

vocabulary, with that of the Tsimpsons. Indeed the latter are no more related to the Dénés than, for instance, the Patagonians. The Déné stock stands in bold relief on the ethnographical map of the Province as an extraneous race, the main seat of which lies to the east of the Rocky Mountains. The two points, sociology and, partially, mythology, which one of its twenty or more tribes shares with the Tsimpsons are, as I have shown* to the satisfaction of my opponents, the original property of the latter. Their presence within the Carrier tribe is a mere result of neighborhood and a token of the latter's receptiveness and of their faculty of yielding to the influence of a supposedly superior civilization, such as this may be.

Verily, I should like to learn the reason of such an egregious mistake.

A detail which would in itself convince those who might have any doubt on the subject, is that all such Déné tribes as know of the Tsimpsons or their congeners invariably call them *Enna* (or *Ennai*, etc., according to the dialect), a term which means "foreigners, heterogeners", and which they never apply to any of their own ethnic divisions, however remote their habitat or different their idiom. By this word they characterize all heterogeneous stocks, such as the Salish in the south, the Cree in the east, etc. Indeed, this is so self-evident that I feel in duty bound to apologize here for having thus insisted on this question to any real ethnologist who might chance to come across the foregoing remarks.

Mr. Mac-Kay says that "the Haidah band is unique amongst the British Columbia Indians as regards their language, as there does not appear to be any affinity between it and the dialects of the other tribes"†.

This may be quite true; yet it is but fair to state that the trend of latter days ethnological opinion runs in a different direction. Many scholars believe the Haida and Tlinget stocks to be one and the same. Nay, it would seem as if Mr. Mac-Kay himself knew of this, since he writes further on that "the

* "Are the Carrier Sociology and Mythology indigenous or exotic?" *Trans. Can. Inst.* 1892.

† P. 75.