

to form their words and word-sentences on the theoretic ground-plan conjectured to be the pattern of all the grammatic structures of the American Indian tongues.

Can it, therefore, be asserted that the Sanscrit, the Russian, and their congeners belong to a family of languages based on a model common to that of the American Indians? As there is no ground-plan common to all the well-known Indian tongues, such an assertion cannot well be made. They, like the languages of the old hemisphere, have traits which are found in the majority of languages and they also individually have others which are idiomatic.

Again, Dr. Brinton says:

"As the effort to speak in sentences rather than in words entails a constant variation in these sentence-words, there arises both an enormous increase in verbal forms and a multiplication of expressions for ideas closely allied. This is the cause of the apparently endless conjugations of many such tongues, and also of the exuberance of their vocabularies in words of closely similar signification. * * * Languages structurally at the bottom of the scale have an enormous and useless excess of words. The savage tribes of the plains will call a color by three or four different words, as it appears on different objects. The Eskimo has about twenty words for fishing, depending on the nature of the fish pursued. All this arises from the 'holophrastic' plan of thought."

But Dr. Brinton does not show this by the convincing method of citing unequivocal facts of language. He evidently overlooks the impossibility of speaking in words without the use of sentences. What evidence has he adduced to prove that the structure of any one Indian tongue is the product of an "effort" to speak in some specific manner. The truth of the matter is that the speakers of Indian languages are just as powerless consciously to change the habits of their several idioms as are the speakers of Indo-European and other tongues.

The statement that certain Indian tongues call a color by three or four different names as it appears on different objects is due to erroneous information. The explanation of this difficulty is this: the three or four different names or words are not names of only one color, but rather of as many colors, or, strictly, as many shades of the same color as have received appellations in the language in question. In the English, one says "a gray horse," but "a dun cow;" "a bay horse," but "a red apple;" "a yellow dog," but "a hazel eye," etc.