

Hall, for many years missionary among the *Kwakiutl*, writes thus on the *Kwakiutl* negative: "Correctly speaking, 'i' is the negative, and the consonants are prefixed when euphonic."¹

These negative and affirmative particles are so striking in their correspondences, particularly the former, with its threefold forms of "i," "te" and "oua," that he would be a rash man who would say they are merely fortuitous resemblances. It is not too much to say that if the greater portion of the terms herein compared were submitted to a Polynesian scholar, and mixed together without reference to the sources from which they were drawn, he would be wholly unable to determine by inspection which were Oceanic and which were Columbian. It is impossible to explain these marvellous and far-reaching similarities without admitting an Oceanic origin for these Columbian stocks. The data here offered in support of this fact constitutes but a fraction of what I have gathered in my investigations, extending over years, and my own conviction of the relationship existing between the *Kwakiutl*-*Nootka*-*Salish* and the Polynesian arises as much from the cumulative force of the thousand and one little correspondences which are scarcely susceptible of illustration in a brief paper like this, as from the more obvious and striking ones given. The morphology of the *Salish*, I may add, is nowhere radically different from that of the typical Oceanic groups, and at times most remarkable correspondences occur. All the *Salish* dialects, like those of Polynesia, make use of particles and auxiliary verbs in verbal inflection. Prepositional and conjunctive terms with common use, significance and form abound. The articles and demonstratives show close resemblance, being frequently absolutely identical. The position of the adverb and adjective is the same. It is my intention to offer later a paper on these structural similarities. I will content myself at this time with calling attention to a very interesting feature of the *Squamish* dialect which I but lately discovered. When any member of this division of the *Salish* is asked to what sept or family he belongs, he answers "ti-*Squamishan*," or "ti-*Snoqhan*," or "ti-*Stamishan*," and so on, as the case may be, meaning thereby that he is a member of or belongs to the *Squamish*, *Snoq*, or *Stamis* septs. Now, several of the Oceanic groups employ the same, or a slightly modified prefix, in exactly the same sense. Under "*ngati*," Tregear writes thus in his *Maori* comparative dictionary: "A prefix to names of tribes, it signifies 'descendants of' or 'from.' *Ati* is also used thus." This prefix has the same significance in *Tahitian*, *Mangarevan*, *Mangaian* and *Paumotan*, as, for example, in *Mangarevan*, *ati-Tane* = "descendants of Tane." It is impossible to consider the common use of a prefix of this kind without regarding it as a strong link in the chain of evidence of common origin and one wholly beyond the work of chance.

¹ Trans. Royal Soc. Canada, Section II., Vol. VI., 1888.