

and modes of life. Before they were subjected to the influences of civilization, in every other respect than that which a community of condition imposed, they differed *toto coelo* from each other. The Algonquin languages are radically distinct from those of the Iroquois, both in grammatical and in verbal forms. The flatter face, inferior stature, and more delicately formed extremities of the Algonquin are in contrast with the prominent features, the larger proportions and muscular development of the Iroquois. The Iroquois is preeminently a landsman, a warrior and a lover of manly sports, while the Algonquin loves the water, is unaggressive, and spends his spare time in idleness. Taciturnity, with all that it implies, such as the absence of humor, is characteristic of the Algonquin, but not of the Iroquois. The Iroquois was originally a sun-worshipper, but such the Algonquin never was. In fact these two families have nothing in common beyond the mere accidents of condition and certain minor features of life resulting from mutual intercourse. The Algonquin and the Iroquois, who have jointly contributed to the portraiture of the ideal red-man, are the representatives of two families as distinct as any that can be found outside of the Aryan and Semitic areas of the Old World.

In seeking the origin of the Iroquois and Algonquin families, language must be our chief guide, and first in language stand grammatical forms. There are three important differences in structure which separate Algonquin from Iroquois grammar. The former frequently makes use of prepositions like the Aryan and Semitic languages; the latter invariably employs postpositions, like the Turanian tongues. Thus in Cree, one of the most widely distributed Algonquin dialects, *tchik-iskutek* means "near the fire," *tchik* being the preposition "near"; but in Iroquois the same expression is translated by *ontchicht-akta*, in which *akta*, "near," is a postposition. The place of the temporal index in the order of the verb is a second distinguishing feature of the two grammatical systems. In the Iroquois the mark of time is final, although it is sometimes implemented by a prefix to the initial personal-pronoun; thus in *ke-nonwe-s* I love, *ke-nonwe-skwe* I loved, *wake-nonwe-hon* I have loved, and *enke-nonwe-ue* I shall love, *s*, *skwe*, *hon* and *ue* are the indices of present, imperfect, perfect and future time, *nonwe* being the verbal root and *ke* the pronoun. But in Algonquin the temporal index is, in the more important tenses at least, prefixed to the