

such an origin. The post position of the adjective, which my knowledge of the Dacotah dialects does not enable me to say is universal, finds its analogue in some Japanese and Loo Choo forms. The inclusive and exclusive plural belongs to the Siberian area, and is Turanian. The post position of the negative *sni* answers to the post position of *nang* and *nashee* in Loo Choo. And the use of two tenses only, a present-past and a future, reminding the philologist of the Semitic and Celtic languages, presents no barrier to the relationship, inasmuch as the temporal index follows the verbal root, while the pronoun precedes it. It is worthy of note that while there is a general agreement in grammatical forms among the Iroquois, Choctaw and Dacotah languages, they specially coincide in marking the difference between transitive and intransitive verbs by the use of distinct pronominal particles. Judging from the identity in form of the Sioux and Assiniboin verbs to the Loo Choo and Kamtschatdale respectively, I would be inclined to regard the Dacotah family as a far more recent off-shoot from the Peninsular stock than the Iroquois or the Cherokee-Choctaws, a view which is favoured by the geographical position of the several tribes.

The ball play or lacrosse of the Choctaws and Iroquois is practised by the Assiniboin, whose method of boiling by dropping heated stones into a skin substitute for a cauldron, has, according to Catlin, gained them their Cree name of "Stone Indians." Pottery was extensively manufactured by the Mandans; and the large, handsome skin lodges of the whole Dacotah family present a marked contrast to the wigwams of the Tinneh and Algonquin tribes. The Mandan lodges, excavated to a slight distance and covered with earth, with the exception of a hole in the centre, are the same as those of the Koriaks and Tchuktchis.* The lascivious dances of many Dacotah tribes resemble those of the Kamtschatdales. One physical peculiarity of this family is the long hair of the warriors which often sweeps the ground. My limited knowledge of the inhabitants of the Peninsular area does not enable me to say whether this feature characterizes any of its populations. The Sioux have a story of a maiden's leap from a precipice into the water, the "Lover's Leap" of Catlin, which recalls the tradition of the Leucadian Rock and the Hyperborean practice alluded to by many ancient writers. If this be a

* According to Klaproth, the Koriaks call the Tchuktchis Mainetang, which may be the original of the name Mandan.