

be advantageously replaced by the name they give themselves, "Déné," in the dialect of the largest and most central of the tribes into which this family is divided.

The Carriers, as a separate tribe, are generally called Táčully, or Takulli by outsiders, on what grounds I never could find out. Among themselves they are to-day known as Takhejne (singular, Takhej), a word perfectly meaningless, at least in their own language, to which it is exotic. From their eastern neighbours (the Tsé'kénne) they receive the name of Arejne (singular, Arej), or "Carriers," though the custom which gave rise to this appellation, that in deference to which widows "carried" or packed a few charred bones of their deceased husbands, has long been abolished.

As will be seen by a glance at the map accompanying this paper, except on their western frontier, the Carriers proper are surrounded by congenious tribes, namely: the Chiikoh'tin in the south, the Tsé'kénne in the east, and the Tsé'kénne and Nah'ane in the north. But, as to all practical purposes, the Chiikoh'tin—and, indeed, the western Nah'ane as well—have the same general characteristics and, in the main, possess similar social institutions as the Carriers, it may truly be said that the latter's neighbours are: In the south, the Salish, Sequapmuq or Shushwap, and Stlatlumq, or Lillouet; the Kawichin in the south-west.

In the west from south to north, the Kwakwiutl, the Bilqula (a Salish race), the Kwakwiutl again, and the Tsimshian.

In the south-east they also border on the Nehiyawok, or Crees, through a portion of their frontier. But, owing to the natural barrier opposed to frequent intercourse in the shape of the Rocky Mountains, they never had much contact with them.¹

So that the Carriers may be said to be environed by no less than four very distinct races, each of which is subdivided into several different tribes possessing ethnic and linguistic characteristics of their own. This fact should be borne in mind by the reader who wishes to easily understand the bearing of the remarks I shall submit to him after I have given some idea of the Carriers' social institutions.

SOCIOLOGICAL.

With the exception of that custom to which they owe their name, the Carriers' sociology was substantially that obtaining amongst the nearest heterogeneous races with which they had social or commercial intercourse. And, remember, that here I associate with the Carriers their kindred in blood and language, the Chiikoh'tin, who, as has already been said, are also sociologically related to them, though, as will be seen, their particular environment caused them to differ in some points.

They were divided in two very distinct social classes: the hereditary nobles, or

case I would beg to say: Then, by all means, write the word as it ought to be; for, in all the Déné dialects, there is as much difference between the sense of *Tinne* and *'tinne* as there is between that of *night* and *day*. Moreover, this suffix varies more according to the tribe than the word for "man (*Déné*, etc.," for which reason I think the latter should be preferred. Everybody calls the Tlingit after the word they use for "man." Why not do the same with regard to the Dénés?

¹ Yet the Carriers owe to their intercourse with Cree-speaking people—more probably half-breeds in the H. B. Co.'s employ—the words *kokus* (swine); *mastus* (cattle); *sániya* (money and silver), and *sánánpal* (Cree *sanánpal*) ribbon.