

fate, I must defend myself from being guilty of what I reproach in others! I will therefore refer my critic to the foot-note accompanying the above statement wherein I indicate clearly where anybody may find my own alphabet fully explained.

Without mentioning two privately printed books, copies of which are now found in many a scientific library, notably that of the Bureau of Ethnology, Washington, books which also contain explanations concerning my graphic system, this is described on the same page as my Déné Syllabary reproduced in Pilling's Bibliography of the Athapaskan Languages (Article Morice). It is repeated, with more complete details, in my "Notes on the Western Dénés" (p. 34) quoted from by Mr. Wardle himself; again, with further particulars, in my paper on "The Déné Languages" (Trans. Can. Inst., vol. I, pp. 172-73); once more, in my essay on "Déné Roots" (*Ibid.*, vol. III, p. 153); again, in a monograph on the "Carrier Sociology and Mythology" published by the Royal Society of Canada (Trans. 1892, p. 109)!

Yet I feel certain that Mr. Wardle has meant neither injustice nor discourtesy to me.

As to the linguale-sibilant *l* which, as a matter of fact, I never rendered by the parenthesis sign, as Mr. H. Wardle (or his printer) would have it, it does not represent any of those delicate, hardly audible sounds proper to the Déné languages only. The *l*-sound in question is easy to perceive, and we find it in the phonetics of other aboriginal tribes as, for instance, the Salish, the Tsimpian and, if I mistake not, the Tjinget. Indeed I believe that the very name of the latter contains it, and that it is the same which the majority of authors express by the double consonant *hl* or *lh*, the equivalent of my own inverted *l*.