

ligion. It is probable that this costume was originally that of the Dènè, the most southern and nearest neighbors of the Algonquins. The Kollonches of the Pacific, who are also of the Dènè race, also wear these tails. It is no doubt this peculiarity which led certain Western Indians to tell La Peyrouse that there existed in the East, on the continent, men furnished with a caudal appendage. They are decorated with fringes like the *tallith* of the Jews, which the clothing of the Dènè, the Mexicans, and the Chilians strongly resembles.

The Esquimaux, neighbors of the Loucheux in the north, give the whole Dènè-Dindjié family the insulting name of *Irkréëit*, that is larvæ of vermin. They hold them in the greatest contempt, as much on account of the timidity of their character, as from the prejudice of nationality, which leads every nation, especially the most barbarous, to hate or despise its neighbors.

II.

The Dènè-Dindjié family is divided into a multitude of clans or tribes, whom Europeans found all at war among themselves, mutually hating, plundering and rending each other, although acknowledging themselves to be of the same origin.

These intestine feuds, this voluntary separation, explain even more than indifference, apathy, natural obstacles, custom and hereditary defects, the extreme division which exists in the language of the Dènè-Dindjié. Each petty clan has a particular dialect, so different from its neighbor that it is almost impossible for them to understand each other except by signs.

A singular fact, observable even amidst this very diffusion, is that tribes separated by hundreds of, sometimes even by a thousand leagues, have occasionally more resemblance in their language than those which are adjacent. Hence, among the Hares of the Anderson, are

to be found numbers of verbal forms and words made use of on Lake La-Crosse, and among the Sekanis of Peace River. Again, the more closely the Pacific is approached, descending the River Yukon, in Alaska, the more closely does the Dindjié language offer analogies to the dialect of the Athabasca, or the River Liards. So that the lovers of the marvellous would have a fair opportunity to admit that there has been a second diffusion of language on the American Continent itself.

What we can assert positively is, that the Dènè-Dindjié dialects must have been formed in America; that it is impossible to assign to any of these languages the priority over the others, or the name of the root language; that the distribution of the tribes and dialects in the country has produced a fan-like radiation from the north-west towards the south, the south-east, and the north-east. I much regret my having to contradict now what I tried to prove ten years ago, that is, Asiatic non-immigration; but I did not then possess the knowledge since acquired, and respect for truth makes me revert to this subject. It will be spoken of in its proper place.

The Dènè-Dindjié who inhabit the North-West territory are divided into thirteen or fourteen tribes, which belong to one of the four groups of Montagnais, Montagnards, Slaves and Loucheux. This division into groups is purely conventional on my part; it has relation solely to the language, without regard to the manners and customs, which are almost identical, or to a government which has no existence. I content myself, then, with enumerating the Dènè-Dindjié tribes, following an ascending line, that is, from south to north.

1. The Chippewas: *Thi-lan-ottine* (people, or inhabitants of the end of the head), live on the banks of La-Crosse, Cold and Heart Lakes.

2. The Athabaskans: *Kkrestit ayle kke ottiné* (people, or inhabitants of the