

term, the word *dzabk* is clearly a derivative of the verb *dzab* "to make," *-k* being a mediopassive suffix; *dzab-k* may thus be interpreted as "what is made" or "what is represented in visible form," referring probably to the carvings and other plastic representations of crests.¹ These linguistic facts may be deemed much too slender to justify the inference that the present phratric groupings, or better phratric groupings of some kind, antedated the development of clan and phratric emblems, though I should not be inclined to consider as improbable the fact of the inference. However, it seems that one may at least conclude that the extensive representation of the crest belongs to a later period of the history of Tsimshian social organization than the origin of phratry groupings. The present argument is corroborated by another linguistic criterion, that of the geographic distribution of a word, of which more anon. In the Nass River dialect, which is rather closely related to Tsimshian proper, the word for phratry, *ptɛ'q'*, is only dialectically different from the corresponding Tsimshian word, while an entirely different word, *'ayukʷs*, is used to denote a crest.

This type of argument is frequently an alluring one when it is a question of comparing the relative antiquity of the same culture concept in two or more distinct tribes. Thus, the Nootka have a word for attendant at a feast, *yatsmi'łhsí*, which can be readily analysed as "one-who (*-łhsí*) walks (*yats-*) about-in-the-house (*-mi'ł-*)," whereas the corresponding Kwakiutl word, *'əlkw*, is not capable of analysis. It hardly seems too far-fetched to surmise from this that the ceremonial aspect of feasting was earlier developed among the Kwakiutl than among the Nootka.

ANALYSIS OF PLACE NAMES.

The analysis of place names is frequently a valuable means of ascertaining whether a people have been long settled in a particular region or not. The longer a country has been occupied, the more do the names of its topographical features and

¹ Similarly, the Kwakiutl word for crest, *ke's'o'*, is doubtless a derivative of *ke'h'* "to carve." According to Mr. Barbeau, the Tsimshian are quite aware of the relation of *dzabk* to the verb *dzab*, though another interpretation is sometimes offered. According to some, a *dzabk* is "what is made up, devised" and shown at a potlatch, referring rather to the invention of new ways of showing old crests or even the invention of new crests.