

vague significance), fully incorporative and tending to polysynthetism, and the American group, completely polysynthetic.¹

On the other hand, the view espoused by Mr. Hale has found an enthusiastic advocate in the Count de Charencey. "We would be inclined to believe", he says, "that America was peopled from the side of the Atlantic at an epoch when western Europe was still occupied by populations of the Iberian race." And one of the grounds on which he bases that conclusion is that the American languages, while showing no signs of relationship with Asiatic forms of speech, present features of remarkable resemblance to the Basque of the present day, especially in grammatical structure. The Count de Charencey thinks, moreover, that it is in the dialects peculiar to Canada that the most marked affinities with the Basque language have been discovered.²

Commenting on these alleged evidences of kinship between the languages of Canada and the oldest tongue of Europe, Abbé Cuoq very pertinently remarks that, since even a comparatively meagre inquiry has elicited discoveries of such great interest and significance, there is all the more reason why philologists on both sides of the Atlantic, but especially those who have opportunities of intercourse with our Indians, should carefully examine all the peculiarities of the aboriginal languages and dialects, so that their investigations, combined with those of the students of Basque, may bring fresh and still fresher facts to light, until finally the question of Basque-American affinity has received an authoritative solution either in the affirmative or the negative. The advice is worthy of the moderation and good sense of one of the most laborious and fruitful students of American philology.

mination of all available materials before the native races of our own Dominion and those of the neighboring States perish, and their languages pass beyond recall." The paper in which these words occur, the Huron-Iroquois of Canada, a Typical Race of American Aborigines, Trans. Roy. Soc. Can. 1881, the closing chapter of Prehistoric Man, 3rd edition, H. Hale's Iroquois Book of Rites, and essay on Indian Migrations as evidenced by Language, M. Jules Vinson's translations of Ribary's Essay on the Basque Language, and his paper, Le Basque et les Langues Américaines (Compte-Rendu du Congrès International des Américanistes, 1875), the Iroquois and Algonquin Lexicons, the Etudes Philologiques and Jugement Erroné, of our colleague, Abbé Cuoq, may be profitably consulted on the whole subject of Basque-American affinities. In concluding this long note, I would say that, while in the main agreeing with Mr. Hale ("Race and Language," in *Popular Science Monthly*, January, 1888) as to the great importance of speech as evidence of the stock to which those using it belong, I would also give due weight to traditions, religious notions, folklore, cranial formation, complexion, stature and other physical and moral characteristics.

¹ Le Basque et les Langues Américaines in the *Compte-Rendu* of the Congrès des Américanistes, Nancy, 1875, ii. 79.

² See Appendix for illustrative specimens of Basque, Iroquois and Algonquin.