its mathematical expression becomes,  $x = x^2$ . Whence by transposition and substitution we derive,  $x^2 = 1$ ; in which equation  $1 = A$ . See Boole, *An Investigation into the Laws of Thought* (London, 1854).

† On *Polyynthesis and Incorporation*, in *Proceedings of the American Philosophical Society*, 1885.

‡ On the *Grammatical Construction of the Cree Language*, p. 12 (London, 1875).

§ Steinthal, *Grammatik, Logik und Psychologie*, s. 325.