

Many other tree names could be given, in most of which the name is formed by the simple juxtaposition of the elements. The alleged expression of case by the inflection of verbs governing nouns does not exist in Siouan languages, unless it applies to the instrumental form of the verb (as *man iui*, he was wounded with or by an arrow: *man*, arrow; *i-*, instrumental prefix to the verb; *u*, to wound), which sometimes has a locative force, as in *dhie dhan iui*, he was wounded *in* the side. On the contrary, in the Biloxi, the nominative and objective signs are suffixed to nouns and pronouns, instead of being attached to the governing verb. There are no instances of the "particular plural" in the languages which I have recorded, although the dual often appears in the verb and some other parts of speech. In Dakota, Dhegiha, etc., there is a first person dual in the verb; in the Tutu and cognate Athapascan languages of Oregon, the verb has a dual in all three persons, and so has the pronoun. Duponceau speaks of "a new concordance of tense of the conjunction with the verb." This does not appear in Siouan languages.

A single Cree compound is given as an example of polysynthesis in nouns, and this word is declared by so high an authority as Dr. D. G. Brinton to be a *fair* example. We should not be content with a single example, especially when that word (the name for cross) seems to be a modern word, introduced after the arrival of the missionaries. Just here let me quote Dr. Brinton. On page 21 of his article on Polysynthesis and Incorporation he says:

"While the genius of American languages is such that they permit and many of them favor the formation of long compounds which express the whole of the sentence in one word, this is by no means necessary. Most of the examples of words of ten, twenty or more syllables are not genuine native words, but novelties manufactured by the missionaries."

I know by experience how difficult it is for a missionary to convey to the minds of his hearers certain religious ideas. Again and again did I try when missionary to the Ponka Indians to find the proper Indian word for *kingdom*, in order to make even an approximate translation of the petition, "Thy kingdom come." The Cree word for cross (if it be, as I suspect, a modern word) is as poor an illustration of what the author contemplated as is the Mexican name for *goat* given by Dr. Whitney on page 348 of his work entitled "Language and the Study of Language," as there is no species of goat indigenous to the Western hemisphere. Any one who has lived among Indians knows the worthlessness of adducing modern