

cularly of the northwest Coast and of the south—for, strange to say, the Crees and the Iroquois are more generally called by their specific names—while all heterogeneous races are *Ætna* to the Carriers, they are 'Qœtné to the Babines and *Ænnai* to the 'Tsikhoh'tins, appellations which, to the initiated, are perfectly identical, and if I habitually call them *Atna*, it is to conform to the generality of ethnologists, and let it be understood that I do not refer to a race different from that which is more correctly *Ætna* to the Carriers. As I have time and again remarked, the vowel sounds are quite unimportant in *Déné*, and many a traveler, Hudson's Bay Company trader and even fellow missionary wrote with an initial *a* the name as pronounced by the Carriers.

Apparently desirous of establishing that there is really a *Déné* tribe of *Atnas*, Mr. Wardle quotes the words given by Petitot as synonymous with "foreigners" and compares those he takes to be such, *gadh-t'anné*,* *gadh-t'uné*, etc., with the *gaël'tun*, etc. which the same authority gives as meaning glaciers. Thereupon, our reviewer seems to take it for granted that said tribe, being that of which Dall asserts that "the signification of their name has some relation to the glaciers which are found in their territory", and that, there being some similarity between *gadh-t'anné* and *gaël'tun*, either of the two terms, by an elision of their initial *g*, may give a clue to the derivation of the name *Atna* as applied to the north Pacific group of aborigines mentioned by Dall and Powell.

* In justice to Petitot, who writes that word and the following with a Greek *rho*, should it not be transcribed *rhadh-t'anne*, etc.? There is no *g*, but a genuine *rh* sound in all those words.

I am not here to criticize such a valuable work as Father Petitot's dictionary, which is a lasting monument to his ind fatigable energy and keen ear; but the necessities of the present article bid me remark that, in many cases, periphrases or explanatory sentences and approximations are made to stand in that work for the proper word which seems to have been unknown to Petitot. Thus, in the present case, I feel quite certain that the latter would be candid enough to admit that *Eyuaï tene* (Hare column) does not mean foreigners, but simply "other men". Cf. *Autre*, same column of same work.