

Carrier the root of *təne*, "man," is the second syllable, while in *t'sèKè*, "woman," it is the first*.

Therefore, in trying to assimilate, for instance, the latter word to synonyms from a heterogeneous linguistic stock, its desinence would not be of any more value than the prefix of the former.

It is, no doubt, to Dr. Campbell's inability to discern those radicals in the Déné terms that we must ascribe some of his failures in word identifications. Thus, to reproduce but a few, he compares the Déné

<i>tatsi</i> , wind,	with the Tungusic	<i>tit</i>
<i>hongzil</i> , summer,	"	" <i>anganal</i>
<i>kantlan</i> , all,	"	" <i>gandzi</i>
<i>tedhay</i> , salt,	"	" <i>tak</i>
<i>kluu</i> , dog,	"	" <i>hinakin</i>

If those parts of the words I have italicized are not Dr. Campbell's ground for his attempts at assimilation, I would ask, where is the resemblance? But I must state with regret that those are precisely the unimportant portions of the words in Déné, leaving as the real root the other half which lacks all points of similarity with the Tungusic equivalents. Thus the root for wind in *all* the truly Déné dialects is *t'si* (not *tsi*, which means head). Examples: *nít'si*, wind; *thít'si*, the wind commenced to blow; *hwéít'si*, taken away by the wind; *hwosáít'si*, brought in by the wind; *kən nít'si*, cut by the wind; *yáít'si*, scattered by the wind; *ipánaóít'si*, heaped up by the wind, etc., etc. In the word *hongzil*, which is not a noun meaning summer, but a verb corresponding to the phrase: it is warm, the ultimate root is *sil*, *səl*, heat, inflected by the prefix *hon* into *zil*. *Hon* is merely the sign of the impersonal verb *am*, as such it is common to *all* the adjective verbs, instead of being the radical part of the word for "summer." Equally disparaging remarks could be presented relatively to the other words. But enough of this. Had Dr. Campbell consulted with any degree of care my vocabulary of the Déné roots,† he would have been told in each particular case where the real, immutable part of the word lies.

It were hardly necessary to add to the preceding rules of comparative philology that all lexical comparisons should be made directly between actual words of different languages, not mediately through a possible translation of one of the two words, especially if that translation be into a dialect of another family. In the French work already referred to as containing unwarranted linguistic identifications,‡ the author thus assimi-

* As is evident from the words *íít'si*, dog-female and *yo-t'si*, progeniture-female (daughter).

† Transactions Canadian Institute, vol. III.

‡ Six Légendes Américaines, etc., p. 680.