

running and wrestling, and in this respect present a marked contrast to neighbouring Asiatic and American tribes. They are equally noted for manual dexterity and mechanical skill, with capabilities for self improvement, as the present civilization of the Cherokees and Choctaws attests, and as is evident from the fact that the highly civilized Japanese are nearly related to the Koriaks. A Choctaw tradition, reported by Catlin, states that, a long time ago, the Choctaws "commenced moving from the country where they then lived, which was a great distance to the west of the great river and the mountains of snow, and they were a great many years on their way." It is worthy of note that the Tuhuktukis (? Tchuktchi) are mentioned as members of the Cherokee confederacy.

In treating of the Choctaw language I find it necessary to compare its dialects with those of the Peninsular family in general, owing to the paucity of my collection of Koriak and Tchuktchi terms, and to the fact stated by Dr. Latham, that of the Peninsular languages the grammatical structure of only one of them, the Japanese, is known. The same writer adds that "the Peninsular languages have a general glossarial connection with each other," and "in the opinion of the present writer, the Peninsular languages agree in the general fact of being more closely akin to those of America than any other." The Choctaw word for man *hatak* is the Japanese *otoko*, and the Muskogee *chauheh* is the Loo Choo *chu*. The Choctaw *tike*, *tekchi* woman is the Loo Choo *tackki*. Boat is *peni* in Choctaw, and *fune* in Japanese; and bone is *fon* in Choctaw and *fone* in Japanese. The two Tchuktchi terms for father, *annaka* and *attaka*, are represented by the Choctaw *unke* and the Cherokee *chatokta*. The Cherokee *agaula* and the Choctaw *kullo*, fish, are equally derived from the Tchuktchi *ikhalik*. The Tchuktchi name for god is *istla* and the Choctaw *hoshtahli*, while the Muskogee god, *efeekeesa*, is not unlike the Japanese *jebisu*. The Tchuktchi *aganak* woman is the Cherokee *ageyung*; the Tchuktchi *unako* to-morrow, the Choctaw *onaha*; the Tchuktchi *nouna*, water, the Cherokee *omma*. But I must refer to the accompanying vocabulary for the lexical evidence thus introduced.

In regard to grammatical forms, absence of gender characterizes the Choctaw and Peninsular languages, and the same may almost be said in regard to number. Case is marked in both groups by post positions. The form of the genitive is worthy of special note. In the case of each the possessor, with an affix originally representing