

vein	<i>a'tâz</i>	(Carrier)	<i>et'qâze</i>	(Hare)
inhabitant	<i>-hwo'ten</i>	"	<i>hwof'qen</i>	(Sékanais)
stone	<i>tse</i>	"	<i>kfwê</i>	(Hare)
meat	<i>atsan</i>	"	<i>ekfwen</i>	"
bone	<i>l'sæn</i>	"	<i>e'kwenê</i>	"
sinews	<i>l'sê</i>	"	<i>'kwê</i>	"
breasts	<i>l'sû</i>	"	<i>'toe</i>	"

All of these interchanges are common in the north. The letters they affect are therefore co-affin, and in terminological comparisons this fact should never be lost sight of.

The *t* of one tribe will even occasionally become *n* with another; ex.: *ta*, eyes, in Sékanais; *na* for the same in Carrier, Chilcotin, etc. A *kl* may also either appear *krh* to some transcribers, or be really so modified by a strange tribe: Chilcotin *khon*, fire; Chippeawan and Hare *krhon*. But in no case that I know of will a *th* (= *t + h*) be converted into a common *t*, or a *klh* (= *k + a* harsh *h*) into a common *k*, any more than a click can disappear from the word it affects, though its less essential elements may otherwise be altered to suit the requirements of a particular dialect. The reader is likewise requested to bear constantly in mind those fundamental laws of the northern Déné phonology.

But what of the south? What can I know of the Déné of the United States, the Apache and the Navaho, the Hupa and the other remnants of tribes on the Pacific coast, with whom I am not personally acquainted? How could I speak of their idioms without inviting the charge of presumption? This objection, which is but natural and may seem unanswerable to an outsider, was forcibly brought to my notice by the remark of a reviewer animadverting on criticisms of my own concerning a work which deals with one of those southern dialects. Dr A. F. Chamberlain, in a review of the Déné languages published in the *Année linguistique* of Paris, says: "Father Morice's strictures on Mr Goddard's work seem to the reviewer too dogmatic, since the critic is not himself an expert in Hupa which Mr Goddard has studied *in loco*."<sup>1</sup>

While I cannot by any means consider myself warranted in drawing the line between what is an excess and what is a defect of dog-

<sup>1</sup> *American Anthropologist*, vol. IX, no. 2, p. 400.