

*ekhe*, and the Tacully *chaca*, woman. The Tungus *tirgani*, day, is the Koltchane *tiljcan*; *tog*, fire, the Ugalenze *takak*; *dzsho*, house, the Kutchin *zeh*; *okat*, river, the Tacully *okox*; *chukito*, belly, the Ugalenze *kagott*; *gal*, hand, the Tlatskanai *khola*; *ogot*, nose, the Navajo *hutchih*; *amai*, father, the Tlatskanai *mama*; and *anya*, mother, the Kenai *anna*. In the accompanying vocabulary a comparison is instituted between a collection of Tinneh words derived from various sources and part of the material of the Tungusic languages furnished by Klaproth.

The Tinneh languages exhibit their Northern Turanian character in the absence of true gender, and the substitution for it of a distinction between nouns as intelligent or unintelligent, noble or ignoble, animate or inanimate. This it has in common with the Tungus. The formation of the plural by affixing an adverb of quantity marks equally the Tinneh languages and the Mantchu. The adverb of quantity thus employed, which is *lau* in certain tribes, is like the Turkish plural in *ler*. There is the closest affinity between the Tungus and the Tinneh languages in regard to the innumerable modifications of the verb to express variety and quality of action found in each. Both groups agree in prefixing the pronoun to the verb, thus differing from the Ugrian and Turkish order of pronominal affixes. Occasionally, however, the temporal index is infixes between the pronoun and the verbal root in Tinneh, while, as far as known to me, it is final in the Tungusian languages, as it is in several tenses of the Tinneh. In Tungus and Tinneh, equally, the accusatives precede the verb. The formation of the genitive by preposing the noun possessor, followed by the third personal pronoun, to the object possessed, characterizes both families. They agree, also, in employing post positions only instead of prepositions. The Mantchu adjective is generally prefixed to its noun, but in some, at least, of the Tinneh dialects it follows. Yet the possessive adjective precedes as in Mantchu. The above mentioned grammatical relationships of the Tinneh and Tungus, although far from exhaustive, are sufficiently important to give weight to any other evidence linguistic or ethnological that may be adduced.

Various writers, generally, however, in seeking to account for the origin of the Esquimaux, have referred to the pressure northwards and eastwards of Tartar tribes in the fourteenth and previous centuries; and, among the nations whom they supposed the Yakuts