

of New Grenada, the Caribs of Guiana, and the Guaranis of Brazil employ postpositions, as do all the Peruvian tribes. In the Kiriri of Bahia, in Brazil, however, we find a preposing language, whose geographical position, strange to say, like that of some of the Algonquin dialects in North America, is almost the extreme east of the continent. But the most important preposing family of South America is the Mbaya-Abipone, including, besides these two languages, the Mocobi, Toba, Lengua, Payagua, and others. The peoples speaking these languages are found in La Plata and Paraguay, as neighbours of the postponing Lules and Vileles, who are also Indians of the Gran Chaco, and of the Araucanians of Chili. The latter people, belonging to the Chileno family, present one of the rare exceptions to the rule that postponing peoples are invariably postponing, for, while all the characteristics of their language are such as to link them with the postponing Peruvians, it appears that they occasionally make use of prepositions. This may possibly be due to Mbaya-Abipone influences.

Taken by itself the distinction between native American languages as preposing and postponing the term indicating relation may not seem such as to warrant any broad line of demarcation. It is, however, invariably accompanied with other distinctions. One of these is the position of the temporal index in the order of the verb. The Rev. Richard Garnett, quoted by Professor Daniel Wilson, says: "We may venture to affirm in general terms that a South American verb is constructed precisely as those in the the Tamul and other languages of Southern India; consisting, like them, of a verbal root, a second element defining the time of the action, and a third, denoting the subject or person." So far as the

three elements in the verb are concerned, the above statement is correct, but in regard to the order of root, temporal index, and pronoun, there is diversity. In the Tamul it is as Mr. Garnett has stated; thus, in *sey-gind-en*, I do. *sey-d-en*, I have done, *sey* is the verbal root *do*, *gind* is the present, and *d*, the perfect temporal index, and *en* is the pronoun. But in Mbaya "I came" is *ne-ya-enagui*, "I shall come," *de-ya-enagui*. The verbal root, *enagui*, is final, and the temporal index precedes not only the verbal root but also its prefixed pronoun; *ne* or *quine* being the index of the past, and *de* or *quide*, of the future. The Quiché of Guatemala follows the same order, as in *ca-nu-logoh*, "I love," *xi-nu-logoh*, "I have loved," *ch-in-logoh*, "I shall love," where *ca*, *xi*, and *ch* are the indices of the present, past, and future, *nu* or *in* being the pronoun, and *logoh*, the verbal root. The Algonquin agrees with these in preposing the temporal index, but differs in placing the pronoun before that particle, *e. g.*, *nin-gi-sakiha* is "I have loved," and *nin-ga-sakiha*, "I shall love," *gi* being the index of the past, *ga*, of the future, and *nin* being the pronoun. Thus the three prepositional families of American speech agree in placing the temporal index before the verbal root as well as the pronoun, the only difference between them being in regard to the relative position of pronoun and index. This is not Tamul, because Tamul is of the postponing Dravidian family. But it is Malay-Polynesian, so that in the preposing Tongan we have *goo-ger-aloo* "thou goest," *na-ger-aloo*, "thou didst go," *te-ger-aloo*, "thou wilt go." In these examples *ger* is the personal pronoun, *aloo*, the verbal root, and *goo*, *na*, *te* the indices of the present, past, and future respectively. Here then is complete agreement between the verbal forms of the Polynesian and of the American languages