

to totally dissent from such a conclusion, for, in the Aryan languages, all the principal roots are practically identical, while in the present case, I fail to see how they could well be more dissimilar. For the benefit of such of my readers as have not made special studies in that branch of science, let me quote just only one word, the numeral "three" in the dialect of the seven principal groups into which the Aryan family is usually divided. The reader may then revert to the would-be analogies suggested by my opponent in his Déné-Tungus Vocabulary, defective as it is, and then judge between us.

English.	Slavic.	Lithuanic.	Celtic.	Latin.	Greek.	Iranian.	Sanskrit.
<i>three</i>	<i>tri</i>	<i>tri</i>	<i>tri</i>	<i>tres</i>	<i>treis</i>	<i>thri</i>	<i>tri</i>

Other Aryan roots exhibit generally quite as marked family traits, and Dr. Campbell should be the last not to know it.

Coming nearer home in search of genuine linguistic assimilations, I may instance, as a contrast with Dr. Campbell's identifications, the case of the Navajo Indians. Physically those aborigines have little in common with our Dénés; their psychological characteristics are quite distinct; their mythology has not, to my knowledge, a single point of similarity with the Déné folklore, and sociologically they are still more different. Yet philologists have not been long in detecting their perfect identity with the Northern Dénés. And no wonder; for their language abounds in clear and real, not nebulous or uncertain, analogies with the dialects of my Indians. For the benefit of some too easily satisfied ethnologists, let me remark that in the "Mountain Chant" which contains the only continuous Navajo texts I have ever seen, you find, side by side with some terms proper to that tribe, or borrowed from adjacent stocks, no less than 72 words which, in spite of what may be defective rendering, are easily recognizable here, Stuart's Lake Mission, B.C., at a distance of perhaps 2000 miles from the nearest Navajo. To form a just idea of the proportion of really genuine Déné with local or loaned words, it should be borne in mind that those texts are composed of only a few words very often repeated. In fact, the proportion of truly Déné words in that "Chant" cannot be less than 75 per cent. Of course, such a large percentage is not necessary for the legitimate identification of two ethnographical divisions of mankind; a third or a fourth of that amount is more than sufficient. But where is the philologist who is ready to risk his reputation by asserting his willingness to be satisfied with two or three per cent. of related terms to determine the original identity of two separated branches of the human family?

✓ Of Dr. Campbell's assimilation of the Othomi with the Déné, I shall—