

Again, the folk-lore of the North-Western Dénés greatly differs from that of their immediate Eastern neighbours and congeners, while there is no point of affinity between that of either divisions and the mythology of the Navajos.

How is it then that tribes of aborigines occupying so widely separated territories and so utterly dissimilar from a psychological, technological, sociological and mythological standpoint can be classed under one single denomination as Dénés? The answer is in every mouth: this is owing to linguistic analogy. Language, therefore, is the *trait-d'union* which unites into one homogeneous body such apparently heterogeneous elements. Through it we are certain that the same blood flows in their veins, and that they are the children of a common father, whoever he may have been. If any stronger argument can be adduced in support of the paramount importance of Philology as an ethnological criterion, I am at a loss to discover what it can be.

Hence it will be seen that my initial remarks concerning that class of modern scientists who lay so much stress on the physical structure of man to the detriment of his special characteristic as a distinct genus, thinking and speaking, were not unwarranted. If even the *ensemble* of the peculiarities which differentiate him into a rational, social being cannot lawfully claim the first place in the ethnologist's estimation, *a fortiori* this cannot be granted to those features which he possesses in common with non-human animals. In the words of Horatio Hale, "the grand characteristic which distinguishes man from all mundane beings is articulate speech. It is language alone which entitles anthropology to its claim to be deemed a distinct department of science."* One needs not be a scientist to see the correctness of this view, and it is a long time since Quintilian said: "When the Creator distinguished us from the animals it was especially by the gift of language. . . . Reason is our portion, and seems to associate us with the immortals; but how weak would reason be without the faculty to express our thoughts by words, which faithfully interpret them! This the animals want, and this is worth more than the intelligence of which, we must say, they are absolutely deprived."†

I have not so far been fortunate enough to come across any vocabulary of a southern Déné dialect, and the only continuous Navajo texts I have ever seen are those of the "Mountain Chant" published by Dr. W.

* Language as a Test of Mental Capacity, by H. Hale; Transact. R.S.C., Vol. IX., p. 77, 1891.

† Quintilian, translated by La Harpe, Dijon, 1820.