

Minetarees, Ioways, Osages, Ottoes, Omahas, Quappas, Konzas and Hidatsas. Their warlike and independent character is well known, especially in connection with their recent encounter with the American troops and the subsequent withdrawal of some of them to Canadian territory.

The Dacotah word for man, male, is *wika*, *wicasta*, and this is the Tchuktchi *wika*; while other terms, such as *huhna* and *oeteka*, relate to the Aino *aino* and the Japanese *otoko*. Similarly, the words for woman, *wingy*, *winnokejah*, *wakka-angka* and *tawiku*, represent the Loo Choo *innago*, the Tchuktchi *oganak*, and the Loo Choo *tackki*. The general lexical resemblances of the Dacotah and Peninsular, within the limits, at least, of my somewhat defective vocabularies, are not by any means so close as between the Choctaw and the Peninsular. Still, there are some striking forms. Such are the Dacotah *echong*, make, and the Loo Choo *oochoong*; *dowang*, sing, and the Loo Choo *ootayoong*; *yazang*, sick, and the Loo Choo *yadong*; *cangte*, heart, and the Japanese *sing*, &c. The Kamtchatdale connects intimately with some of the Dacotah dialects, particularly with the Assineboin. The Dacotah *wahcheesh*, child, is the Kamtchatdale *pahatskitsh*; *matsi*, knife, is *wattsho*; *toka*, servant, is *tshequatsh*; *isto*, arm, is *settoo*; *ataki*, white, is *attagho*, &c. The Tchuktchi necessarily is connected; and we have the Dacotah *eeneek*, *eejinggai*, *cingksi*, boy, in the Tchuktchi *iegnika*; *cang*, day, is *gan-nak*; *nijihah*, hair, is *nujak*; *nahsso*, head, is *naskot*; *ecat*, small, is *ekitachtu*; *neah*, mini, water, is, *nouna*; *tehha*, lake, is *touga*; *on-kahnh*, finger, is *ainhanka*, &c. Of the few Korean words known to me, several answer to the Dacotah equivalents; thus the Dacotah *akhui*, ear, is the Korean *qui*; *wohta*, good, is *hota*; *payker*, hair, is *bode*; *cezi*, tongue, is *chay*; and *pezi*, grass, is *phee*.

I have mentioned verbal terminations as my guides to the affiliation of the Dacotah languages. In Dacotah a common termination for verbs is that variously rendered *ang*, *ong*, *ung*, as in *yatkang*, eat, *nahong*, hear, *pahmung*, spin, *tongwang*, see, *echong*, make, *manong*, steal. Captain Clifford, in his vocabulary of the Loo Choo language appended to Basil Hall's voyage, draws attention to a similar termination of the verb. He says: "I have, throughout the vocabulary considered the termination *oong* to denote the infinitive and have translated it as such, even when the sense points to another word, merely to preserve consistency; there are, however, a few excep-