

researches do not include the Tinnéh tribes, some of which are comparatively well known."<sup>1</sup> This "comparatively," the learned Doctor will pardon me for remarking, is certainly not out of place here. "Well known," I am tempted to retort, are "some" of the tribes whose social condition and philological peculiarities he has taken so great pains to faithfully expose, such as are, for instance, the Kwakwiutl, through the efforts of Dr. G. M. Dawson;<sup>2</sup> the Haida, through the same author's "Notes on the Haida,"<sup>3</sup> and, I might almost say, all of the North-Western Coast Indians, through the writings of such Americanists as G. M. Sproat,<sup>4</sup> J. Deans,<sup>5</sup> J. G. Swan,<sup>6</sup> F. Poole,<sup>7</sup> H. H. Bancroft,<sup>8</sup> O. T. Mason,<sup>9</sup> and a host of others, not mentioning the early explorers Geo. Vancouver,<sup>10</sup> G. Dixon,<sup>11</sup> Urey Lisiansky,<sup>12</sup> etc. I would especially cite the lately published monograph<sup>13</sup> of U. S. N. Ensign Albert P. Niblack, who, except in so far as philology and folk-lore are concerned, may be said to have almost exhausted the subject. Our Carriers' sociology has lost much in not being presented to the scientific world by such painstaking writers, though I cannot but fancy that, to more easily comprehend and faithfully describe a people's social system, one should previously be conversant with its language, an accomplishment of which few, if any, of the above-mentioned authors could boast.

To the best of my knowledge, the only attempt made to give any idea of the Carriers' institutions was the writer's paper, published in the "Proceedings of the Canadian Institute," under the title: "The Western Dénés; Their Manners and Customs."<sup>14</sup> Although I do not flatter myself with having thereby made them fully known to the readers of the Transactions of the Royal Society of Canada, I feel that I cannot repeat here what I then said in a somewhat lengthy essay. Therefore, I shall content myself with merely condensing what information may be necessary to the full understanding of the remarks I shall offer as an attempted answer to the initial question: "Are the Carrier Sociology and Mythology Indigenous or Exotic?"

#### ETHNOLOGICAL.

The Carriers constitute one of the western tribes of the great American family of aborigines commonly called by ethnographers Tinnéh, Tinne, or Athapaskan, appellations which I have shown elsewhere<sup>15</sup> to be inappropriate, and which, in my estimation, would

<sup>1</sup> Fifth Report of the Committee, etc., p. 6, 1889.

<sup>2</sup> Notes and Observations on the Kwakwiool People of Vancouver Island. Montreal, 1887.

<sup>3</sup> Report on the Queen Charlotte Islands. Ann. Rep. Geol. Surv. Canada, 1878-79.

<sup>4</sup> Scenes and Studies of Savage Life. London, 1868.

<sup>5</sup> Articles in the *Victoria Colonist* and other publications.

<sup>6</sup> *Ibid.*

<sup>7</sup> Queen Charlotte Islands. London, 1872.

<sup>8</sup> Native Races, vol. I. Wild Tribes. San Francisco, 1883.

<sup>9</sup> Various papers in the Smithsonian publications.

<sup>10</sup> A Voyage of Discovery, etc. 3 vols. London, 1798.

<sup>11</sup> A Voyage Round the World. London, 1789.

<sup>12</sup> A Voyage Round the World in the Years 1803-06. London, 1814.

<sup>13</sup> The Coast Indians of Southern Alaska and Northern British Columbia, in Annual Report, etc.—Report of the U. S. National Museum. Washington, 1890.

<sup>14</sup> Proc. Can. Inst., October, 1889. Toronto.

<sup>15</sup> The Western Dénés, etc., p. 109, note 2. It might be rejoined that ethnologists have merely adopted, as a common denomination for the whole stock, the verbal suffix noticeable in the names of many tribes or tribal subdivisions, just as it is practised by some with regard to the Nootka, or (according to them) Aht nation. In which