

New England clans, have been celebrated in the writings of Fenimore Cooper. The name of Tecumseh has immortalized the Shawnoes. On the Saskatchewan the Blackfoot is as well known as the Ojibbeway in Ontario or the Micmac in Nova Scotia. And the Shyenne has recently risen into sad notoriety in connection with the barbarous Indian policy of the United States. These are but a few of the more important tribes of the extensive Algonquin family, whose employment of prepositions distinguishes them from the Athabaskan or Tinnéh, the Dacotah or Sioux, the Iroquois, and the Choctaw families, which either border upon them or interrupt the continuity of their area. The languages of these neighbouring tribes or families of tribes employ postpositions, and postpositions only; but, while the Algonquin also makes occasional use of such particles, most of its terms denoting relation are prepositions. The partial use of postpositions by a preposing language is not purely American, for, as we have seen, it is the case in Latin, German, and Sanscrit. It appears also to a small extent in Chinese. The partial use of postpositions in Algonquin, therefore, may be explained either by the analogy of frequent exceptions to the rule in other preposing languages, or by the influence exerted upon the Algonquin by all the forms of native speech with which it is in contact. So few are the exceptions, that postponing languages may be said never to employ prepositions, so that the presence of these terms in a grammatical system, apart from the universality of their use, is sufficient to stamp that system as prepositional. The radical diversity of two grammatical systems belonging to one geographical area is well exemplified in the Chippewa or Ojibbeway on the one hand, and the Iroquois or Six Nation language on the other. The

expression, *under the bed*, is rendered in Chippewa, *anamaii nibaganing*, where *anamaii* is the preposition; but in Iroquois it would be *kanakt-okon*, where *okon* is the postposition. So, in Iroquois, *ontchicht-akta* is *near the fire*, literally *fire near*; and in Cree, *tchik-iskutek*, *tchik* being the preposition. In Polynesian, as in the Tongan *gi-he-afi*, we find the prepositional order, *gi* being *near*, *he* the article, and *afi*, *the fire*. But the Turkish order in *memleketah-yakin*, literally *city near*, is that of the Iroquois.

In Central America, the Maya-Quiché family contains languages that, in spite of postpositional surroundings, use prepositions exclusively. Such are the Maya of Yucatan, the Quiché and Poconchi of Guatemala, and the Huastec and Totonac of Vera Cruz. Two of these languages, the Maya and Quiché, were written in characters that may be termed hieroglyphic, and the latter is embalmed in an ancient literary record, the Popol Vuh, which has been translated into French by the Abbé Brasseur de Bourbourg. It is certainly astonishing to find the grammatical forms of the barbarous Algonquin agreeing with those of the cultivated Mayas and Quichés, as they do not only in regard to prepositions but in many other respects. The Maya *ti-luum*, "on the earth," and the Quiché *xol-ha*, "between the houses," are Algonquin, Malay, Semitic, Aryan, in form. The neighbouring Aztec, which generally employs postpositions, even when it apparently alters the order, really retains the postponing principle. For instance, in *y-ca-tell* we have *it-with-stone*, the mark of relation or instrument being indeed preposed to the noun, but postponed to the pronoun which represents it.

Once more we must traverse a great area of postpositional languages before arriving at any important family of preposing tongues. The Muyscas