

There are other terms which connect in some way with Déné nomenclature, found in the collections of Pilling and others. We must not be critical about these, for Father Morice, by his silence, forbids us to be so. Some of the names were given by strangers, perhaps; this need not trouble us any more than the titles Allemand, Dutch, and Welsh. Still, others, it is thought, may be Algonquin and even Eskimo words, which, if true, would be awkward. In each case, a resemblance would be mere accidental coincidence and no sign of relation. However, one must work with the material that is to his hand, and trust to the indulgence of truly learned critics, who can appreciate difficulties. The question is: Are the names of the Déné tribes Tungusic? This must be decided by a comparison of our two lists, one of which, it must be remembered, belongs to the early part of the seventeenth century.

Tungus.

Akiran,
 Andarki-aiman,
 Antshulaku,
 Antu-Gualgia,
 Barde,
 Chada,
 Chesiche,
 Chingan,
 Chuifa,
 Chuneche-aiman,
 Chuntsun,
 Churcha, Yarchu,
 Chuya, Yeche,
 Djaisian,
 Djakuma,
 Djakuta,
 Djan,
 Djang,
 Djanggia, Dunggia,
 Djetschen-ni-Aiman,
 Djoogia,
 Djusheri, Usuri,
 Dongo, Dunn,
 Eche-kuren,
 Elmin,
 Feneche,
 Fiu,
 Fodocho,
 Giamucha,
 Gualtsha,
 Gunaka-kuren,
 Kuala, Gualgia, Warka,
 Mardun,
 Muren? Mumren,
 Namdulu,
 Neyen,
 Nimatsha,
 Ninguta,
 Noro,
 Olcho, Olchon,

Déné.

Gileno, Ugalenze,
 Natlo-tenne,
 Inkaliki,
 Nagailer,
 Nulato,
 Acheto-tinneh,
 Tchishi,
 Quinctunnetun,
 Hupa,
 Kenesti, Nutca-tenne,
 Knai-kotana,
 Chiricahua,
 Saiaz,
 Teeme,
 Tchikun, Dakube,
 Tukudh, Ataakut,
 Toene, Otsenne, Suan,
 Tchanin-Kutchin,
 Dindjye,
 Tsatens, Tsatqenne,
 Daho-tena, Tahko-tinneh,
 Coyotero, Jicarilla,
 Tana-tenne,
 Kaiyuh-kotana,
 Lipan,
 Henagi,
 Yavipai,
 Hwotsu-tinne,
 Chimegue,
 Koltshane,
 Unakhotana,
 Kwalhioqua, Wailukki,
 Naltunne-tunne, Nulato,
 Mimbreno, Faraon,
 Natlo-tenne,
 Nahane,
 Navajo,
 Micikwutme-tunne,
 Llanero,
 Wailakki, Lthau-tenne,