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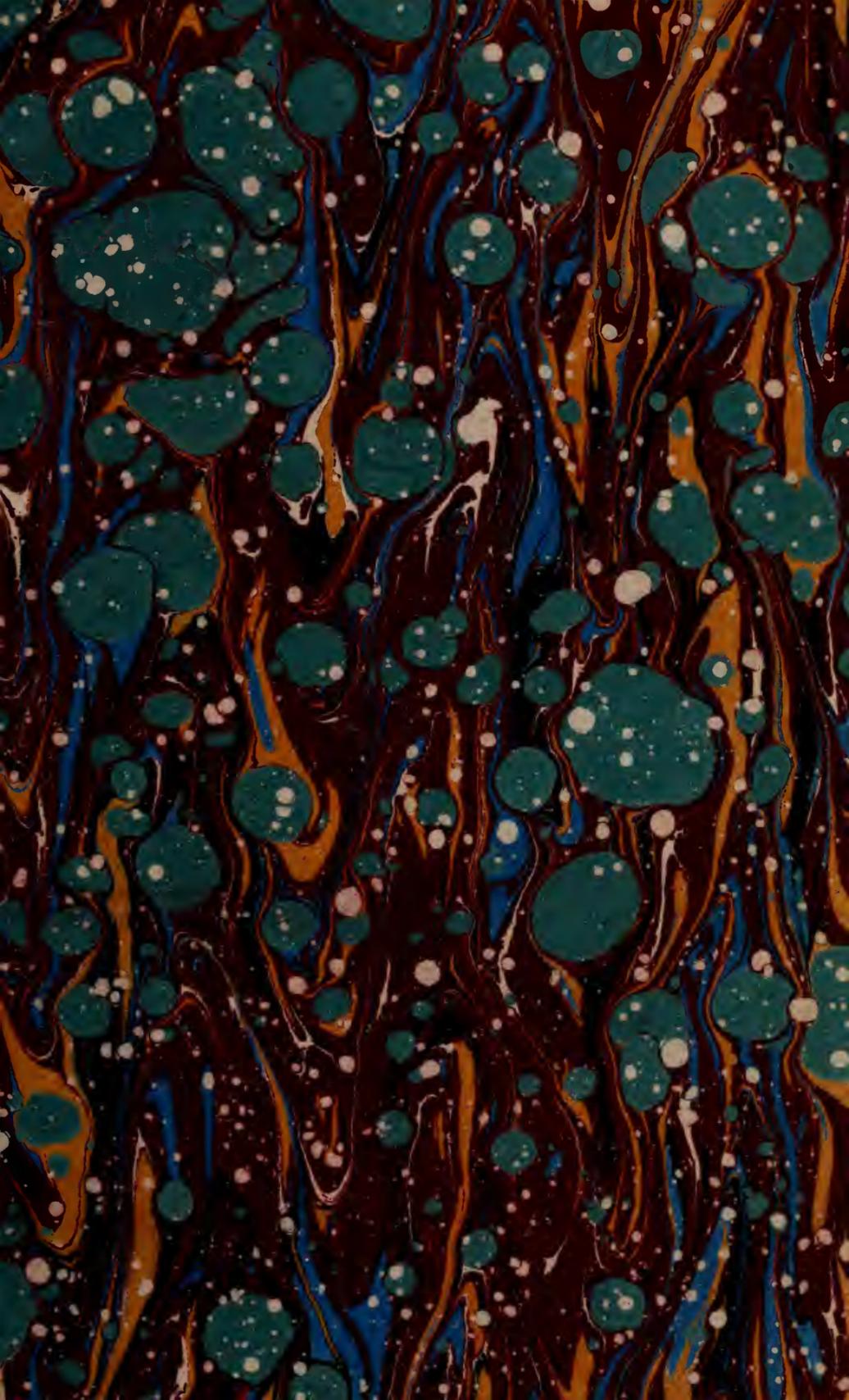
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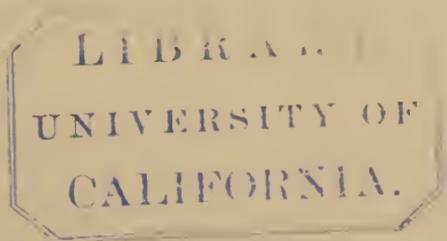
ON
NUMERALS AS SIGNS OF PRIMEVAL UNITY
AMONG MANKIND.

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ON
NUMERALS
AS SIGNS OF PRIMEVAL UNITY
AMONG MANKIND.

BY

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ON NUMERALS AS SIGNS OF
PRIMEVAL UNITY.

SIMILARITY in the names of numerals, and especially of the numerals from 'one' up to 'ten,' is commonly and justly regarded as strong evidence in favour of an original connection between any languages in which such similarity is observed to exist; and, indeed, where neither the supposition of fortuitous resemblance, nor yet that of borrowing by one independent language from another, can adequately explain how coincidences of this nature arose, then those coincidences may be said to prove a common origin for the words in question, and thus to imply, at least probably, though not certainly, a common origin for the nations which employ them. Thus the relationship which unites what are called the Semitic languages and the Semitic nations is plainly exhibited in their numerals; and the Aryan numerals form one most important part of the mass of evidence by which all the members of the Aryan race, from the Celts to the Hindoos, have been traced up to a single clan, if not a single household, once dwelling in Mount Imaus.¹ But it is not impossible that what the science of language has been made to do for the Aryans, it may be made to do in some measure for the human race as a whole. At any rate, it may be worth while inquiring if the belief that all mankind sprang from one family in Western Asia, or nearly in the centre of the Old World, is borne out by anything in human speech at the present day.

¹ Max Müller, *Science of Language*, Lecture 5.

Should such linguistic signs of primeval affinity still survive the changes of several thousand years, it is in numerals that they would very likely, if not most likely, be detected. For the names of numerals commonly carry in themselves the proofs of their own great antiquity, as their mode of formation indicates anything but an advanced state of culture. Many uncivilised nations still exist upon earth, and some among them who may have fallen below the primitive state of their remote ancestors, while highly civilised nations would, on the other hand, have risen far above such a condition. But inquiry shews that it makes no great difference in the derivation and composition of a nation's numerals, whether that nation be now civilised or uncivilised; for civilised nations take here after the uncivilised. And the manner in which uncivilised nations habitually compute is this. They employ as numerals, either singly or in combination, various words for 'hand' and 'finger', or sometimes 'foot' and 'toe'; a mode of numeration which would hardly be consciously adopted or employed by a nation which had made much progress in civilisation. "*Alle zahlwörter*", says Grimm, "*gehn aus von den fingern der hände.*" What, then, would be the inference, when it is discovered that the Aryan numerals have been formed after this manner, and that the Aryan decade contains two words for 'hand', and one for 'fingers' or 'toes'? That inference would not be, that the original Aryan family or clan in Mount Imaus was quite uncivilised, for the common Aryan vocabulary would imply that it was not so; and language must, besides, have existed for ages before it could have taken an inflecting form like the Aryan. The truth is, that the Aryan numerals, or the elements of the Aryan numerals, carry us back to a time when, properly speaking, there were no Aryans at all; when the distinction between Aryan and Turanian, and perhaps other races, was not yet established; and when the common ancestors of all counted upon their hands and

fingers, employing as numerals the names of those members. The original Aryan family in Mount Imaus would not have invented a new language for itself, but would have selected and combined in a manner which became characteristic some portion of the words used at a particular epoch in the region of the world where those mountains lie. This, at least, is a natural inference, and the evidence supplied by the Aryan decade will be found in favour of such a supposition. For Aryan 'fives' and 'tens' are not merely similar to several non-Aryan 'fives' and 'tens', but likewise to words for 'hand' or 'foot', and 'finger' or 'toe', which are quite as much non-Aryan as Aryan, and would have been employed numerically by both races. Thus, to take examples affecting Aryan *tens*:—we should at first, it is probable, be inclined to regard as no more than accidental the resemblance which the English *twen-ty* and the equivalent Old Norse *tu(t)-tugu* bear to such Yeniseian forms in Siberia as the Kamacintzi *tonga-tu*, 'thirty' (*tonga*, 'three'), and *hkelina-tugu*, 'seventy' (*hkelina*, 'seven'), with the corresponding *-tukn* and *-taga*, '-ty', in the Assan dialect of the Yeniseian. But the cradle assigned to the Aryans is not so very far from the Yenisei; and we find, moreover, in other Yeniseian dialects, the words *tok* and *tokan* for 'finger', and *toigen* for 'foot', in addition to the previously cited Yeniseian forms, *-tukn*, *-tugu*, *-taga*, *-tu*, '-ty', i. e. 'ten', while we know that, in like manner, *zehn* has been connected with *zehe*, *decem* with *dig-itus*, and *δέκα* with *δάκτυλος*. Nor do such resemblances occur in two classes of languages only, the Aryan and the Yeniseian, for in Africa we meet with *tuko*, 'toe', *tukui*, 'hand', and *toko*, 'arm', and also with *tek*, *teku*, *toko*, 'one', and *atuk*, 'ten'; as well as, in North America, with *atoken*, 'one', and *atek* and *aduk*, 'ten', the transition to which from the Yeniseian *tok* and *tokan*, 'finger', and *-tu*, *-tugu*, *-taga*, *-tukn*, '-ty', i. e. 'ten', is facilitated by the Kurile *dek* and *tegi*, 'hand', terms

which are, again, nearly identical with *dak*, *tekha*, and *ta-kha*, three words used for 'hand' in the mountains between Assam and Burmah, where also *dug-*, *dugu-*, and *duku-* are employed as prefixes in the numerals of one decade, as if they had once meant 'finger'. All this may, no doubt, be chance; but it may, on the other hand, be more than chance, and the alternative seems worthy of consideration.

A great number of coincidences of this double kind, affecting not only numerals, but also the names of the members of the body from which those numerals are derived, may be detected in languages far removed from each other in position, and will be found in the following pages arranged in groups. In such languages as are little known, the materials have been chiefly derived from Dr. Latham's *Elements of Comparative Philology*, from the *Polyglotta Africana*, from Dr. Hunter's *Non-Aryan Languages of India and High Asia*, and from Professor Pott's *Zählmethode*. Each group of coincidences presents a certain body of facts, of which the right explanation is to be sought, and which give rise to three questions. Are such coincidences the result of chance? Or are they the result of borrowing between nations originally unconnected in blood and speech—an hypothesis which would imply the existence of early intercourse, either direct or indirect? Or, finally, are they the result of primeval affinity—indications of unity of origin in human speech and probably in the human race? Each of the three suppositions is possible: which of them is most in accordance with the evidence? To that evidence we now proceed.

The first group of coincidences to be noticed is the most important of all, both on account of its significance, and of the races that it affects, which comprise the most remarkable peoples that have appeared in the world's history. North America presents us with the following words, of which different names for 'finger' supply the elements:—

Pawnee (Nebraska).	Catawba (Carolina).
<i>askoo</i> , 'one'.	<i>eekseeah</i> , 'finger'.
<i>peetkoo</i> , 'two'.	
<i>has-peet</i> , 'fingers'.	<i>eeksa-peeah</i> , 'hand'.
Natchez (Mississippi).	
<i>is-peshe</i> , 'hand'.	
<i>sh-pedee</i> , 'five'.	
Caddo (Louisiana).	Sekumne (California).
<i>whiste</i> , 'one'.	<i>wikte</i> , 'one'.
<i>bit</i> , 'two'.	<i>biti</i> , 'toe, fingers'.
Illinois.	
<i>wiss-it</i> , 'feet'.	
Querès (New Mexico).	Hueco (Texas).
<i>iska</i> , 'one'.	<i>witz</i> , 'two'.
Hueco.	
<i>ishq-witz</i> , 'five'.	
<i>ishk-te</i> , 'hands'.	
<i>-shkittle</i> , <i>skittewas</i> , 'ten'.	
Catawba.	Sekumne.
<i>eekseeah</i> , 'finger'.	<i>biti</i> , 'toe'.
Huasteca (Mexico).	
<i>icz-itl</i> , 'foot'. ¹	
Tahlewah (California).	
<i>sh-wallah</i> , 'five'.	
<i>s-wellah</i> , 'ten'.	
Slave (Great Slave Lake).	
<i>s-iulah</i> , 'hand'.	

By comparing the Pawnee with the kindred Caddo, which stands below it in the previous table, we may see that *-koo*, in the Pawnee *as-koo*, 'one', and *peet-koo*, 'two', is some suffix, which may be here left out of consideration, and will appear eventually to be probably a generic term for 'finger' or 'limb', while *as-* and *peet-* may be rather the proper or

¹ Here *-t* is replaced by the Mexican *-tl*, to pass below into *ll* and *l*. In some Aryan languages, *t* is frequently weakened into *l*.

individual names of the first and second fingers respectively. Omitting *-koo* therefore now, and combining *as-*, 'one', with *pect-*, 'two', we get very closely the Pawnee *haspect*, 'fingers', as the Caddo *whis(te-l)it*, 'one-two', gives us in like manner the Illinois *wissit*, 'feet', and as the Catawba *eekseeah*, 'finger', with the Sekumne *biti*, 'toe', would produce the Mexican *icxittl*, 'foot'. The Pawnee *haspect*, 'fingers', would be the same word as the Natchez *shpedee*, 'five', and *ispeshe*, 'hand', and as the Catawba *eeksapectah*, 'hand', where the first element is discernible in the Catawba *eekseeah*, 'finger', as the first element of the Pawnee *haspect*, 'fingers', was in the Pawnee *as(koo)*, 'one'. The second element of the Pawnee *has-pect*, 'fingers', and of the Catawba *eeksa-pectah*, 'hand', besides being found in Caddo, Pawnee, and Natchez, would appear in the following Sioux languages also, as well as in the Wallawalla (Oregon) *na-pit*, 'two', and in the Shoshoni *nam-pa*, and the Utah *nam-p*, 'foot':—

	'Hand'.	'Fingers'.	'Two'.
Winebago	<i>nahbeehah</i>	<i>naap</i>	<i>nompiwi</i>
Yankton	... <i>napai</i>		<i>nopa</i>
Dahcota	... <i>nahmpay</i>		<i>nompah</i>
Osage	.....<i>numba</i>		<i>nombaugh</i>
Omaha	... <i>nomba</i>		<i>nomba</i>

These words, together with those previously cited, will not only help to exhibit the radical affinity which unites the North American languages, but will also serve another purpose. For they will sufficiently illustrate the manner in which names for 'finger' and 'hand' are employed to form numerals; and by shewing, moreover, that *hand* may = *fingers* = *finger-finger* (which last would be the rude plural of *finger*), they explain how 'hand' and 'two' may be the same word, as in the Omaha *nomba*, which has both those meanings. Indeed, they enable us to perceive how a whole system of numeration, or at least a whole decade, might be formed out of different words for 'finger', just as there is

only a single element, I = *finger* or *digit*, in the Roman decade, I, II, III, IIII or IV, V, VI, VII, VIII or IIX, VIII or IX, X. Here I would be 'finger'; II, 'finger-finger'; V, 'finger-finger, fingers, hand'; IV, 'finger from hand'; X, 'hands'; and so on of the rest. In the North American words that have been cited, there would be used three such terms for 'finger', which may be described as *has*, *peet*, and *nah* or *nahm*. With the last of these we have now no farther concern, but with *has* and *peet* a great deal; and for convenience of memory they may be called the '*az* finger' and the '*baz* finger'; the '*az* finger' being = Pawnee *askoo*, 'one', and the '*baz* finger' = Pawnee *peetkoo*, 'two' = Hueco *witz*, 'two' = Caddo *bit*, 'two'. By combining these two finger-names to form a word for 'fingers' or 'hand', much as we combine the first two letter-names to form the collective word *alpha-bet* to include all our letters, we should get *azbaz*, 'finger-finger' = 'fingers' = 'hand' = Pawnee *haspeet*, 'fingers' = Natchez *shpedee*, 'five' = Natchez *ispeshe*, 'hand' = Catawba *eeksapeeah*, 'hand'.

The following table of words will more fully exhibit how this 'hand' prevails and is employed numerically over the greater part of North America, from the Atlantic to the Pacific, and from Hudson's Bay down to Honduras:—

Catawba	.....<i>eeksapeeah</i> , 'hand'.	
Sahaptin	.....<i>spshus</i> , 'hands'. ¹	
Natchez	.....<i>ispeshe</i> , 'hand'.	<i>shpedee</i> , 'five'.
	<i>hatpeshe</i> , 'foot'.	<i>upkatepish</i> , 'eight'.
		<i>wedipkatepish</i> , 'nine'.
Pawnee	.....<i>haspeet</i> , 'fingers'.	<i>sheekshabish</i> , 'six'.
	<i>ashoo</i> , 'foot'.	<i>peetkoo</i> (<i>shee</i>) <i>shabish</i> , 'seven'.
		<i>touweetshabish</i> , 'eight'.
		<i>touweet</i> , 'three'.

¹ The Sahaptin is a language of Oregon.

Tuscarora	... <i>osa</i> , 'feet'.	
Hueco	.....<i>os</i> , 'feet'. ¹	
	<i>osset</i> , 'moccasins'.	
	<i>ishkte</i> , 'hands'.	<i>ishquitz</i> , 'five'.
		<i>skittewas</i> , 'ten', x.
		<i>choshkitte</i> , 'nine', ix.
		<i>cheos</i> , 'one', i.
Witshita	..... . . . .	<i>esquats</i> , 'five'.
Querès	.....<i>hashup</i> , 'moccasins'.	<i>iska</i> , 'one'.
Takulli	.....<i>osha</i> , 'feet'. ²	
Kolush	..... . . . .	<i>kletushu</i> , 'six'.
		<i>tachate ushu</i> , 'seven'.
		<i>nesket ushu</i> , 'eight'.
		<i>tlekh</i> , 'one'.
		<i>tech</i> , 'two'.
		<i>nezk</i> , 'three'.
Ruslen ³	..... . . . .	<i>hali shakem</i> , 'six'.
		<i>kapkamai shakem</i> ,
		' seven'. ⁴
		<i>ultumai shakem</i> , 'eight'. ⁵
		<i>enjala</i> , 'one'.
		<i>ultis</i> , 'two'.
		<i>kappes</i> , 'three'.
Dahcota	.....<i>shake</i> , 'fingers'.	<i>zahpetah</i> , 'five'.
	<i>sechah</i> , 'feet'.	
Yankton	..... . . . .	<i>zapta</i> , 'five'.
Osage	.. .....<i>see</i> , 'foot'.	<i>sattah</i> , 'five'.
Onondaga	... <i>ohsetah</i> , 'feet'.	
Delaware	.....<i>zit</i> or <i>ozit</i> , 'feet'.	<i>cottash</i> , 'six'.
		<i>nishash</i> , 'seven'.
		<i>cote</i> , 'one'.
		<i>nisha</i> , 'two'.

¹ The Hueco, called also Pawnee Picts, belong to North Texas.

² The Takulli are in British Columbia, as also the Kolush of Sitka.

³ This language is from the coast of California.

⁴ Qu. 'eight'.

⁵ Qu. 'seven'.

Old Algonkin	ningootwassoo, 'six'.
	ninshwassoo, 'seven'.
	nisswassoo, 'eight.'
	nisswey, 'three'.
	shangassoo, 'nine'.
	metassoo, 'ten'. ¹
Ottawa.....	ningotwaswi, 'six'.
	ninjwaswi, 'seven'.
	nichwaswi, 'eight'.
Cree.....	negoto <i>ahsik</i> } 'six'.
	nikootwasik } 'seven'.
	neswasik } 'seven'.
	nesooasik }

¹ Other Algonkin 'tens', in addition to the Old Algonkin *metassoo*, are:—Ojibway *medoswe*, Shawnee *metathi*, Shyenney *mahtoto*, Arapaho *mahtahtah*, Potawatami *metato*, Cree *mitatut*. All these are virtually identical with words now signifying 'leggings', as may be seen from the following parallels:—

'Ten'.	'Leggings'.
Ojibway, <i>medoswe</i> .	Ojibway, <i>medos</i> .
Shawnee, <i>metathi</i> .	Shawnee, <i>mutatah</i> .
Arapaho, <i>mahtahtah</i> .	
Cree, <i>mitatut</i> , <i>mitat</i> .	Cree, <i>mitas</i> .
Potawatami, <i>metato</i> .	
Shyenney, <i>mahtoto</i> .	Shyenney, <i>mahtuts</i> .
Old Algonkin, <i>metassoo</i> .	Menomeni, <i>meteesshon</i> .

These words seem to consist of an *m*-prefix, followed by forms like *-doswe*, *-tathi*, *-tato*, *-tatut*, etc., which may be compared with the Uchee (Florida) *tethah*, 'shoes', and *tetethah*, 'feet', and with the Pima (Mexico) *tetaght*, 'feet'. *Mi*-commonly begins in Cree the names of different parts of the body, as in *mi-chiche*, 'hand'; *mi-sit*, 'foot'; *mi-spitooon*, 'arm'; *mi-skat*, 'leg'; *mi-skesik*, 'eye'; *mi-koot*, 'nose'; etc. This *m*-prefix of the Algonkin tribes appears the same as a Californian and New Mexican prefix *m*-, which is used to convert 'arms' into 'legs', as may be seen from the Mohave *isail*, 'arms', and *m-isil*, 'legs', or from the Cuchan *eesethl*, 'arms', and *m-eesithl*, 'legs'. In addition to *misil* and *meesithl*, 'legs' (both = Cree *misit*, 'foot'), we find in California the Chemehuevi *mashu*, and the Soledad *matsoso*, 'ten', which admit of comparison with the Algonkin 'tens', *metassoo*, *medoswe*, and *mahtoto*.

Cree.....	nesoosap, 'twelve', etc. nikootwasoosap, 'sixteen'. nesooasoosap, 'seventeen', etc. mitatutoosap, 'twenty'.
Caddo	bissickka, 'seven'. dowsickka, 'eight'. pewesickka, 'nine'. bit, 'two'. dowoh, 'three'. peawch, 'four'.
Cherokee.....	<i>hishkee</i> , 'five'.
Onondaga ...	<i>wisk</i> , 'five'. <i>wasshe</i> , 'ten'.
Seneca.....	<i>wish</i> , 'five'. <i>wushagh</i> , 'ten'.
Massachusetts	<i>wusseet</i> , 'feet'.
Illinois	<i>wissit</i> , 'feet'.
Cuchan.....	<i>eescethl</i> , 'arms'. <i>eesalche</i> , 'hands'.
Cocomaricopa	<i>issalis</i> , 'hands'.
Mohave	<i>isail</i> , 'arms'.
Dieguno	<i>selh</i> , 'hands, arms'.
Copch	<i>sahlah</i> , 'arms'.
Tablewah ...	<i>stah</i> (? <i>slah</i>), 'foot'. <i>shwallah</i> , 'five'. <i>swellah</i> , 'ten'.
Slave	<i>siulah</i> , 'hand'.
Huasteca.....	<i>iczitl</i> , 'foot'.
Opatoro	<i>saihe</i> , 'five'. <i>issis</i> , 'ten'.

The Opatoro (Honduras) *iss-is*, 'ten', and the Sahaptin (Oregon) *spsch-us*, 'hands', might both be abbreviated reduplications of the Natchez *ispeshe*, 'hand'. Three forms of the same kind are found in South America, where Bolivia

presents the Vilela *isip*, the Lule *is*, and the Chiquito *ees*, all meaning 'hand'. They are, however, too few and too isolated to build much upon.

The preceding list of North American terms seems to shew that a single word, under forms and meanings so varied as to prove the antiquity of its use, may be traced in all parts of the country with the exception of the frigid regions of the north. Its most northern representatives (next to the Slave *siulah*, 'hand') appear to be the Takulli *osha*, 'feet', in British Columbia, about 54° N. lat., and the Cree or Knistinaux *ahsik*, 'five' (in *negoto ahsik*, 'six'), and *sap*, 'ten' (in *nesoosap*, 'twelve', etc.), about the same parallel, between Hudson's Bay and the Rocky Mountains. Now, if we cross the Pacific on this parallel of 54° from America to Asia, and then turn towards the south till we arrive at the same latitude as the Isthmus of Panama, we shall meet with several terms like those observed in America, in both form and sense. The coincidence may mean nothing, but it exists, as may be seen from the following words, where some of the American 'fives', being 'fives' in composition only, are marked by a hyphen prefixed, as is also the Cree *-sap*, '*-teen*' :—

ASIA.

Kurile *ahsik*, 'five'.
ashiki, 'five'.

Japanese *ashi*, 'foot'.

India }
(Savara) } *adshi*, 'foot'.

asi, 'hand'.

Chinese *shau*, 'hand'.

AMERICA.

Cree *-ahsik*, 'five'.

Cherokee *hishkee*, 'five'.

Caddo *-sickka*, 'five'.

Ruslen *-shakem*, 'five'.

Dahcota *shake*, 'fingers'.

Pawnee *sheeooksh*, 'five'.

ashoo, 'foot'.

Takulli *osha*, 'feet'.

Delaware *-ash*, 'five'.

Mandan *shee*, 'feet'.

Chinese... <i>shih</i> , 'ten'.	Chemehuevi <i>mashu</i> , 'ten'. ¹
<i>sch</i> , 'ten'.	Opatoro <i>saihc</i> , 'five'.
<i>shap</i> , 'ten'.	Cree <i>-sap</i> , 'ten'.
Nepal } <i>dship</i> , 'ten'.	Vilela <i>isip</i> , 'hand'.
(Limbu) }	Catawba <i>eeksapeeah</i> , 'hand'.
<i>húktáphe</i> , 'hand'.	Natchez <i>-tepish</i> , 'five'.
<i>langdaphe</i> , 'foot'.	<i>hatpeshe</i> , 'foot'.
(Yakha) <i>múktápi</i> , 'hand'.	
<i>langtápi</i> , 'foot'.	
India } <i>dappe</i> , 'foot'.	
(Uraon) }	
Cambodia <i>dap</i> , 'ten'.	
Tonkin <i>tap</i> , 'ten'.	Yankton <i>zapta</i> , 'five'.
China } <i>tsháp</i> , 'ten'.	Natchez <i>shpedec</i> , 'five'.
(Amoy) }	<i>ispeshe</i> , 'hand'.
Siam <i>sip</i> , 'ten'.	Pawnee <i>-shabish</i> , 'five'.
<i>sib</i> , 'ten'.	Soledad <i>matsoso</i> , 'ten'. ¹
	Old Algonkin <i>metassoo</i> , 'ten'.
	Cree <i>mitat</i> , 'ten'.
	<i>misit</i> , 'foot'.
<i>htseit</i> , 'ten'.	Delaware <i>zit</i> , <i>ozit</i> , 'feet'.
	Pawnee <i>haspeet</i> , 'fingers'.

Leaving for the present the eastern side of the Old World, we next bring under review, in proceeding with the consideration of this 'five', a language on its western side, divided from North America by the Atlantic instead of the Pacific Ocean. This language is the Basque, the most ancient surviving language of Spain. Here we meet with these three words:—*atz*, 'finger'; *bat*, 'one'; and *zazpi*, 'seven'; as well as with *bi*, 'two'. Now it is a law of the Basque language, that *b* is changed into *p* when it follows

¹ For the *m*- prefix, see note, p. 9.

a sibilant.¹ If, then, *zaz* were combined with *bi*, the resulting compound would not be *zazbi*, but *zazpi*, which is the Basque for 'seven'. Since therefore *bi* is 'two' in Basque, and since 'seven', as may have been perceived already, is commonly resolvable into 'five-two' or 'two-five', we may legitimately infer that *zaz-*, in the Basque *zazpi*, 'seven', would probably = 'five'. We should consequently derive from the Basque these three terms:—

atz, 'finger'.

bat, 'one', i. e. 'finger'.

zaz, 'five,' = 'hand,' = 'fingers,' = 'finger-finger'.

But this is nearly the same as the result derived from the North American languages, which was (p. 7):—

az, 'finger'.

baz, 'finger'.

azbaz, 'five, hand, fingers' = 'finger-finger'.

It is true that the second of these 'fingers', *bat* or *baz*, is not explicitly found in Biscay, but is deduced from the existence of the Basque *bat*, 'one'. In North America, however, we discover the Sekumne *biti*, 'toe, fingers', and such words as the Pawnee *has-peet*, 'fingers', the Wallawalla (Oregon) *na-pit*, 'two', and the Etchemin (Maine) *pet-in*, 'hand'. And, besides this, a similar word for 'finger' does actually exist in other languages not yet noticed; a fact which helps us to extend the field of primeval affinity, and to find an origin for several more numerals:—

Catawba*ekseeah*, 'finger'.

eksa —————*peeah*, 'hand'.

Winebago ...*nah* —————*beehah*, 'hand'.

naa —————*p*, 'fingers'.

nom —————*piwi*, 'two'.

Wallawalla ...*na* —————*pit*, 'two'.

Etchemin..... *pet-in*, 'hand'.

¹ Van Eys, *Essai de Grammaire de la Langue Basque*, p. 10 (2nd Ed.)

Sekumne .....	.	.	.	<i>biti</i> , 'toe, fingers'.
Caddo	<i>whiste</i> , 'one'.			<i>bit</i> , 'two'.
Pawnee	<i>askoo</i> , 'one'.			<i>peetkoo</i> , 'two'.
	<i>has</i> —————			<i>peet</i> , 'fingers'.
	<i>sha</i> —————			<i>bish</i> , 'five' (in comp.)
Natchez	<i>sh</i> —————			<i>pedee</i> , 'five'.
	<i>is</i> —————			<i>peshe</i> , 'hand'.
Hueco	<i>ishq</i> —————			<i>uitz</i> , 'five'.
Basquo	<i>z</i> —————			<i>az</i> , 'five' (in comp.)
	<i>atz</i> , 'finger'.			<i>bat</i> , 'one'.
Armenian ...	.	.	.	<i>boyth</i> , 'thumb'.
Welsh .....	.	.	.	<i>bawd</i> , 'thumb'.
Cornish .....	.	.	.	<i>bys</i> , <i>bis</i> , <i>bes</i> , 'finger'.
Breton .....	.	.	.	<i>bez</i> , 'finger'.
Gaelic .....	.	.	.	<i>bas</i> , 'inner hand, palm'.
				<i>bos</i> , 'inner hand, palm'.
Basque .....	.	.	.	<i>bos-t</i> , 'five'.
				<i>beso</i> , 'arm'.
Turkish .....	.	.	.	<i>besh</i> , 'five'.
				<i>bez</i> , 'five'.
				<i>vez</i> , 'five'.
Mordvin .....	.	.	.	<i>wäze</i> , 'five'.
				<i>k-óto</i> , 'six', 1 + 5.
Hungarian ...	.	.	.	<i>öt</i> , 'five'.
				<i>h-at</i> , 'six'.
Lapponic .....	.	.	.	<i>wit</i> , 'five'.
				<i>k-uut</i> , 'six'.
Esthonian ...	.	.	.	<i>wiis</i> , 'five'.
				<i>k-uus</i> , 'six'.
Fin .....	.	.	.	<i>wiisi</i> , 'five'.
				<i>k-uusi</i> , 'six'.
Georgian .....	.	.	.	<i>ech-vsi</i> , 'six'.
				<i>athi</i> , 'ten'.
Mingrelian ...	.	.	.	<i>withi</i> , 'ten'.
Lazic .....	.	.	.	<i>uit</i> , 'ten'.

The Lazic (Caucasian) 'ten', or 'hands', is thus the same as the Lapponic (Finnish) 'five', or 'hand'. The initial χ element in the 'sixes' just cited seems clearly, from such Finnish numerals as *wiis*, 'five', *k-uus*, 'six', to have the force of 'one', and would thus probably be akin to the Hungarian (Finnish) *egy*, the Abkhasian (Caucasian) *aka*, and the Sanskrit (Aryan) *eka*, which all mean 'one', as also the Basque *iká* would do in *ama-iká*, 'eleven', for *ama* = Basque *amar*, 'ten'. The Hebrew *echad* and other Semitic 'ones' might be added to the list. But a more important case of affinity would next result. For if we take the two completest forms of the Aryan 'six', which are the Zend *kh-svas* and the Ossetic *ach-saz* or *ach-sáz*; and if we suppose *kh-* or *ach-* to be 'one', which the prevalence of the previous χ ones, and the fact that *six* is commonly *one-five* or *five-one* would lead us to do; it would then follow that Aryan languages virtually contain the forms *svas* and *saz* for 'five', as the Basque contains *zaz*, and as North American languages contain forms like *azbaz*, such as the Natchez *ispeshe*, 'hand', and the Pawnee *-shabish*, 'five', the component elements of which, *az* and *baz*, each implying 'finger', have been already recognised in the Basque *atz*, 'finger', and the Breton *bez*, 'finger'.

We are not, however, without further evidence that such a word as *svas*, 'hand', was in the original Aryan vocabulary, especially if we take into consideration words derived from 'hand', like the English *handy* and *handle*, the German *handel*, *handeln*, and *handlung*, and the French *manier*. For the following terms are all in Aryan languages:—

- Armenian*thath*, 'hand'.
 shósh-, 'handle'.
 spas, 'serve, observe, behold'.
 Vedic Sanskrit ...*spaç*, 'perform'.
 Gaelic*sàs*, 'lay hold of'.

Logone (Bornu)	<i>sési</i> , 'five' (Latham, p. 580).
Kandin (N.W. of Bornu)	<i>shish-es</i> , 'six', = <i>five-one</i> .
Berber	<i>sed-is</i> , 'six', = <i>five-one</i> .
Abbyssinian	<i>sed-ist</i> , 'six'.
	<i>soo-s</i> , 'six'.
Hebrew	<i>shê-sh</i> , 'six'.
	<i>she-ba'</i> , 'seven'.
	<i>shë-môneh</i> , 'eight'.
Coptic	<i>soo-u</i> , 'six'.
Basque	<i>se-i</i> , 'six'.
Abkhasian	<i>bi-sh</i> , 'seven', = <i>two-five</i> .
Suanian	<i>shi</i> , 'hand'.
Chinese	<i>shau</i> , 'hand'.
	<i>shih</i> , 'ten'.
	<i>shap</i> , 'ten'.
Cree.....	<i>sap</i> , '-teen'.
Sanskrit	<i>sap-ta(n)</i> , 'seven', = <i>five-two</i> (?). ¹

¹ This explanation may be rendered less doubtful by placing in juxtaposition the following 'sevens':—

Coptic	<i>shash-p</i> .
Hebrew ...	<i>she-ba'</i> .
Arabic	<i>sa-b'</i> .
Berber	<i>se-t</i> .
Georgian ...	<i>shvi-di</i> .
Mingrelian	<i>shqwi-thi</i> .
Welsh	<i>sai-th</i> .
Gaelic	<i>seach-d</i> .
Sanskrit ...	<i>sap-ta(n)</i> .
Basque.....	<i>zaz-pi</i> .

Any one of these 'sevens' might result from a union of the two bases, *sps* or *shvsh*, 'hand, five', and *tb* or *thv*, 'two'. Again, we have in the Caucasus the Suanian *shi*, 'hand', and the neighbouring Abkhasian *shepeh*, 'foot', both probably the same word, as the Chinese *shih* and *shap*, 'ten', certainly are. Add the Aryan 'two' (which is also Caucasian and Basque) to *shi*, 'hand', and there might result the Abkhasian *bi-sh*, 'seven', as the Georgian *shvi-di*, 'seven', might also result from the addition of the same 'two' to either *shi* or *shepeh*, and the Sanskrit *sap-ta(n)*, 'seven', from the addition of the same 'two' to *shepeh*.

Abkhasian	<i>shepch</i> , 'foot'.
Catawba	<i>ceksapeeah</i> , 'hand'.
China-Tibet (T'hochu)...	<i>jipah</i> , 'hand' (English <i>j</i>).
	(Gyami) ... <i>syù</i> , 'hand'.
Siam (Karen).....	<i>su</i> , 'hand'.
Mandan	<i>shee</i> , 'foot'.
Gaelic	<i>sè</i> , 'six' ('one' lost).
Welsh ..	<i>chwech</i> , 'six'.
Cornish	<i>whch</i> , 'six'.
Armenian	<i>wež</i> , 'six'.

If the resemblances between all these *s fives*, as they may be called by way of definition, were sufficient to imply affinity wherever they were detected, such affinity could be no other than a primeval one; and it would bring into original union a great and widely extended number of nations or languages in America, together with the Chinese and Indo-Chinese group, and the Basque, the Caucasian, the Aryan, the Semitic, and the Libyan or Sub-Semitic of North Africa. Again, this *s five* or *hand*, when resolved into its component parts, is found to consist of two 'fingers', *az* (preserved in the Basque *atz*, 'finger'), and *baz* (preserved in the Breton *bez*, 'finger'): and the second of these two 'fingers', *baz*, is traceable as the base of Finnish and Turkish 'fives', as well as of the Basque 'five' (p. 14). So likewise the first element of such 'fives', *az*, may be traced beyond the limits of the compound term; for in the Gafat language of Abyssinia we meet with *edzhe*, 'one', and *edzhedzhe*, 'hand'. These would imply *edzhe*, 'finger', which may be compared with the Basque *atz*, 'finger', as well as with the Sierra Leone (Kru) *dshe*, (Mampa) *su*, *zu*, (Bulom) *uzu*, 'finger', and the *tse*, 'finger', of the Ham language south of the Tshadda. In the Dsuku language, too, which is spoken near the confluence of the Niger and the Tshadda, 'one' is *atsu*, and 'ten' is *atsue*. But, when 'one' and 'ten' are

nearly identical, as they are in this case, 'one' would be *finger*, and 'ten' would be *fingers*, for 'ten' is naturally expressed by the *hands* or the *fingers* collectively. This *atsu*, 'finger', presents another likeness of the Basque *atz*, 'finger'.

Beyond Bornu, however, we find no trace of a 'hand' or 'five' like *svas*, or, in other words, of the Basque *atz*, 'finger', compounded with the Breton *bez*, 'finger'. But we there fall in with another 'finger' or 'hand' which is used numerically, and has many resemblances in other parts of the world; among the rest, one to the Aryan 'ten'. What they are worth is another question: the following list will give them, such as they are:—

AFRICA.

Kum *tu-ko*, 'toe' (*ko*, 'leg').

Sierra Leone (Gbande) *tukui*, 'hand'.

(Mende) *toko*, 'arm'.

Galla *toko*, 'one'.

Bornu (Logone) *teku*, 'one'.

(Mobba) *tek*, 'one'.

atuk, 'ten'.

AMERICA.

California (Sekumne) *aduk*, 'ten'.

Unalashka *atek*, 'ten'.

atoken, 'one'.

Labrador *attousek*, 'one'.

ASIA.

Tshuktshi *attashek*, 'one'.

Yeniseian (Inbask) *tokan*, 'finger'.

toigen, 'foot'.

(Pumpokolsk) *tok*, 'finger'.

(Kamacintzi) *-tugu, -tu, '-ty'*¹

(Assan) { *-tukn, '-ty'*
 { *-taga, '-ty'*

¹ As in 'twen-ty', = Old Norse *tu(t)-tugu*, = Swedish *tju-gu*.

(Arinzi)	<i>-tung</i> , 'ty'.
Aino of Kamtshatka <i>dek</i> , 'hand'.	
Kurile <i>tegi</i> , 'hand'.	
S. Assam (Namsong) <i>dak</i> , 'hand'.	
(Nowgong) <i>tekha</i> , 'hand'.	
(Hatigor) <i>ta-kha</i> , 'hand'. ¹	
Torres Straits (Erroob) <i>tag</i> , 'hand'.	
Borneo (Labuan) <i>tesa</i> , 'hand'.	
Armenian	<i>tasn</i> , 'ten'.
Sanskrit	<i>duçan</i> , 'ten'.
Paropamisan	<i>das</i> , 'ten'.
Afghan <i>lâs</i> , 'hand'.	<i>las</i> , 'ten'.
EUROPE.	
Finnish (Hungarian)	<i>tíz</i> , 'ten'.
(Syrianic)	<i>das</i> , 'ten'.
(Permian)	<i>das</i> , 'ten'.
(Votiak)	<i>das</i> , 'ten'.
(Esthonian)	<i>-tesa</i> , 'ten'. ²
(Fin)	<i>-deksa</i> , 'ten'. ³
Aryan (Greek)	<i>δέκα</i> , 'ten'.
(Latin)	<i>decem</i> , 'ten'.
(Welsh)	<i>deg</i> , 'ten'.
(Gaelic)	<i>deich</i> , 'ten'.
(German) <i>zehe</i> , 'toe'.	<i>zehn</i> , 'ten'.
Caucasian (Tuschi)	<i>zhu</i> , 'one'.

One of this group of words, the Arinzi *-tung*, 'ty', i. e. 'ten', is like the Tungusian *tunga*, 'five', and the Kamt-

¹ In the Deoria Chutia language of S. Assam, *dug-*, *dugu-*, or *duku-*, is a prefix for all numerals from 'one' to 'ten'. The Hatigor *ta-kha*, 'hand', seems to contain the Siamese *kha*, the Burmese *ka*, and the Aboriginal Indian *kai*, all meaning 'hand', with the prefix *ta-* or *te-*, indicating a member of the body, as likewise in *ta-tsüng*, 'foot', *ta-bu*, 'tooth', *te-nok*, 'eye', and *te-naung*, 'ear'.

² In Esthonian, *üts* is I, *kats* is II, *kat-tesa* is IIX, and *üt-tesa* is IX. Therefore *-tesa* is X.

³ In *kah-deksa*, IIX, and *yh-deksa*, IX; *yksi* and *kaksi* being I and II.

shatkan *tono*, 'hand', *-tono*, *-tonok*, *-tanuk*, *-tuk*, 'five' (in composition). But there would probably be no identity; for these last words may be better grouped with another set of 'fives' and 'hands', where, as in the previous case, we can start from Africa:—

AFRICA.

Wolof *tañk*, 'leg' (*ñ* = English *ng*).

Bulanda *tañgbo*, 'thigh'.

Musentandu *tuñgi*, 'thigh'.

Soso *tuñgu*, 'shoulder'.

tuñgui, 'upper arm'.

Kano *dañgo*, 'thigh'.

Darfur *doñga*, 'hand'.

Mandingo (Gbese)	. . . .	<i>tañ</i> , 'one'.
(8 languages)	. . . .	<i>tañ</i> , 'ten'.
Tshadda (Param)	. . . .	<i>tañ</i> , 'five'.
(Bassa)	. . . .	<i>tana</i> , 'five'.
To Equator (4 languages)	. . . .	<i>tan</i> , 'five'.
Congo region } (4 languages) }	. . . .	<i>tanu</i> , 'five'.
(Lubalo)	. . . .	<i>tano</i> , 'five'.
(2 languages)	. . . .	<i>tan</i> , 'five'.
Zanzibar (Wanika)	. . . .	<i>tyano</i> , 'five'.
(Sohili)	. . . .	<i>tano</i> , 'five'.
Mozambique } (3 languages) }	. . . .	<i>tanu</i> , 'five'.
Madagascar	<i>tanana</i> , 'hand'.	
	<i>tongotra</i> , 'foot'.	

ASIA AND AUSTRALIA.

Sumatra *tangan*, 'hand'.

tanga, 'hand'.

Java *tangan*, 'hand'.

Malacca *tong*, 'hand'.

Australia *tona*, 'foot'.

Australia	<i>tina</i> , 'foot'.
	<i>tenna</i> , etc., 'foot'. ¹
Siau	<i>ten</i> , 'foot'.
	<i>tin</i> , 'foot'.
Tungusian	<i>tonga</i> , 'five'.
	<i>tunga</i> , 'five'.
	<i>tungya</i> , 'five'.
	<i>töngna</i> , 'five'.
	<i>tonsa</i> , 'five'.
Kamtshatkan	<i>tono</i> , 'hand'.
	<i>-tana</i> , 'five'.
	<i>-tanu</i> , 'five'.
	<i>-tono</i> , 'five'.
	<i>-tonok</i> , 'five'.
	<i>-tunuk</i> , 'five'.

These last 'fives' are found in such Kamtshatkan numerals as *etakhtana*, 'seven', *tshonutono*, 'eight', and *tshanatana*, 'nine'. But the list of the 'fives' given above is not yet complete; for, in Africa, the Mozambique (Marawi) *sanu*, 'five', is clearly identical with the Mozambique (Matatan, Meto, Kiriman) *tanu*, 'five', as the Greek *σὺ* is identical with the Latin *tu*. We may therefore add to the previous words those which here follow, and which might be increased in number by the addition of several more African 'sevens'. I have repeated the Kamtshatkan, as supplying from its position an important link of connection between North-Eastern Asia and North-Western America:—

AFRICA.

Darfur	<i>doñga</i> , 'hand'.
Pulo (Sudan)	<i>dyañgo</i> , 'arm'.
	<i>dshuñgo</i> , 'arm'.
Marawi (Mozambique)	<i>tsandsha</i> , 'hand'.
	<i>sanu</i> , 'five'.
	<i>tsimpi</i> , 'seven'.

¹ "The root, *tin*, is very general throughout Australia in the sense of *foot*" (Latham).

Okuloma (Guinea)	. . . . .	<i>sono</i> , 'five'. <i>sunie</i> , 'six'. <i>sonoma</i> , 'seven'.
Ndob	. . . . .	<i>san</i> , 'five'. <i>sambe</i> , 'seven'.
Balu	. . . . .	<i>tan</i> , <i>itan</i> , 'five'. <i>isamba</i> , 'seven'. <i>ba</i> , 'two'.
Nso	. . . . .	<i>tan</i> , 'five'. <i>samba</i> , 'seven'.
Mutsaya	. . . . .	<i>tsam</i> , 'seven'.
Dsuku (Tshadda)	. . . . .	<i>tsoana</i> , 'five'. ¹ <i>tsindshe</i> , 'six'. <i>tsumpiena</i> , 'seven'. <i>tsuntsa</i> , 'eight'. <i>tsunyo</i> , 'nine'.
Mbarike	. . . . .	<i>itsoñ</i> , 'five'. <i>tsoñidsho</i> , 'six'. <i>tsoñifa</i> , 'seven'. <i>tsoñatar</i> , 'eight'. <i>tsoñandshye</i> , ['nine'.
N.E. ASIA.		
Korean	<i>sun</i> , 'hand'.	
Mantshu	. . . . .	<i>sundzha</i> , 'five'.
Kamtshatkan	<i>tono</i> , 'hand'.	<i>etakhtana</i> , 'seven'. <i>tshonutono</i> , 'eight'. <i>tshanatana</i> , 'nine'. ²

¹ Also *atsoana*; and the other Dsuku numerals cited have similar double forms. In *-dshe*, *-piena*, *-tsa*, and *-yo*, the terminations of 'six', 'seven', 'eight', and 'nine', it is easy to recognise the Dsuku *atsu*, 'one', *apiana* or *piena*, 'two', *atsala* or *tsala*, 'three', and *anyera* or *nyera*, 'four'.

² Here *tshana-* would be 'four', and is like the Esquimaux 'fours',

N.W. AMERICA.

Ugalents	<i>tsoane</i> , 'five'.
	<i>tsun</i> , 'six'.
	<i>laatetsun</i> ,
	'seven'.
	<i>katetsun</i> ,
	'eight'.
Chinook	<i>sunumakust</i> ,
	'seven'.
	<i>makust</i> , 'two'.

The previous list contained the 'five' which prevails over the larger part of Africa beyond the Great Desert. In the list which now follows, the chief Trans-Saharic 'ten' will be found, with other 'tens' and 'hands' which are like it:—

EUROPE.

Finnish (Carelian)	<i>kymmen</i> , 'ten'.
(Esthonian)	<i>kümme</i> , 'ten'.
(Mordvin)	<i>kämen</i> , 'ten'.

AFRICA.

Zulu	<i>ikyumi</i> , 'ten'.
Sofala (Nyamban)	<i>komi</i> , 'ten'.
Mozambique (Marawi)	<i>kumi</i> , 'ten'.
Zanzibar (Wanika)	<i>kumi</i> , 'ten'.
Congo (9 languages)	<i>kumi</i> , 'ten'.
(2 languages)	<i>kum</i> , 'ten'.
Equator to Tshadda }	<i>gum</i> , 'ten'.
(5 languages) }	
(2 languages)	<i>wum</i> , 'ten'.
Houssa	<i>goma</i> , 'ten'.
Bornu (Bode)	<i>guma</i> , 'ten'.
Gura <i>guma</i> , 'heel'.	

tshanuk, *stamek*, *ishtama*, and *ishtamat*. These last two Esquimaux forms are in Asia. In California the following 'fours' occur:—*tshahanik* (Tablewah), and *tohkunne* (Weitspek). The same parts have already betrayed Siberian and African affinities (p. 19).

Bagbalan *guma*, 'bracelet'.

Gambia (Banyan) *gumen*, 'inner hand'.

Sierra Leone (Bulom) *komen*, 'foot-sole'.

Hottentot (Korana) *t'kōam*, 'hand'.¹

(Proper) *omma*, 'hand'.

AUSTRALIA.

Van Diemen Gulf *kamar*, 'thumb'.

kamakāt, 'toes'.

ASIA.

Borneo (Kayan) *kama*, 'hand'.

Sulu *kamot*, 'hand'.

Philippine (St. Miguel) *gumut*, 'hand'.

(Umiray) *cumot*, 'hand'.

(Tagala) *camay*, 'hand'.

Kurile (Aino) *kima*, 'foot'.

(Tarakai) *kehmma*, 'foot'.

Kamtshatka	<i>kúmnak</i> , 'five'.
	<i>kohmnach</i> , 'five'.
	<i>kúmnaka</i> , 'five'.
	<i>kugúmnúk</i> ,
	'five'.
	<i>komlch</i> , 'five'.

In the last two lists, which contain the Trans-Saharan 'five' and the Trans-Saharan 'ten', the *external* position of the words cited is worthy of attention. Their seats are Southern Africa, Australasia, North-Eastern Asia, and Northern Europe; so that they all lie (with the exception of two 'fives' in the north-west of North America) on the outer rim of the Old World, beyond the area of the *s fives*. This distribution is easily explained, if we suppose the human race to have radiated from some one point near the centre of the Old World: for those who first left that primitive home of mankind would be likely to form a ring,

¹ The initial *t'* in *t'kōam* represents only the Hottentot *click*.

wholly or partially, round those who remained behind, and to recede farther and farther from the centre under the pressure of later emigrants, until they at length arrived at the edges of the earth. And here, even at the present day, their original ring might still be found, but broken through in many places by Aryans, Chinese, and other more central nations, like as the external terrestrial strata are broken through by the internal Plutonic rocks. Among these more central nations would probably be included those Americans who employed the *s five*, and who are now usually called the Red Men. They would enter America, like the earlier settlers, at the north-west, but only to pass through so desolate and unattractive a region without staying to form settlements. Leaving on their left the Arctic tracts, and on their right the Rocky Mountains, they would eventually reach the great lakes, and then spread themselves abroad in the basin of the Mississippi and over the Alleghany mountains, until they gained in the end the shores of the Atlantic. Oregon, California, and Central America may have been invaded later by them from the Prairies.

To return to the external races and their numeration. The *k-m hand*, which seems employed to form the prevalent 'ten' of Ethiopian Africa (as Africa south of the Great Desert may be styled, in contradistinction to Northern or Libyan Africa), would probably be composed, as in other cases, of two words for 'finger'. At least it would be so, if we may form a judgment from the following Hottentot words:—

t'köey, 'one', = 'finger'.

t'koam, 'two' = 'finger' (*t'koa* or *t'ko*) + 'finger' (*m* or *am*).

t'köam, 'hand', = 'fingers', = 'finger-finger'.

The process would be precisely the same as in the Sioux words cited above (p. 6), where 'hand', *napai*, = 'fingers', *naap*, = 'two', *nopa*. The first of these two African 'fingers'

may be reserved for future notice. The second, *m* or *am*, is to be recognised in several African languages, such as those which follow, where the various suffixes may be mostly traced to words for 'arm' or 'leg':—

'Finger'.	'Toe'.
Egba..... <i>omo-ka</i> .	<i>omo-se</i> .
Ife..... <i>omo-aka</i> .	<i>omo-esc</i> .
Ondo..... <i>ama-wo</i> .	<i>ama-se</i> .
Mbofia ... <i>omu-eka</i> .	<i>omu-ogba</i> .
Melon ... <i>moe</i> .	<i>moe-meko</i> .
Angola ... <i>mu-ino</i> .	<i>mu-lembo</i> .
Kanyika <i>mu-lembo</i> .	<i>mu-lembo</i> .

These Ethiopian or Trans-Saharic words for 'finger' and 'toe' might be employed also to explain the Basque *amar* or *ama-*, 'ten', at least if there were any reason for inferring the existence of an Ethiopian element in the Basque language; and, should such an element be discovered, there would be the less reason for supposing the Finnish 'tens', *kümme*, *kymmen*, and *kämen* (p. 24), to bear only an accidental resemblance to the Ethiopian 'tens', *kumi*, *guma*, and *gomen*, and to the kindred Ethiopian words, *guma*, 'bracelet', and also 'heel', *gumen*, 'inner hand', and *komen*, 'foot-sole'. Here, then, a short digression from the subject of numerals may be allowable, while we consider, with especial reference to ancient Spain and Ethiopian Africa, a few of the other terms in which primeval affinity, if it exists, may be expected to be betrayed.

In ancient Spain there co-existed three races or nations, all of which may have left their mark on the Basque language. There were the Celts, probably the latest settlers of the three in point of time, who were widely and perhaps thinly scattered over the northern, western, and central regions, and who may be presumed to have entered the country from Gaul. In the second place, there were the

Iberians, who were purest along the Mediterranean and the slope of the Pyrenees, and may have come from the east, originally from the Caucasian Iberia. Finally, there were the Cynetæ, in the west or south-west, who might possibly either have come from Africa, as their position would suggest, or else have formed part of an Ethiopian ring once encircling the Old World. In either case, should the Cynetæ prove to be Ethiopians, it would most likely be Libyan or Sub-Semitic intrusion from the east into Barbary and the Sahara that divided them from their kindred beyond the Desert.

The following resemblances between Trans-Saharan languages and Basque are in favour of the hypothesis that the Cynetæ were Ethiopians, or, at least, that there was an Ethiopian race in ancient Spain :—

ENGLISH.	BASQUE.	AFRICAN.
<i>Head.</i>	<i>buru.</i>	<i>muru</i> (Kiriman). <i>yiru</i> (Kasm). <i>wiru</i> (Barba). <i>zuru</i> (Mose). <i>duru</i> (Dewoi).

The Central Indian (Kol, Santali, Bhumij, Mandala) *buru*, ‘mountain’, should likewise be compared with the Basque *buru*, ‘head’, as also the African (Kiriman) *muru*, ‘head’, should be with the Basque *muru*, ‘hill’.

<i>Hair.</i>	<i>ille.</i>	<i>oyele</i> (Papal).
	<i>ule.</i>	<i>uel</i> (Kanyop).
	<i>bilo.</i>	<i>wel</i> (Saraf).
		<i>wal</i> (Felup).
		<i>wul</i> (Bulanda). <i>wuel</i> (Bolar).

The following words for ‘hair’ are found in Madagascar and Australasia, regions where the Ethiopian or *t-n* hand-

five has been previously detected (p. 21):—Madagascar, *wulu*; Lombok, *bulu*; Sumbawa and Celebes, *welua*; Borneo, *ulu*; Australia, *yal*, *ceal*, (and also *walo*, *wollar*, *wolluk*, ‘beard’).

ENGLISH.	BASQUE.	AFRICAN.
<i>Eye.</i>	<i>begi.</i>	<i>bashi</i> (Batta).
<i>Ear.</i>	<i>belarri.</i>	<i>beli</i> (Okuloma).
	<i>bearri.</i>	<i>beri</i> (Udso).
<i>Nose.</i>	<i>sudur.</i>	<i>sidi</i> (Woratta).
	<i>sur.</i>	<i>sullia</i> (Kaffa).

Sudo is ‘nose’ in a Finnish language, the Mordvin, where *kämen* is ‘ten’, and thus resembles Ethiopian ‘tens’ (p. 24).

<i>Mouth.</i>	<i>ao.</i>	<i>af</i> (Amharic).
	<i>abo.</i>	<i>afa</i> (Danakil).
	<i>aba.</i>	<i>affan</i> (Galla).
		<i>bo</i> (Pika).

In Central India, *ú*, *bái*, *váyí* are words for ‘mouth’; and in Southern India, *vai*, *bai*, *boi*: in the Caucasus there is the Tshetsh *bagga*.

<i>Tongue.</i>	<i>mingañ.</i>	<i>mia</i> (Dewoi).
	<i>miñ.</i>	<i>mio</i> (Bassa).
	<i>mihí.</i>	<i>meo</i> (Gbe).
	<i>mi.</i>	<i>me</i> (Kru).

To these should be added the following words for ‘tongue’:—Tasmania, *mena*; Polynesia, *mangee* (Paumotu), *mea* (Vanikoro), *mia* (Tanema).

<i>Beard.</i>	<i>bizar.</i>	<i>betara</i> (Dor).
	<i>bidar.</i>	
<i>Foot.</i>	<i>oiñ.</i>	<i>ongi</i> (Shabun).
	<i>oñ.</i>	
<i>Blood.</i>	<i>odol.</i>	<i>atale</i> (Egbele).
		<i>dseli</i> (Mandingo).
		<i>uli</i> (Kono).

With regard to the value of these words as signs of affinity in language or in race, it may be mentioned that all their English exponents are German as well, thus indicating our true pedigree; and that they form, moreover, ten out of the twelve names for members of the human body that have been selected as tests of ethnical affinity (Latham, *Comp. Phil.*, p. 679). The other two names are, in Basque:—*escu*, ‘hand’, for which see *ante*, p. 16; and *azur* or *ezur*, ‘bone’, which comes near the Munipuri *surru*, ‘bone’ (between Assam and Burmah), the Dzungmáli *súr-wá*, ‘bone’ (E. Nepal), and the Gyarung *syárhú*, ‘bone’ (Tibet).

Of the two great divisions of the globe, ‘earth’ and ‘sea’, the first is called in Basque *lur*, which seems the same as the Gaelic *làr*, the Welsh *llawr*, the Cornish *ler*, and the Breton *leur*, which have all the like meaning; while ‘sea’ is called *itsaso*, which may be explained without difficulty from Guinea dialects:—

ENGLISH.	BASQUE.	GUINEA.
<i>Salt.</i>	<i>gatz.</i>	<i>etsa</i> (Avekvom). <i>edse</i> (Adampe). <i>idse</i> , <i>idyé</i> (Mahi). <i>dse</i> (Dahomey). <i>esonh</i> (Avekvom). <i>esi</i> (Adampe). <i>ezi</i> (Mahi). <i>zi</i> (Dahomey).
<i>Water.</i>		
<i>Sea.</i>	<i>itsaso.</i>	<i>etya</i> (Avekvom).

The double meaning of the Greek *ἄλς*, ‘salt, sea’, would lead us to identify together the Avekvom *etsa*, ‘salt’, and *etya*, ‘sea’. Similar African words for ‘salt’ are:—*yase* (Koama), *yesa* (Guresha), *adsi* (Papel), and several more. It is plain that such a word as the Basque *its-aso*, ‘sea’, might be made out of the Avekvom *etsa-esonh*, the Adampe *edse-esi*, the Mahi *idse-ezi*, or the Dahomey *dse-zi*, ‘salt-water’. ‘Water’, again, is *su* in Turkish; *wesi* in Finnish;

asi, esi, in Assamese; and *oso, uzu*, in Mongolian. In Basque it is *ur*, which is like the Central Indian *er, ir, yer*, 'water', as the Basque *erri, iri, uri*, 'village', is like the Central and Southern Indian *ur, uru*, 'village', the Central Indian *urá, ora*, 'house', the Southern Indian *arra*, 'house', and the Brahúi *urá*, 'house'. But it would be better to proceed further with numerals before touching more on the Aboriginal Indian affinities of the Basque, which should also be considered in connection with its Caucasian or Iberian affinities.

The next list of numerals includes such 'fives' as are similar to Aryan 'fives'. Unlike the 'fives' incorporated in Aryan 'sixes', and which have been called above *s fives*, these other 'fives' occupy no continuous, or approximately continuous, area on the earth's surface, but occur in a number of regions isolated from one another, as if they had been scattered or repelled by the intrusion and pressure of *s fives*. In Asia they might be styled Himalayan, as the mountains of that name form a kind of axis for the area within which they lie, with the exception of the countries into which the Aryans would have carried them, after taking them up in the original Aryan home in Mount Imaus. In America, on the other hand, their position is maritime, as they seem confined to Alashka, Oregon, and Florida, at least where such words are used numerically. In Africa they are rarely so used, though Africa presents, under other applications, the fullest collection of this class of words. The African terms will accordingly be found below, compared in succession with those afforded by the other three continents:—

AFRICA.

AMERICA.

Dewoi *gbo*, 'leg'.¹

¹ Such a root as *gbö, kvö, quö*, would give both the Momenya *bu* and *ku*, next following, and might, with an original sense like 'limb', be the base of all the terms in the list, being sometimes doubled, and used with an *anuswára* suffix, much as the Latin *quamquam* is formed.

AFRICA.	AMERICA.
Momenya <i>bu</i> , 'arm'.	
<i>ku</i> , 'leg'.	
Basunde <i>koañgu</i> , 'arm'.	Unalashka <i>khianh</i> , 'hand'.
Sasar <i>kenyan</i> , 'five'.	<i>khaan</i> , 'five'.
<i>keñian</i> , 'arm'.	Chinook <i>kwanam</i> , 'five'.
<i>inyan</i> , 'ten'.	
<i>iñian</i> , 'arms'.	
Dselana <i>gbonuñ</i> , 'lower arm'.	Kuskutshewak <i>-khvanam</i> , 'five'. ¹
Bola <i>kanyen</i> , 'five'.	Uchee <i>chwanhah</i> , 'five'.
<i>kañyen</i> , 'arm'.	<i>keanthah</i> , 'hand'.
<i>inyen</i> , 'ten'. ²	
Kum <i>gbeñbo</i> , 'lower arm'.	<i>coopah</i> , 'fingers'.
<i>koañ</i> , 'bracelet'.	
Timbuktu <i>kamba</i> , 'arm'.	
Momenya <i>kamba</i> , 'shoulder'.	
Pika <i>komba</i> , 'shoulder'.	Dahcota <i>hongpa</i> , 'moccasins'.
Basunde <i>hamba</i> , 'upper arm'.	Mandan <i>hoompah</i> , 'moccasins'.
<i>hembo</i> , 'shoulder'.	
Param <i>kambo</i> , 'shoulder'.	
AFRICA.	ASIA.
Momenya <i>koanbo</i> , 'hand'.	Tibet <i>kangpa</i> , 'foot'.
<i>boañku</i> , 'toe'.	<i>bunkun</i> , 'foot'.

¹ In *ainaaikhvanam*, 'seven', *pinaiviakhvanam*, 'eight', *chtameakhvanam*, 'nine', and *tamemiakhvanam*, 'ten'; *ainak* and *painaivak* being 'two' and 'three' in Kuskutshewak, while *stamek* and *tulemek* are other Esquimaux forms for 'four' and 'five'.

² Why should 'ten' and 'arms' be apparently produced by omitting the initial *k* of 'five' and 'arm'? Perhaps, as *k* is the symbol of unity, its omission might be thought to imply plurality.

AFRICA.

- Mose *kañga*, 'arm'.
 Landoro *gbeñgi*, 'bracelet'.
 Tumu *gbañ*, 'bracelet'.
 Bayon *bañka*, 'foot'.
 kuañ, 'bracelet'.
 koñfen, 'leg'.
 Afudu *koñ*, 'arm'.
 Denka *kwen*, 'foot'.
 Mampa *gbeñ*, 'bracelet'.
 Ndob *pañ*, 'bracelet'.
 Kasm *vañ*, 'upper arm'.
 Mampa *wañ*, 'ten'.
 Mano *pfuñ*, 'ten'.
 gba, 'shoulder'.
 Kasands *pañga*, 'shoulder'.
 Mfut *keankoñ*, 'shoulder'.

Baga *pin*Padsade *paini*Gadsaga *vane**bane*Esitako *gbani*Gura . . . *gun*Akurakura . . . *koñ*Udso . . . *ken**kan**kani*

'one'.

Gio *kone*, 'finger'.*gene*, 'toe'.Fulup *ganyen*, 'arm'.Kanyop *kanyan*, 'five'.Mampa *beñ*, 'leg'.Vei *keñ*, 'leg'.

ASIA.

- Tibet *kangwa*, 'foot'.
 kango, 'foot'.
 bung, 'foot'.
 bunk, 'foot'.
 Burmah *kang*, 'foot'.
 khungpa,
 'foot'.
 khan, 'foot'.
 khwan-, 'five'.¹
 pan, 'five'.
 panq, 'hand'.
 van, 'hand'.
 S. Assam *ban*, 'ten'.
 pan, 'ten'.
 banban, 'ten'.
 Sanskrit *pañćan*, 'five'.

pāñi, 'hand'.Nepal *ćan*, 'foot'.¹ In *khwan*-*nhach*, 'seven', *nhach* being 'two'.

AFRICA.	ASIA.
Vei <i>keñko</i> , 'foot'.	Nepal <i>kango</i> , 'foot'.
Momenya <i>beyañ</i> , 'bracelet'.	Hindi <i>pan</i> , 'foot'.
Kisi <i>beñgo</i> , 'leg'.	<i>pané</i> , 'five'.
Tumu <i>gboñ</i> , 'upper arm'.	Kashkari <i>pong</i> , 'foot'.
Bagba <i>poñgbu</i> , 'upper arm'.	<i>puný</i> , 'five'.
Okuloma <i>buañgbo</i> , 'knee'.	Persian <i>pané</i> , 'fist'.
Bagba <i>bueñku</i> , 'toe'.	<i>paný</i> , 'five'.
Dselana <i>kuñk</i> , 'bracelet'.	Armenian <i>hing</i> , 'five'.
Bulanda <i>fendsh</i> , 'leg'.	Ossetic <i>fonz</i> , 'five'.
	EUROPE.
Padsade <i>puañke</i> , 'bracelet'.	Lithuanian <i>penki</i> , 'five'.
Mbamba <i>kewañga</i> , 'bracelet'.	
<i>kañkae</i> , 'lower arm'.	
<i>keñkai</i> , 'inner hand'.	Italian <i>cinque</i> , 'five'.
Mutsaya <i>kekai</i> , 'inner hand'.	Manx <i>queig</i> , 'five'.
Babuma <i>kuok</i> , 'arm'.	Gaelic <i>cùig</i> , 'five'.
Kasands <i>kuagu</i> , 'arm'.	
Musentandu <i>kuañgu</i> , 'bracelet'.	
Momenya <i>koanko</i> , 'foot'.	
<i>boambo</i> , 'finger'.	Welsh <i>pump</i> , 'five'.
Mende <i>bombo</i> , 'trousers'.	
Kamuku <i>woando</i> , 'trousers'.	
Houssa <i>wando</i> , 'trousers'.	
Kabenda <i>wembo</i> , 'shoulder'.	Gothic <i>fimf</i> , 'five'.
Kiamba <i>famu</i> , 'upper arm'.	<i>fim</i> , 'five'.
<i>famu</i> , 'shoulder'.	
Kisi <i>fefe</i> , 'shoulder'.	<i>fif</i> , 'five'.
Mimboma <i>wemboa</i> , 'shoulder'.	
Bute <i>bañbo</i> , 'bracelet'.	
Bayon <i>bonboa</i> , 'finger'.	German <i>fünf</i> , 'five'.
Baseke <i>vinyci</i> , 'finger'.	
Mbe <i>ifei</i> , 'finger'.	
Nso <i>pfen</i> , <i>fen</i> , 'leg'.	Swedish <i>fem</i> , 'five'.
Mbarike <i>afien</i> , <i>gofien</i> , 'leg'.	
Houssa <i>kafa</i> , 'leg'.	

AFRICA.

Gadsaga *kafé*, 'upper arm'.*kuñke*, 'shoulder'.Gbandi *gbangí*, 'trousers'.Kono *keñe*, 'leg'.Bayon *gbíngbo*, 'lower arm'.Filham *kañen*, 'arm'.

EUROPE.

Grison *éunc*, 'five'.Latin *quinque*, 'five'.

The limits between which the African words just cited are contained may be thus indicated. In Angola live the Kasands, who use *pañya* for 'shoulder', and in Congo the Basunde, who use *koañgu* for 'arm': on the coast of Senegambia lie the Kanyop, Bola, and Sarar, who employ among them *kanyan*, *kanyen*, and *kenyan* for 'five', and *kañyen* and *keñian* for 'arm': and in Sennaar, on the frontier of Abyssinia, are the Denka, with the word *kwen* for 'foot'. Such terms, therefore, which might be defined as *q-q hand-fives*, would not stretch quite so far south in Africa as the 'hand' employed to form the common Ethiopian or *t-n five*, which is as much Kaffir as Negro; nor this last quite so far as that employed to form the Ethiopian or *k-m ten*, which seems Hottentot as well as Kaffir and Negro. Eastern Asia is here like Southern and Central Africa: for the Asiatic *q-q hand-fives* just collected belong (with the exception of the intrusive Aryan 'fives') to Tibet, the Himalaya, and Burmah; while beyond them, to the north-east and south-east, lies the *t-n hand-five* in Tungusia and Kamtshatka, and in Siam, Malacca, Sumatra, Java, and Australia (p. 21); with the *k-m hand-five* also in Kamtshatka, as well as in the Kurile and Philippine Islands, and in Borneo (p. 25). The distribution of these three *hand-fives* in Asia and Africa tends to the theory of the radiation of them all from some centre between Tibet and Sudan.

One question might, however, naturally be asked, on the supposition of an affinity between the Asiatic and African

words just compared. How did such African 'fives' and 'hands' become separated from their kindred 'fives' and 'hands' in the Himalaya? Or, in other words, how came the similar and connecting 'fives' and 'hands' to disappear from Persia (where the Aryans would have subsequently re-introduced them), as well as from Assyria, Syria, Egypt, and Libya? With regard to the last four countries the answer is not difficult. It was the Semitic and Sub-Semitic nations who expelled or obliterated the words in question: and from Persia such words may have been eradicated by the following *hand-five*, which originated perhaps in the Caucasus:—

Finnish *küssi*, 'hand'.
kezi, 'hand'.
kez, 'hand'.
ket, 'hand'.
kät, 'hand'.
kat, 'hand'.

Intrusive Aryan (Russian).

Caucasian (Lesgi) *koda*, 'hand'.
 (Georgian) *khuthi*, 'five'.
 (Lazic) *khut*, 'five'.

Intrusive Aryan (Armenian, Persian, and Sanskritic).

Aboriginal Indian *hath*, 'hand'.
hat, 'hand'.
hut, 'hand'.
 Nepal *hath*, 'hand'.
hat, 'hand'.
kutt, 'hand'.
 Burmah *kut*, 'hand'.
khut, 'hand'.
hut, 'hand'.
kuth, 'hand'.

With these might be classed the Samoyed 'hands', *ut*, *utte*, *yutu*, *utö*, *ude*, *uda*.

The following 'hand' belongs to the same countries as the 'hand' just noticed:—

Finnish (Syrianic, Votiak)	<i>ki</i> , 'hand'.
Caucasian (Mingrelian)	<i>khe</i> , 'hand'.
Aboriginal Indian	<i>ki</i> , 'hand'.
	<i>kai</i> , 'hand'.
	<i>kei</i> , 'hand'.
	<i>koi</i> , 'hand'.
	<i>kayi</i> , 'hand'.
Burmah	<i>ka</i> , 'hand'.
Siamese	<i>kha</i> , 'hand'.
Chinese	<i>kio</i> , 'foot'.

Of these two classes of 'hand', which are at once Finnish, Caucasian, and Aboriginal Indian, there may possibly be a very ancient trace in Italy, between the Spanish Iberia and the Caucasian. For, on a pair of dice found in Etruria, *huth* is 'four', and *ki* is 'five', both numerals probably belonging to the Pre-Aryan dwellers in that country, or being Pelasgian instead of Etruscan or Rasenic. Now the Finnish *kat* and *ki*, or the Caucasian *khut* and *khe*, or the Indian *hut* and *ki*, or the Burmese *khut* and *ka*, all signifying 'hand', or in one case 'five', would suffice to explain *huth*, 'four', and *ki*, 'five', if *huth* were resolved into *h-uth*, *h-(h)uth*, or *(h)-huth*, 'one from five', IV, as the Hungarian *h-at* and other 'sixes' (*ante*, p. 14) resolve themselves into 'one to five', VI. In connection with these two 'hands', which may thus have extended from the Pre-Aryan Italians and the Fins, through the Caucasus, to the Aboriginal Indians on both sides of the Ganges; and also in connexion with the resemblance, to be noticed later, between the Basque *lau*, 'four', and the Burmese and Nepalese *le*, 'four'; it may be worth while to subjoin the following names of animals, as indicating similar affinities:¹—

¹ Compare Hunter's *Non-Aryan Languages*, p. 21.

- 'Cow'. Basque; *bei*.
 Nepal; *bi, bí, bíu, pí*.
 Tibet; *ba*.

The Georgian *khbo, hbo*, 'calf', as well as the Latin *bos* (*base, bor*) and our English *cow* would be other kindred terms.

- 'Hog'. Basque; *cherri, charri, yerri, urde*.
 Nepal; *hur'ra*.
 Georgia; *ghori*.
 Greece; *χοῖπος*.

- 'Dog'. Basque; *chakur, zakur, ora, potzo*.
 Nepal; *kúkúr, urí, khí*.

- Sanskrit; *kukkura*.
 Central India; *kukkúr*.
 Southern India; *kukka*.
 Tibet; *khí, khu*.

- Circassia; *khuk*.
 Mingrelia; *goghori* (*g* = English *j*).
 Finland; *koira*.

Yula (Sudan, Africa); *kukúra, kúra*.

The Basque *potzo*, 'dog', is like the German *petze*, 'bitch', and the Southern Indian (Mayakalma) *paṭṭi*, 'dog'.

- 'Bird'. Basque; *chori, pizti, egazti*.
 Nepal; *chari, chada, chakpu*.
 Brahúi; *chuk*.
 Burmah; *aroi*.

- Central India; *chodai, ure, piska, pitte*.
 Southern India; *piṭṭa*.
 Peru (Quichna); *pisku, pichu*.

In Senegambia there are these words for 'bird' to compare with the last Basque word for 'bird', *egazti*:—*ukash* (Bola and Sarar); *okash* (Papal). For the Basque *arrái*, 'fish', we have also the following African parallels in Senegambia and Guinea:—*yarei* (Soso); *eri* (Sobo); *ero* (Bidsogo).

'Ant'. Basque ; *chingurri, chindurri, inurri*.

Nepal ; *chigi, chiká-repú, cheunta, chiki-bulla*.

Central India ; *chima, chutti, chati*.

Southern India ; *chíma, cheduttu*.

The Afghan *chingaey*, 'insect, worm', appears to be another word allied to the Basque *chingurri*, 'ant'; and it may be suspected, especially from the Nepalese forms, *chiká-repú* and *chiki-bulla*, that the first element in 'ant' is to be found among the following terms, where the Basque and the Nepalese so singularly coincide:—

'Little'. Basque ; *chiki, chume, tipi, nimiño, mendre*.¹

Nepal ; *chígo, chumba, choh'mi, tippe*.

Sikkim ; *achim, chimbo*.

Central India ; *chinna*.

Southern India ; *chiki, chinna, sinna*.

As 'little' is *patara* in Georgian, and *pataro, chudor, loro*, in Gondi, the Caucasian as well as Pyrenean Iberian would present itself among the Aboriginal Indians. The Aryans, or Indo-Germans, in Asia and Europe, seem to have intruded upon a group of nations who might be styled Indo-Caucasians, and who may previously have displaced an earlier Ethiopian population (see *ante*, p. 27). Caucasus would have sent forth its swarms first, and Imaus afterwards. Remove intrusive Aryans and Turks, and there is nothing to divide the Caucasians from the Basques, the Fins, and the Dravidas.

In the last 'hands' cited (pp. 36, 37) there is apparent affinity between the Fins and the Aboriginal Indians; an affinity which may, however, be more remarkably exhibited in the following Finnish and Aboriginal Indian 'fours', where the initial *n* would imply 'one' subtractive, 'four' being 'one from five', *iv*, like the Etrurian *h-uth* (p. 37):—

'Foot'. 'Four'.

Finnish—Tsherimis *jal*. *n-ül*—Ostiak.

¹ *Mendre* is Aryan: cf. Gaelic *mean*, Armenian *manr*, 'little', etc.

	'Foot'.	'Four'.
Finnish—	Carelian <i>jalja</i> .	<i>n-elje</i> —Lapponic.
	Fin <i>jalka</i> .	<i>n-jolj</i> —Syrianic. ¹
	Lapponic <i>juolke</i> .	<i>n-jula</i> —Permian.
		<i>n-égy</i> —Hungarian.
Indian—	Miri <i>ále</i> .	<i>n-al</i> —Madi.
	Madi, etc. <i>kal</i> .	<i>n-álku</i> —Karnataka, etc.
	Malabar <i>kál</i> .	<i>n-álgu</i> —Madia.
	Gondi <i>kalk</i> .	<i>n-álu</i> —Gondi, Tamil, etc.
	Kota, etc. <i>kálu</i> .	<i>n-ángu</i> —Ancient Tamil.
	Kuri <i>jang</i> .	<i>n-ánk</i> —Toda.
	Santali <i>jánga</i> .	<i>n-áku</i> —Irula.
		<i>n-áke</i> —Kota.

Several of the previous Indian 'feet' have additional parallels among the northern Turanian languages:—

Southern and Central Indian *kal*, 'foot'.

kál, 'foot'.

kálu, 'foot'.

ále, 'foot'.

Nepal (Sunwar) *khveli*, 'foot'.²

Turkish *kul*, 'hand'.

kol, 'hand'.

kal, 'hand'.

khal, 'hand'.

al, 'hand'.

el, 'hand'.

Mongolian *khoil*, 'foot'.

khol, 'foot'.

khul, 'foot'.

köl, 'foot'.

¹ By affixing *-tz*, 'two', to such a 'four' as the Syrianic *njolj*, we get the Hungarian *nyoltz*, 'eight', = 4×2 ; and by adding *ki-*, 'one', to *nyoltz*, 'eight', we might get the Hungarian *kilentz* (for *kineltz*), 'nine'.

² Compare the Georgian *kheli*, 'hand'.

Tungusian *khalgan*, 'foot'.

halgan, 'foot'.

Tshuktshi . . . *kulle*, 'ten'.

Esquimaux (Kadiak) . . . *kúlen*, 'ten'.

Let us now return to the 'fives', 'hands', etc., grouped above (p. 31-35), and having among them the Aryan 'fives'. Here, if we begin with America, and select from Oregon the Chinook *kwan-am*, 'five', and from Florida the Uchee *chwan-hah*, 'five', *kean-thah*, 'hand', and *coon-pah*, 'fingers', we can see that they apparently point to some complete form for 'hand' or 'foot', like *epěň-epěň*, *gběň-gběň*, *khwěň-khwěň*, or *qvěň-qvěň*. A similar result will follow, if we transfer ourselves to Himalayan Asia, and take up the Tibetan words for 'foot', *kang-pa* (or *kañ-pa*), *kan-gwa*, *kan-go*, and *bun-kun*; and a third time, if we pass on to Aryan 'fives', like *pañ-ćan*, *pen-ki*, *pan-ğ*, *hün-g*, *fün-f*, *πέν-τε*, *quin-que*, *cin-que*, *cin-co*, *cin-q*; and finally, if we cross the Desert of Sahara, and find beyond it such African 'legs' as *koñ-fen*, *go-fien*, *ka-fa*, and *keñ-go*:—such 'arms' as *gbon-uñ*, *gbiñ-gbo*, *gbeñ-bo*, *poñ-gbu*, *kañ-ga*, *kañ-en*, *kañ-yen*, and *ganyen*:—such 'fives' as *kan-yen* and *ken-yan*:—such 'feet' as *koan-ko*, *keñ-ko*, and *bañ-ka*:—and such 'hands' as *keñ-kai* and *koan-bo*. All words of this class, wherever they may be found, are apparently produced, as already suggested, by the reduplication of some element like *que* in sound, with the frequent addition of the *anuswāra* termination, *m* or *n*. 'Finger', 'member', or 'limb', would probably be the original meaning of this fundamental element; and such an element may be recognised in many, if not all, of the following words, which distribute themselves into four sporadic groups: one along the south-western coast of Africa, from the Cape of Good Hope to Cape Verde: one in the Caucasus: one in the south-east of Asia: and one along the western side of America, from the Great Slave Lake to Cape Horn:—

AFRICA.	SOUTH AMERICA.
Dewoi <i>gho</i> , 'leg'.	
Gio <i>ge</i> , 'leg'.	
<i>koē</i> , 'inner hand'.	Fuegian <i>cocea</i> , 'foot'.
Boko <i>gba</i> , 'leg'.	
Kru <i>ko</i> , 'leg'.	
<i>koa</i> , 'inner hand'.	Araucanan <i>cuugh</i> , 'hand'.
Mende <i>koya</i> , 'foot-sole'.	Aymara <i>cayū</i> , 'foot'.
Hottentot <i>coap</i> , 'foot'.	Correguago <i>coapi</i> , 'foot'. ¹
<i>t'keib</i> , 'foot'.	
<i>kwii</i> , 'one'.	
<i>kam</i> , 'two'.	
<i>t'köey</i> , 'one'.	
<i>t'koam</i> , 'two'. ²	
<i>t'köam</i> , 'hand'.	
Nso <i>koi</i> , 'arm'.	CENTRAL AMERICA.
Gura <i>gua</i> , 'arm',	Otomī <i>cua</i> , 'foot'.
<i>gba</i> , 'shoulder'.	NORTH AMERICA.
Momenya <i>ku</i> , 'leg'.	Chepewyan <i>cuh</i> , 'foot'. ³

¹ The Araucanan is a language of Chili; the Aymara, of Peru; and the Correguago, of New Granada.

² Such African forms as the Momenya *koanko*, 'foot', the Mbamba *keñkai*, 'inner hand', or the Mose *kañga*, 'arm', could easily be obtained by combining together the Hottentot *koam-köey* (omitting the click *t'*) or *kam-kwii*, 'two one'. So, by combining together the Pawnee *askoo*, 'one', = *first finger*, and *peetkoo*, 'two', = *second finger*, is obtained (*ante*, p. 5) the Pawnee *haspeet*, 'fingers', = Natchez *ispeshe*, 'hand', and *shpedee*, 'five'. A similar example from the Hueco language will be added in the next note.

³ In the Mandan language, *kakhoo* is 'five': in the Witshita numerals, 'six', 'seven', and 'eight', *ke-* or *kio-* is 'five': and in the Hueco 'six', 'seven', and 'eight', *ki-*, *kio-*, or *kia-* is 'five'. Detaching the 'one' and 'two' from the Hueco *ki-ash*, 'six' = 'five-one', and *kio-witz*, 'seven', = 'five-two', and then combining together *ash*, 'one' (= Pawnee *askoo*, 'one'), and *witz*, 'two' (= Pawnee *peetkoo*, 'two'), we obtain *ash-witz*, 'one-two', i. e. 'finger-finger', = Hueco *ishkte*, 'hands', = Hueco *ishquitz*, 'five', = Pawnee *haspeet*, 'fingers', etc. For *ki*, 'five', i. e. 'hand', see *ante*, p. 37.

Mano <i>ga</i> , 'leg'.	SOUTH-EAST ASIA.
Nki <i>keka</i> , 'leg'.	Malay <i>kaki</i> , 'foot'.
Senegambia <i>koko</i> , 'arm'.	Gondi <i>kyk</i> , 'hand'.
Congo <i>koko</i> , 'arm'.	<i>kaik</i> , 'hand'.
<i>kuagu</i> , 'arm'.	CAUCASUS.
<i>kuok</i> , 'arm'.	Ossetic <i>koch</i> , 'hand'.
<i>kok</i> , 'arm'.	<i>kuch</i> , 'hand'.
<i>kekai</i> , 'inner hand'.	<i>kach</i> , 'foot'. ¹

In all these words there is an element nearly resembling the supposed 'finger', *que*; and the other supposed 'finger', *quen*, which is required to make up such a form as *quenque*, 'finger-finger, fingers, hand, five', may perhaps be discernible in the following numerals, as well as in the African (Gio) *kone*, 'finger', and *gene*, 'toe' (*ante*, p. 33):—

SOUTH AMERICA.....	Araucanan <i>quigne</i> , 'one'.
	Quichua <i>kinza</i> , 'three'.
	Aymara <i>kimsa</i> , 'three'.
ISTHMUS OF PANAMA ...	Cunacuna <i>quensa-cua</i> , 'one'.
	Bayano <i>quenchi-que</i> , 'one'. ²
AUSTRALIA	<i>kain</i> , <i>keyen</i> , <i>ken</i> , <i>kyn</i> , <i>gyn</i> , 'one'.
AFRICA.....	<i>kam</i> , <i>ken</i> , <i>koñ</i> , <i>gien</i> , <i>gun</i> , 'one'.
	<i>kone</i> , 'finger'.
	<i>gene</i> , 'toe'.

The South American words just cited belong to the region of the Andes; that region where the remains of the earliest inhabitants of the New World would probably survive, as in North America we should be led to seek them

¹ As the Hottentot *t'kōam*, 'hand', and *t'koam*, 'two', may be considered as the same word, so likewise we may compare *koch*, *kuch*, *kaik*, *kyk*, 'hand', and *kach*, *kaki*, 'foot', with the Finnish 'twos', *kyk*; *kik*, *kok-tet*, *qwek-t*, *kak-s*, and *kak-si*. How 'hand' = 'two', see p. 6.

² *Qu-* seems here the Spanish *qu-*, and therefore = *k* before *e* and *i*.

in the cold regions of the north, or the mountainous regions of the west, even although they, and all succeeding settlers or invaders, before America was discovered from Europe, should have originally entered at the north-west. Other affinities, or at least resemblances, of a nature similar to those just adduced, may be detected in various parts of the world. For, in the Caucasus, several Lesgi dialects employ *-go* and *-gu* as suffixes for numerals from II to X, and the Abkhasian employs *-ba* for a like purpose. These suffixes might be derived from such a word as *gbë*, *kvë*, or *quë*, 'member, finger', the particular finger or fingers being defined by the syllable or syllables prefixed. In Nepalese languages, *-gu*, *-pu*, *-po*, *-bhou*, *-che*, and *-chi*, are similarly used as suffixes for numerals, and *b-*, *ba-*, *bhá-*, *bhyá-*, as prefixes. In the Gyami language, on the Tibetan frontier of China, and in the Kuri language in Central India, *-ku* is a numeral suffix, as *-ko* is in the Miri language of North Assam on the frontier of Bengal. A corresponding peculiarity may be observed in American languages, as may be seen from the examples which follow :—

ASIA AND CAUCASUS.

AMERICA.

Lesgi (Avar) *shabgo*, III.

(Andi) *boogu*, IV.

Abkhasian *khuba*, v. Cf. p. 37.

Nepal (Magar) *bagna*, v.

(Thulungya) *bli*, IV.

(Khaling) *bhá*, IV.

(Dumi) *bhyá*, IV.

(Yakha) *liehi*, IV.

(Kulungya) *gnachi*, v.

(Chhingtangya) *sunche*, III.

(Nachhercug) *sukbhou*, III.

(Dumi) *sukpo*, III.

(Pahri) *sunggu*, III.

chhiyu, I.

ASIA AND CAUCASUS.

Assam (Miri) <i>ako</i> , I.
<i>aniko</i> , II.
<i>aomko</i> , III.
<i>apiko</i> , IV.
China (Gyami) <i>i</i> , <i>iku</i> , I.
<i>âr</i> , <i>liangkû</i> , II.
<i>sân</i> , <i>sangkû</i> , III.
India (Kuri) <i>gelku</i> , X.
<i>ilarku</i> , <i>ilariya</i> , VIII.
<i>maneiku</i> , V.
<i>upanku</i> , IV.
<i>bárku</i> , II.
(Bhumij) <i>monaya</i> , V.
<i>upunia</i> , IV.
<i>bária</i> , II.

AMERICA.

Talatui ¹ <i>oyoko</i> , II.
<i>telioko</i> , III.
<i>oiçuko</i> , IV.
Pawnee <i>askoo</i> , I.
<i>peetkoo</i> , II.
Cunacuna ² <i>quensacua</i> , I.
<i>vocua</i> , II.
<i>paacua</i> , III.
<i>paquecua</i> , IV.
<i>nercua</i> , VI.

Indian suffix

complete <i>-kwia</i> .	Fuegian <i>coeca</i> , 'foot'.
Tibet (Horpa) <i>ko</i> , 'foot'.	Otomi <i>cua</i> , 'foot'.
Ossetic <i>kach</i> , 'foot'.	Chepewyan <i>cuh</i> , 'foot'.
<i>koch</i> , 'hand'.	Araucanan <i>cuugh</i> , 'hand'.
<i>kuch</i> , 'hand, finger'.	

AFRICA.

<i>kwii</i> , I, i. e., 'finger'. ³
<i>koya</i> , 'foot-sole'.
<i>koa</i> , <i>koe</i> , 'inner hand'.
<i>koi</i> , <i>gua</i> , 'arm'.
<i>ko</i> , <i>ku</i> , <i>ge</i> , <i>ga</i> , <i>gba</i> , <i>gbo</i> , 'leg'.

The Cunacuna 'five', *atale*, does not exhibit the suffix, *-cua*, as the four preceding numerals and 'six' do: the

¹ The Talatui belong to California.

² The Cunacuna belong to Darien.

³ This is very like the Indian suffix, *kwia*, as deduced from the Kuri *-ku* and *-iya*, and the Bhumij *-ya* and *-ia*. The Savara *bágu*, 'two', and *mollayi*, 'five', would give that suffix nearly as *-gwi*. Cf. γῠῠ-ov.

'hand' to which it is to be referred will be found below, with its African parallels:—

AMERICA.

Ehnek *tirakho*, 'five'.¹

trah, 'ten'.

Darien *eterrah*, 'five'.

Cunacuna *atale*, 'five'.

Kadiak *talcha*, 'hand'.²

tali-mik, 'five'.

Kuskutshewak *tale-mek*, 'five'.

Labrador *talle-k*, 'five'.

AFRICA.

Mandingo *tere*, 'inner hand'.

Bambara *tere-kono*,
'inner hand'.

Oloma *eteri-gobo*, 'inner hand'.

eteri-sige,
'foot-sole'.

Kamuku *otara*, 'inner hand'.

Ifc *ateleo*, 'inner hand'.

Oworo *atelehi*, 'foot-sole'.

Timne *atalang*, 'inner hand'.

Bulom *talang*, 'inner hand'.

Guresha *nan-talaya*,
'foot-sole'.

ni-talaya, 'inner hand'.

Gurma *na-tale*, 'inner hand'.

Koama *na-dshala*,
'hand'.

The Niger, the Gambia, and the coast of Guinea enclose the area of these African words, and of others like them in the *Polyglotta Africana*. In the following comparisons

¹ The Ehnek is a Californian language.

² The Kadiak, Kuskutshewak, and Labrador are Esquimaux dialects.

between Australia and Africa, the African words are all from Senegambia and Sierra Leone:—

Australia (Port Essington) *rujut*, ‘fingers’.
rujut bullal, ‘toes’.

Australian ‘twos’:—

Wellington *bula*.
 Moreton Bay *bullā*.
 Wollondilly River *pulla*.
 Port Phillip *pollai*.
 Witouro *bullait*.
 Peel River *pular*.
 Karaula *bular*.
 Lake Macquarie *buloara*.

African ‘arms’:—

Mandingo *bulo*.
 Soso *belarai*.
 Tene *belare*.

African ‘hands’:—

Kono *bulo*.
 Mandingo *bulo-ko*.
 Soso *belara-fari*.
 Fulup *bula-moh*.

African ‘palms’:—

Mandingo *bulo-tere*.
 Soso *belarai-kui*.
 Tene *belara-tagī*.
 Balu *larepu* (= *pu-lare* reversed).
 Papiah *larapo*.

African ‘fingers’:—

Mandingo *bulo-koni*.
 Soso *belara-sule*.

The next coincidences seem of no great consequence. For, when any form contains only one consonant, it is not

unlikely that resemblances may occur by chance, as in such cases the choice would be limited to some eight sounds, *b, g, d, l, m, n, r, s*. And even this number might be reduced; as may be seen, for instance, from Malay and Polynesian 'twos', *zua, dua, lua, rua, hua, ua*, or from the Greek and Latin negative particles, *μή* and *ne*. The coincidences now to be noticed may receive, however, some importance, as far as they relate to Southern Asia and Southern Europe, from their agreement with likenesses already observed (pp. 35-37):—

- Africa (Melon) *moe*, 'finger'.
moe, 'one'.
 (Several languages) *mo*, 'one'.
moi, 'one'.
mohi, 'one'.
 Etrurian *mach*, 'one'.
 Greek *μi*, 'one'.
 Armenian *mi*, 'one'.
mov (i. e. *mu*), 'one'.
 Cambodia *mue*, 'one'.
 Pegu *moe*, 'one'.
 Central India (Bhumij) *moy*, 'one'.
 (Santali) *mih*, 'one'.
 (Kol) *mi*, 'one'.
moya, 'five'.
 Siam *mu*, 'hand'.
mü, 'hand'.
mi, 'hand'.
 California (Sekumne) *ma*, 'hand'.
 Texas (Comanche) *mowa*, 'hand, arm'.

Still less stress can be laid on the following African resemblances to our own 'one', which belong chiefly to Guinea:—*eni, ine, inya, inye, onya, onyi, unye, unyi, weni, wono, wunyi, na*.

Of all decades, the Japanese is perhaps the most isolated, as it is the most simple. It has the two following forms:—

I. <i>fitots</i>	<i>h'to.</i>
II. <i>f'tats</i>	<i>fo.</i>
III. <i>mits</i>	<i>mi.</i>
IV. <i>yots</i>	<i>yo.</i>
V. <i>itsuts</i>	<i>its.</i>
VI. <i>muts</i>	<i>mu.</i>
VII. <i>nanats</i>	<i>nana.</i>
VIII. <i>yats</i>	
IX. <i>kokonots</i>	<i>kokono.</i>
X. <i>tsuds.</i>	

The first series of forms would originally be the same as the second, from which it differs by the addition of *-ts* as a suffix. The whole decade seems derived from six names for 'finger', *ts*, *f-t*, *m*, *n*, *y*, *k*; which six names could be reduced to five, if *yo* and *ko* were identified together, as both might be with a Japanese and Chinese (Amoy) form for 'five', *go*. An additional Japanese 'two', *ni*, which is also Chinese, Tibetan, and Nepalese, would supply the *n* finger involved in *nanats* and *kokonots*. If *yo* and *ko* are virtually the same 'finger', then the number of 'fingers' employed in the Japanese decade would be five, thus giving one name for each finger of the hand. If, on the contrary, *yo* and *ko* are not the same 'finger', then *ts* would be the name for 'finger' in general, and *fito*, *mi*, *yo*, *no*, and *ko* would be the peculiar designations of the five fingers respectively, as we ourselves have *thumb*, *forefinger*, *middle finger*, *ring-finger*, and *little finger*, where there are six terms in all, *finger*, *thumb*, *fore*, *middle*, *ring*, and *little*.

Out of these elements the Japanese decade would apparently be thus formed:—From *ts*, the generic name for 'finger', and perhaps the proper name of one of the fingers as well, would be derived the suffix *-ts* for all the members

to include "each one"
not finger

of the decade; and also, by reduplication, *itsuts*, 'five', = *hand* = *finger-finger*, and *tsuds*, 'ten', = *hands*. Compare the Gafat (Abyssinia) *edzhedzhe*, 'hand', a reduplication of *edzhe*, 'one', i. e. 'finger'. Removing the suffix, *-ts*, we shall next find the following Japanese names for I, III, IV, and their doubles, II, VI, VIII:—

I.	III.	IV.
<i>fito</i>	<i>mi</i>	<i>yo</i>
<i>f'ta</i>	<i>mu</i>	<i>ya</i>
II.	VI.	VIII.

Though 'four' is the double of 'two', yet it could not be obtained by modifying *f'ta*, 'two': for *f'ta* is itself only a modification of its half, *fito*, 'one'. A new word is thus required for 'four'.

From these six forms we may see that plurality, or duality, is implied in Japanese numerals by a change of vowel; in two cases out of three, by changing *o* into *a*. There is something like this in Koriak, where, as Pott has noticed, 'three' seems converted into 'four' by the same change of *o* into *a*; as in *ngroka*, *ngraka*—*rohjav*, *ragav*—*niyokh*, *niyakh*—*n'roch*, *n'rach*, 'three, four'. Here the change might be an indication of doubling, if 'three' were $2 + 1$, and 'four', $2 + 2 \times 1$; i. e., if *ni*, *n'*, *ng* be 'two', as *ni*, *nyi*, *gni*, are in Nepal, and if *yokh*, *roch*, *roka*, be 'one', as *yek*, *ri*, *rik*, are in Nepal, and as *roka* is in the North Australian of Croker Island, a numeral allied perhaps to the *rujut*, 'fingers', of Port Essington.¹ A like peculiarity exists in Kamtshatkan 'threes' and 'fours':—*tshok*, *tshak*—*tshúk*, *tshaak*—*tsúk*, *tshaak*—*tzogeltsh*, *tzageltsh* *tshúk*, *tshaaka*. Here *tza*, *tsha*, may be 'two', while *tzo*, *tsho*, *tsu*, *tshu*, are 'one'.

As *o* thus seems singular, and *a* dual, in Japanese, it becomes probable that *no* in *koko-no*, 'nine', is 'one', and

¹ Compare the Peruvian (Quichua) *rukkana*, 'finger'.

that *na*, in *na-na*, 'seven', is 'two', or at any rate the double of *no*, whatever *no* be. If it be 'one', then *koko-*, in *koko-no*, 'nine', would be 'eight', and thus resolve itself into *ko + ko*, 'four + four', which would tend to identify *ko* with the previous *yo*, 'four'. If the second *na*, in *na-na*, 'seven', is 'two', then the first *na* ought to be 'five': but it might be better to consider *nana* to be = *nan-na*, and to suppose *nan*, 'five, hand', to be produced by a reduplication of the *n finger*, as *itsuts*, 'five', would be by a reduplication of the *ts finger*. We find among Algonkin 'fives' in North America such forms as *nan*, *nane*, *nanau*, *noane*, *nanweh*, which could all be produced by reduplication from the *n finger* which appears in the Etchemin *pet-in*, 'hand', the Yankton *na-pai*, 'hand', the Winebago *naa-p*, 'fingers', and the Wallawalla *na-pit*, 'two'. With *pet-* and *-pit*, in these American words, and with some other similar words, such as the Basque *bat*, 'one' (*ante*, p. 14), may be compared the Japanese finger-name *f-t* (the only one which contains more than one consonantal sound), as in like manner the generic Japanese 'finger', *its* or *ts*, may be compared with the Basque *atz*, 'finger', and its parallels. These two leading Japanese 'fingers', *its*, *fito*, differ little from the two elements, *az* and *baz*, which make up the great *azbaz*, 'five', as in the Basque *zaz-pi*, 'seven', the Zend *kh-svas*, 'six', and the Natchez *shpedez*, 'five'. The compound *its-fitto* would be like the Pawnee *has-peet*, 'fingers', the Natchez *is-peshe* and the Catawba *eeksa-peeah*, 'hand', and the Mexican *icz-itl*, 'foot'. See *ante*, pp. 7-10.

As *ka* would, according to analogy, be the double of *ko* in Japanese numeration, it does not appear why the Japanese 'nine' should not have been *ka-nots*, 8 + 1, instead of the longer *ko-ko-nots*, 4 + 4 + 1: and indeed the kindred Luchu seems to have preferred the shorter form; for, while it has *yatsi*, 'eight', by the side of the Japanese *yats*, it has *kannizi*, 'nine', by the side of the Japanese *kokonots*: i. e., it apparently employs *ka* as equivalent to *koko*. X

The next list will include, in three divisions, the *l hands* which are used numerically. The last of these three divisions is the most important, and serves to explain the English *eleven* (in Chaucer, *enleven*) and *twelve*, where *-leven* and *-lve* are clearly 'ten', of which the natural exponent is 'hands' or 'fingers', so that we need hardly hesitate to resort to the Gothic *lofa*, 'palm', in explanation of *-leven*. The Lithuanian *-lika*, '-leven, -teen', would also probably be 'hands', though there is no similar 'hand' near the Lithuanian country.

1.

- Africa ————— Momenya *lue-ku*, 'foot-sole'.
 Bagba *la-ku*, 'foot-sole'.
 Isuwu *lika*, 'inner hand'.
 Asia—Dofla (N. Assam) *lak*, 'hand'.
 laga, 'foot'.
 Armenian *lok*, 'single, one'.
 Europe ————— Lithuanian *-lika*, 'ten'.
 Esthonian *like*, 'limb'.
 Lapponic *lokke*, 'ten'.
 Tsherimis *lu*, 'ten'.
 N.W. America—Kadiak *looga*, 'foot'.
 Atna *leakhin*, 'feet'.
 lukhaleakst, 'fingers, hand'.
 Tasmania ————— *loqui*, 'forefinger'.¹

2.

- California (Kulanapo) *lehmah*, 'five'.
 Polynesia *lima*, 'five'.
 lima, 'hand'.
 Malay (Bali, etc.) *lima*, 'hand'.
 (Proper) *lima*, 'five'.
 (Timor) *lema*, 'five'.

¹ As *pere* means 'nails' in Australia, the Tasmanian *pereloki*, 'nails', would probably imply *loki*, 'finger'.

Tibet (Takpa) *lemi*, 'foot'.

Fin *kolmi*, 'three', i. e. 'two from
five'.¹

Lapponic *kolm*, 'three'.

3.

Africa (Momenya) *lue-bo*, 'inner hand'.

(Bagba) *la-bue*, 'inner hand'.

(Nkele) *lebo*, 'foot-sole'.

Gaelic *lapadh*, 'paw'.

Lapponic *lapa*, 'foot-sole'.

Polish *tapa*, 'paw'.

Hungarian *lab*, 'foot'.

Butan *lappa*, 'hand'.

N. Assam (Miri) *leppa*, 'foot'.

Afghan *lapa*, 'space within closed hand'.

Malay *-lapan*, 'ten'.²

English *-leven*, *-lve*, 'ten'.

Old Frisian *-lova*, 'ten'.

Swedish *-lofva*, *-lfva*, *-lf*, 'ten'.

lofve, 'inner hand'.

Gothic *lofa*, 'inner hand'.

-lif, 'ten'.

Scotch *loof*, 'inner hand'.

Welsh *lof*, *lau*, *llaw*, 'hand'.

Cornish *lef*, *lof*, *lau*, 'hand'.

Breton *lao*, *la*, 'hand'.

Basque *lau*, 'four'.

Burmese *le*, 'four'.

Nepal *le*, 'four'.

la, *le*, *lí*, 'foot'.

¹ The Fin *kah-deksa*, 'eight', i. e. 'two from ten' (*ante*, p. 20, note 3), would be formed in the same manner as *ko-mi*, where *ko-* may = *kah-*, which is virtually the same as the Fin *kak(si)*, 'two'.

² In Malay, *sa* is 'one', *duwa* is 'two', *du-lapan* and *dû lapan* are XIX, and *sa-lapan* is IX. Therefore *-lapan* is X.

Tibet (Takpa) *lú*, 'hand'.

Circassian *tle*, 'foot' (in Hunter, *tlako*).

p-*tle* (or *tley*), 'four', IV.

b-*le* (or d-*ley*), 'seven', VII.

America (Chepewyan) *law*, 'hand'.

(Takulli) *la*, 'hand'.

As the Basque, or *Spanish* Iberian, 'four' is like the Burmese and Nepalese 'four', so the *Caucasian* Iberian 'three' is like the 'three' which prevails, not merely in Burmah and Nepal, but also over Tibet, China, and the Indo-Chinese Peninsula in general. The following words all mean 'three':—

Georgian *sami*.

Mingrelian *sumi*.

Lazic *jum* (English *j*).

Tibetan *sum*.

hum.

som.

sam.

Nepal *sum*.

som.

song.

sung.

syum.

swom.

Sikkim *sum*.

Butan *sum*.

Burmah *sung*.

shun.

thon.

thong.

thum.

tum.

thin.

Siam *sam*.
 Tonkin *tam*.
 China *sam*.
 san.
 Yeniseian *tonga*.
 donga.

The mode in which the previous 'threes' are constructed is uncertain; but, as 'three' would be most likely either 'two and one', or 'two from five', such forms as *swo-m*, *su-m*, *thu-m*, and *tu-m* might be resolved into *swo-*, *su-*, *thu-*, *tu-*, 'two', and *-m*, = Kol *mi*, 'one', or Kol *moya*, 'five'. See *ante*, p. 48, for *m*; and for 'two' the list which now follows, and contains 'twos' resembling the 'two' adopted by the Aryans:—

Tungusian *dzur*.
 dzhur (*dzh* = English *j*).
 dzgur.
 dyur.
 Mantshu *dzhoua*.
 dzheio.
 Caucasian (Lazic) *dzur*.
 (Mingrelian) *shiri*.
 (Georgian) *ori*.
 (Circassian) *tu*, *oh*.¹
 (Tuschi) *shi*.
 (Abkhasian) *vi*.
 Basque *bi*.
 Aryan *zwei*.
 dvi.
 du.
 δι-.
 bi-.

¹ In Latham, *tu*; in Loewe and Hunter, *oh*.

Malay *duwa*.

dua.

zua.

lua.

rua.

Polynesian *lua*.

rua.

hua.

ua.

This 'two' seems most completely preserved in the Tungusian and Caucasian *dzur*; and the Tungusian *dyur* might easily enter into the composition of Turkish 'fours', such as *dyort*, *durt*, *tyort*, *dort*. In like manner, also, the Basque *zortzi*, 'eight', might be obtained by abbreviation from $(d)z(ur) \times (dz)ur \times dzu(r)$, $2 \times 2 \times 2$, or be deduced at once from the Turkish *dyort* or *dort*, 'four', multiplied by *zi* or *tzi* for a 'two', as the Hungarian *nyoltz*, 'eight', is produced by multiplying the Syriac *njolj*, 'four', by *tz* for a 'two'. The first of these derivations seems preferable for *zortzi*. If the Aryan and the Caucasian 'twos' are mutually allied, as appears to be the case from their close resemblance, then all the Aryan 'twos', and all the Caucasian 'twos' but the Lazic *dzur*, the Mingrelian *shiri*, and the Georgian *ori*, would have lost a final *r* or *ri*. By restoring this final *r*, or by changing in English *two* into *twor*, we should get what might be found as an element in the most perfect Aryan 'fours', like the Sanskrit *éa-tvâr*, the Latin *qua-tuor*, the Gothic *fi-dvôr*, and the Welsh *pe-dwar*. Such a 'four' as the Gothic *fi-dvôr*, and such a 'four' as the Turkish *dor-t*, might thus each consist of the same 'two' repeated, the final 'two' being contracted in the Turkish 'four', *dor-t*, and the initial 'two' in the Gothic 'four', *fi-dvôr*, just as the same 'two' is contracted in the Gaelic *fi*-head and the Latin *vi*-ginti, which stand respec-

tively for *dui*-thead and *dvi*-ginti, 'twenty', as the Greek *ei-kosi* stands for *dvei-konti*, and the Welsh *u-gain* for *dwy-gain*. So the Gothic *fi-dvôr* may stand for *dvi-dvôr*, 'two × two'. Or, taking Caucasian 'twos', as being all probably originally identical, the Gothic *fi-dvôr* might = *vi-dzur* (Abkhasian—Lazic), and the Turkish *dor-t* might = *dzur-tu* (Lazic—Circassian). So also, employing in each case the same pair of Tungusian 'twos', the Turkish *dor-t* might be obtained from *dzur-dzhoua*, and the Sanskrit *ċa-tvâr* from *dzhoua-dzur*. Such derivations are favoured by the Tshuvash of Kazan in Russia; a language which, if not Turkish, has at least strong Turkish affinities. Here 'four' is *dwa-tta*, which is very like *two-two*; so much so, indeed, as almost to raise a suspicion of its being formed by reduplication from the Russian *dva*, 'two', though the Mantshu *dzhoua-dzhoua* would be sufficient to explain it.

As the Sanskrit roots, *ċar*, 'ire, incedere', *tur*, 'properare', and *tvar*, 'properare', seem ultimately the same word, there would be scarcely any objection, as far as the initials are concerned, to the supposition that *ċa-tvâr*, 'four', is a reduplication of *tvâr*, 'two'. It would, however, appear probable, from the masculine and feminine forms of 'three' and 'four' in Sanskrit, which are *tri* and *tisri*, 'three', and *ċa-tvâr* and *ċa-tasar*, 'four', that it is 'three', instead of 'two', that enters into the composition of the Aryan 'four' (Bopp). But, if *tisri* or *tisar*, 'three', be for *titri* or *titar* (Bopp), then 'three', and therefore 'four' as well, might contain *t-r*, 'two': and such a 'two', judging from the German *zwei* and the Lazic *dz-ur*, might be resolvable into a couple of different 'ones', *ts* and *var*. Prefixing the first of these 'ones', *ts* (which may be compared with the Tuschi *zha*, Circassian *se*, Malay *sa*, 'one'), to the compound 'two', *t svar*, thus formed, it would not be difficult to obtain *ts-t svar*, $1 + 2, = 1 + 1 + 1$, to produce the Sanskrit *tisar* or *titar*, 'three'; a form afterwards cou-

tracted into *tar* and *tri*, where an initial 'one' is lost, as it would be likewise in the Sanskrit *shash*, 'six'. Still more easy is it to understand how the supposed Basque *zor*, 'four', in *zor-tzi*, 'eight', = 4×2 , might have come into existence by contraction, if we consider how a form like the Gothic *jīdvôr* has become *vier* and *four*, how the Latin *quatuor* becomes *quar* in *quartus*, and how the Sanskrit *catvâr* or *çatur* is represented in Hindustani by *çâr*, in Armenian by *çor*, in Afghan by *tswar* (in *tswar las*, 'fourteen'), and in Cashmirian by *tsor*. Tho Basque *zor-tzi*, 8, differs little, in fact, from the Cashmirian *tsor-zih*, 4×2 ; and the Caucasus seems to present us with yet more dilapidated forms of (*f*)*our* \times (*t*)*wo* in the Lazic *ovr-o*, the Suanian *ar-a*, the Mingrelian *r-uo*, and the Georgian *r-va*, 'eight'. Add to these the Tuschi *zha*, = Lesgi *za*, = Circassian *se*, all being Caucasian 'ones', and the following Iberian 'nines' come out as $1 + 4 \times 2$:—Georgian *zkh-r-a*, Suanian *çkh-ar-a*, Lazic and Mingrelian *çkh-or-o*; and in like manner, by adding the Basque *bat*, 'one,' to the Basque *zor-tzi*, 'eight', the Basque *bed-er-a-tzi*, 'nine' is resolved also into $1 + 4 \times 2$, and may be equivalent in all its elements to the Circassian *b-or-o*, 'nine'. Such coincidences favour the hypothesis of a Caucasian origin for the Iberians of Spain.¹

The accompanying table may render the respective processes clearer:—

'Two'.

Chinese *ûr*²

¹ 'One', *bat*, is entirely lost in the Basque *em-eretzi*, = *ama-bed-eratzî*, 'nineteen', as I have supposed 'one' to be lost in Aryan numerals.

² It may be doubted whether the Chinese and Mongolian 'two' is rightly classed with these 'twos', or the Semitic 'four' with the 'fours' that follow them, as I have done. But the possible affinity in each case is worthy of suggestion, and it seems difficult to separate the Chinese and Mongolian from the Tungusian 'twos'. Other 'twos' might even be added to the list:—the Mon 'twos', *bar*, *bur*, *pir*,

Chinese	<i>i</i>
	<i>woh</i> ¹
Mongolian	<i>khoyar</i>
	<i>khor</i> ²
Tungusian	<i>dzheio</i>
	<i>dzhoua</i>
	<i>dzhur</i>
	<i>dzgur</i>
	<i>dzur</i>
	<i>dyur</i>
	<i>or</i> ³
Caucasian	<i>dzur</i>
	<i>tu</i>
	<i>shiri</i>
	<i>shi</i>
	<i>ori</i>
	<i>vi</i>
	<i>o</i> ⁴
Basque	<i>bi</i>
	<i>o</i> ⁵
Polynesian	<i>ua</i>
	<i>hua</i>
Malay	<i>zua</i>
	<i>dua</i>
Aryan	<i>tvai</i>
	<i>zwei</i>
	<i>dva, dvi</i>
	<i>du</i>

and *ba*, in the Indo-Chinese peninsula; and, in Central India, the Kol *bár-ia* and the Santali *bár-ea*, together with the Rajmahali *twr*, a most important form, if it were not given doubtfully by Dr. Hunter. For, when combined with *bar*, it would produce *twar* as the resultant 'two'.

¹ In *woh-shih*, 'twenty'.

² In *khor-in*, 'twenty'.

³ In the Mantshu *or-in*, 'twenty'.

⁴ In the Georgian *o-tsi*, and the Circassian *o-tshey*, 'twenty'.

⁵ In *o-gei*, 'twenty'. Cf. Welsh *u-gain*, Irish *fi-che*, 'twenty'.

Aryan *dì**di-**bi-**vi-**fi*¹*ei*²*u*²*chö*³‘Four’, = *two-two*.Tungusian *dy-gyn**di-yin**du-in**du-ye**tu-ye*Caucasian *d-i**dhe-w*Ossetic *tsu-ppar*Greek *τέ-τταρ*Tshuvash *dwa-tta*Turkish *dor-t**dyor-t**tyor-t*Kashkari *čo-d*Siah Posh *ča-ta*Sanskrit *ča-tvâr*Latin *qua-tuor*Gothic *fi-dvôr*Anglo-Saxon *feo-ver*English *f-our*Cashmirian *ts-or*Armenian *é-or*Hebrew *ar-ba'*Syriac *ar-ba'*¹ In the Irish *fi-che*, ‘twenty’. ² In the Welsh *u-gain*, ‘twenty’.³ In the Armenian *chë-san*, ‘twenty’.

	Syriac <i>r-ba'</i>
	Arabic <i>ar-ba(t)</i>
	Tigre <i>er-bah(te)</i>
	Amharic <i>arr-u(t)</i>
'Finger, one'.	'Eight', = <i>four-two</i> .
Sekumne <i>biti</i> , 'toe, fingers'. ¹	Basque <i>zor-tzi</i>
Japanese <i>h'to, fito(ts)</i> , 'one'.	Lazic <i>ovr-o</i>
Basque <i>bat</i> , 'one'.	Mingrelian <i>r-uo</i>
Armenian <i>boyth</i> , 'thumb'.	Georgian <i>r-va</i>
Breton <i>bez</i> , 'finger'.	Suanian <i>ar-a</i>
	'Nine', = <i>one-eight</i> .
Basque <i>bed</i> ————— <i>eratzii</i>	
Circassian <i>b</i> ————— <i>oro</i>	
<i>b</i> ————— <i>gu</i>	
<i>se</i> , 'one'.	
Malay <i>sa</i> , 'one'.	
Lesgi <i>zo</i> , 'one'.	
Tuschi <i>zha</i> , 'one' (<i>z = ts</i>).	
Georgian <i>zkh</i> ————— <i>ra</i>	
Suanian <i>ckh</i> ————— <i>ara</i>	
Mingrelian <i>ckh</i> ————— <i>oro</i>	
Lazic <i>ckh</i> ————— <i>oro</i>	
<i>ar</i> , 'one'.	
<i>dz—ur</i> , 'two', 1 + 1.	
Ossetic <i>far—ast</i> , 'nine', 1 + 8 (<i>ast</i>).	
<i>d—ua</i> , 'two', 1 + 1.	
<i>ts—u—ppar</i> , 'four', 2 (1 + 1) + 2.	
Greek $\tau—\acute{\epsilon}—\tau\tau\alpha\phi$, 'four'.	
Latin $\dot{q}—ua—tuor$, 'four'.	
Gothic <i>fi—dvôr</i> , 'four'.	
Tshuvash <i>d—wa—tta</i> , 'four'.	
Turkish <i>d—or—t</i> , 'four'.	

¹ For the other kindred American terms, see *ante*, pp. 6, 13. They include *pit*, *pet*, *pah*, *pa*, *ba*, and *p*.

Turkish	<i>bir</i> , 'one'.
Lithuanian	<i>pîr-mas</i> , 'pri-mus'.
German	<i>er-st</i> , 'fir-st'.
	<i>ur-</i> , 'primordial'.

A remarkable addition to these 'fours' might perhaps be made from the Quichua of Peru, in which language 'four' is *t'tahua*; a numeral referred by Lopez (*Les Races Aryennes du Pérou*) to the Sanskrit *dva*, 'two'. "*T'tahua*," he says, "répond à *tahua-tahua* (*dva-dva*), 'deux-deux', ou 'quatre'." If this explanation be correct, then the Tshuvash *dwa-tta* would be the 'four' that comes closest to the Quichua *t'tahua*, 'four', especially if the 'twos' of *dwa-(t)ta* be transposed, so as to produce *ta-dwa*. The Tusch (Caucasus) *dhev*, 'four', also approximates to *t'tahua*, and so do such Tungusian 'fours' as *tuye* and *duye*. The Mantshu (Tungusian) *dzhoua* seems to be in position the nearest kindred 'two' to the supposed Peruvian 'two', *tahua*, if we adopt the route by North America and Behring's Straits; so that some might prefer to connect *t'tahua*, 'four', with the Aryan, Caucasian, Basque, and Tungusian 'two' through the Polynesian and Malay languages, in which the same 'two' is found, taking in Malay the forms *duwa*, *dua*, *zua*, *lua*, and *rua*, and in Polynesian the forms *lua*, *rua*, *hua*, and *ua*. More than one explanation of *t'tahua*, 'four', are suggested by the Polynesian languages. In the first place, it may be explained from them as *t'-ta-hua*, $1 + 1 + 2$: that is to say, the Quichua *t'* and *ta* would be 'one', as are in Polynesia the Tarawan *te*, the Marquesas *tahi*, the Wahitaho *tahi*, and the Mayorga *taha*: the Quichua *hua* would be 'two', as are the Tarawan *ua*, the Marquesas *ua*, the Wahitaho *houah*, and the Mayorga *hua*: and the Quichua *tahua* would be 'three', $1 + 2$, as in the Marquesas *tu*, *toru*, the Wahitaho *tohou*, and the Mayorga *tolu*. Finally, the Quichua *t'tahua*, 'four', though not existing

actually as 'four' in any of these Polynesian languages, whose respective 'fours' are *a*, *ha*, *fa*, and *fah* (all = Malay *haa*, *haat*, *fat*, *effat*, etc., 'four'), might yet be deduced from the Marquesas *tahi-tou*, or the Wahitaho *tahi-tohou*, 'one-three', which do not differ much from *t'-tahua*.

In the Sandwich Islands, *t* becomes *k*, and their 'three', *ko-lu*, is derived easily from their 'one-two', *kahi-lua*. But in some Malay and Polynesian languages the correspondence is far from perfect. Thus we find in Madagascar *issa*, 'one', *rue*, 'two', and *te-lu*, 'three'; in Flores, *sa*, 'one', *zua*, 'two', and *te-lu*, 'three'; and in Mille, *dzhun*, 'one', *rua*, 'two', and *ti-lu*, 'three'. As the Quichua *t'-tahua*, 'four', may admit of resolution, by the aid of the Polynesian, into $1 + 3$, as above, so also, while the masculine Sanskrit 'four', *ča-trâr*, seems best resolvable into $2 + 2$, the feminine Sanskrit 'four', *ča-tasar*, is rather suggestive of $1 + 3$, for 'three' is *tisar*: or, in other words, assuming the existence of two 'ones', *tsa* and *war*, *ča-t-vâr* might be reduced into *tsa + war* (lost) + *tsa + war*, while *ča-ta-sa-r* = *tsa + tsa + tsa + war*, like the Quichua *t'-ta-h-ua*.

In the Quichua *sok-ta*, 'six', a numeral commonly equivalent to *five-one* or *one-five*, we may have another instance of *ta*, 'one'. And, if so, then the Quichua *sok-* would be 'five', and thus admit of comparison, in Central America, with the Opatoro *saihe*, 'five'; and, in North America, with the Dahcota *shake*, 'fingers', the Ruslen *-shakem*, 'five', the Pawnee *sheeooksh*, 'five', the Caddo *-sickka*, 'five', and the Cree *-ahsik*, 'five', as well as with the Kurile *ahsik*, *ashiki*, 'five', in Asia (*ante*, p. 11). Furthermore, by combining the Quichua *sok*, 'five', with the *is* and *isip*, 'hand', of Bolivia, formerly a part of Peru, we could obtain, as the complete Peruvian 'hand', a form like *spk*, to compare with the Aryan 'hands' noticed above (p. 15), and other similar 'hands', 'fives', and 'tens', like those in p. 10.

The Quichua *t'tahua*, 'four', could be explained from the

Polynesian otherwise than as 1 + 3. For in the Island of Pines, off New Caledonia, *ta* is 'one', and *tahue* is 'five', so that *tatahuc*, which is very like *t'tahua*, might be 'one from five', iv. The first five numerals, however, of the Island of Pines, appear to be thus derived and formed:—*ta*, 'one', = Malay *sa*, 'one'; and *vo*, 'two', = Malay *dua*, etc., 'two'. *Ve-ti*, 'three', = 'two + one', *vo + ta*. *Be-u*, 'four', = 'two + two', *vo + vo*. And *ta-hue*, 'five', = 'one + four', = *ta + beu*, = ultimately 'one + two + two', in Mayorga, *tahi + hua + hua*, which would give *ta-h-ua*, 'five'.

From the same base, *dva-dva*, *two-two*, we might thus derive the following 'fours':—

Quichua (Peru) *t'ta-hua*.

Tungusian *du-ye*.

tu-ye.

Tuschi (Caucasus) *dhe-w*, *bhe-w*, *whe-w*, *yhe-w*.

(Lesgi) *bo-o* (*ante*, p. 44).

Island of Pines (Polynesia) *be-u*.

Ende (Malay) *wu-tu*.

Tshuvash (Russia) *dwa-tta*.

Egyptian *fe-tu*.

This seems upon the whole the best explanation of *t'tahua*, 'four', as an initial consonant is frequently doubled in Quichua. In addition to the Quichua in South America, two kindred Californian languages in North America, the Talatui and San Raphael, exhibit numeral resemblances to Polynesian and Malay, as well as to Australian and African languages. Omitting suffixes (*see ante*, p. 45), we get:—

Talatui.	San Raphael.
I. <i>kena-</i>	<i>kenai</i> .
II. <i>oyo-</i>	<i>oza</i> .
III. <i>тели-</i>	<i>tula-</i> .
IV. <i>oiçu-</i>	

For *kena* and *kenai*, I, see *ante*, p. 43. *Oyo* and *oza*, II, are not unlike the Polynesian *ua* and *hua*, and the Malay *zua*, II; while *tehi* and *tula*, III, are still more like the Fiji *tolu*, and the Malay *talū*, *telu*, *tolo*, *tulu*, III; and *oiçu*, IV, is easily resolved into *oi-* (= *oyo*), II, = Polynesian *ua*, II, + *-çu*, II, = Malay *zua*, II, as the Quichua *t'ta-hua*, IV, was resolved into *t'ta*, II, = Malay *dua*, II, + *-hua*, II, = Polynesian *hua*, II.

In the Quichua *pañā*, 'right hand', *pichka*, 'five', *k'kanchik* or *k'kanchis*, 'seven' (compare *-ik* and *-is* with the Quichua *yskay*, 'two'), *chanka*, 'leg', and *chunka*, 'ten', there may be some intimation of a *hand-five* belonging to the *q-q* class, like the Latin *quinque* (*ante*, p. 31). For in this class are:—the Sanskrit *pāñi*, 'hand', and *pañćān*, 'five' (corrupted in the Pakhya and the Tharu of Nepal into *pach* and *pache*); the Uchee (Florida) *keanthah*, 'hand', and *chwanhah*, 'five'; the Burman *panq*, 'hand', *kang*, 'foot', *pan*, 'five', and *khwan-nhach*, 'seven'; the Assam *ban*, *pan*, and *banban*, 'ten'; the Nepal *ćān* and *kango*, 'foot'; the Tibetan *bung*, *bunk*, and *kangwa*, 'foot'; and such African words as *pfuñ* and *wañ*, 'ten'; *kanyen*, 'five'; *kañyen*, *kañga*, *koñ*, *gboñ*, and *gbiñgbo*, 'arm'; *koñfen*, *beñgo*, *keñ*, *beñ*, and *pfen* or *fen*, 'leg'; *keñkai*, 'hand'; and *keñko*, *kwen*, and *bañka*, 'foot'.

Among the 'fours' resolving themselves into *two-two*, I have classed the Tuschi *dhe-w* in the Caucasus. In the same language, *wor-t* is 'seven', and *b-ar-t* is 'eight'; *b-art*, VIII, being probably = 1 + *wort*, VII, as the Circassian *b-oro*, VIII, would = 1 + (Suanian) *ara*, VIII. Again, as 'seven' is commonly *two-five* or *five-two*, and we have, moreover, in Circassian, *b'le* or *dley*, 'seven', = 'two' (*b'-* or *d-*) + 'five' (*-le* or *-ley*), it becomes likely that the *-t* in the Tuschi *wor-t*, 'seven', and *b-ar-t*, 'eight', is 'five', and thus belongs to the *hand-fives* grouped above (p. 52). If so, then *wor-* and *-ar-* would be 'two', so that the Tuschi

decade would present us with five forms of 'two':—*shi*, *dhe*, *w*, *wor*, *ar*: and from these would result a complete form for 'two' like *dshwar*, = Lazic *dzur*, = Tungusian *dzur*, *dzhur*, *dzyur*, *dyur*. In like manner, taking the Greek and Latin 'two', 'twico', 'four', and 'twenty', and assuming that 'four' = 'two-two', such complete forms for 'two' as *dwar* or *dchwar* would come out from the Greek *duo*, *di*, *te*, *ttar*, and *ci*, and from the Latin *duo*, *bi*, *qua*, *tuor*, and *vi*. In Basque, the complete 'two' would be like *tzwor*, judging from *bi*, 'two', and *z-or-tzi*, 'eight', if 'eight' be assumed as = 'two-two-two'. The Chinese *âr*, 'two', and *woh-shih*, 'twenty', would give a complete form like *wâr*.

All the members of the Basque decade will now have been noticed with the exception of *hiru* or *îru*, 'three': and it is singular that what has been considered the most isolated and independent language on earth should yet possess a decade which, when interpreted by the aid of numerals in other languages, is more completely to be explained than almost any other decade.¹ The Aryan decade is more difficult of explanation, and the Semitic much more difficult. The Basque 'three', however, like the 'threes' of these two classes, is not free from obscurity in its probable origin and affinities; and little more can be done here than to give a list of resemblances of 'threes', and leave them to be taken for what they may be worth:—

Aryan (Sanskrit) *tri*, *tisar* (= *titar*).

(English) *three*.

(Armenian) *ere*.

Basque *îru*, *hiru*.

Africa (Boko) *aro*.

(Matatan) *taro*.

(Udso, Kiriman, Meto) *taru*.

(Koama, Okuloma) *tere*.

¹ For the other nine Basque numerals, see *ante*, pp. 14 (1, v), 59, 53, 17, 16, 61 (VIII, IX), 27.

- (Bagbalan) *tore*.
 (Nso) *tar*.
 (Papiaih) *ter*.
 (8 languages) *tatu*.
 (Kamuku) *tato*.
 (Pulo) *tati*.
 (5 languages) *tat*.
 (Ngoala) *tet*.
 (Bagba) *tad*.
 (Gura) *tal*.
 (Dsuku) *tsala, atsala, atsara*.¹
- Malay (Madagascar) *telu*.
 (Sumatra) *telu*.
 (Java) *tálu*.
 (Timor) *tolo*.
 (Philippine) *tulu*.
talú.
 (Saparua) *óru*.
- Polynesia (New Zealand) *toru*.
 (Marquesas) *toru*.
 (Fiji) *tolu*.
 (Caroline) *tál*.
 (Sandwich) *kolu*.
- Semitic (Syriac) *theló-th*.
 (Hebrew) *shâlô-sh*.

With these 'threes' might be classed the 'three' of the dice found in Etruria, namely, *zal*; which has African parallels in the Dsuku *tsala* and the Gura *tal*; a Malayo-Polynesian parallel in the Caroline *tál*; and a Semitic

¹ Here *ats-* or *ts-* would be the Dsuku *atsu*, 'one', so that these 'threes' would probably = 'one-two'. Such African forms for 'three' as *tat* and *tar* might point to a complete form *ta-tar*, 1 + 2, and thus admit of comparison with the Sanskrit 'three', *tî-sar*, = *tî-tar*, were it not that, in the Polynesian and Malay 'threes', the *r* and *l* seem merely weakened representatives of the *d* of *dua*, 'two'.

parallel in the Hebrew *shálósh*. The numerals on these Etruscan dice are, in order from 'one' to 'six':—*mach*, *thu*, *zal*, *huth*, *ki*, *sa*. For *ki*, 'five', see *ante*, p. 37; unless *ki* be (which is possible, if hardly very probable) no more than the first two letters of *kíem-*, which most likely stands for 'five' in the words of an Etruscan epitaph, *avils kíem-zu-thr-m-s lupu*, 'dies of (i. e., in) the fifty-thir-d (year) of (his) age, ætatis quinquagesimi tertii obit'.¹ For *huth*, 'four', see *ante*, p. 37, though the possibility of a reduction of *hu-th* to *thu-thu*, 2×2 , should perhaps not be passed over without notice. In Malayo-Polynesian, 'two' appears both as *hua* and *dua*; and our Aryan 'four', 2×2 , takes in the Paropamisus the forms *éod* and *éata* (*ante*, p. 60). Parallels are easily found for the remaining three numerals of the Etrurian dice:—*mach*, 'one'; *thu*, 'two'; and *sa*, 'six'; which all resemble corresponding numerals in Aryan languages. Yet these Etrurian numerals need not necessarily be of Aryan derivation, as they can be explained from other forms of speech as well:—*mach* from the African 'ones', *mo*, *moe*, *moi*, *mohi*, or from the Central Indian 'ones', *mi*, *mih*, *moy* (*ante*, p. 48);—*thu* from the Circassian *tu*, 'two', or the Malay *dua*, 'two'—and *sa* from the Basque *sei*, 'six'. The probability of the numerals on the dice being contracted forms is increased by the existence in Etruscan of the word *sas*, in addition to *sa*, 'six'. Thus we find in two epitaphs, *avils sas*, and *avils tivrs sas*, which we can hardly avoid rendering:—'ætatis vi', and 'ætatis xxxvi'. If *tivrs* be 'thirty', then *tivr-* 'thir-', would supply the *v* which is absent in all other Aryan 'threes', and which is wanting to complete the connection between the Aryan 'two' and the Aryan 'three'. For, by combining *tivr* and *tisar* (= *titar*), 'three', we should get, as the complete Aryan 'three', such a form as *titvar*, which may resolve itself into *ti*, 'one', and *tvar* (= *ti*, 'one', + *var*, 'one'),

¹ See my *Asiatic Affinities of the Old Italians*, p. 39.

'two'; this *tvar*, 'two', appearing in the Aryan 'fours', *ča-tvâr*, *qua-tuor*, *fi-dvôr*, and *pe-dwar*, 2×2 , as well as in the original Aryan 'three', *ti-tvar*, $1 + 2$.

A few other numerals in Etruscan epitaphs may be considered as probably known. For, when the age of the deceased is apparently reckoned, not by years, but by months, or rather centuries of months, *mealchls* and *muvalchls* seem to stand for the Latin *centenos*; *kealchls* for *quingentos*; and *semphalchls* for *septingentos*: thus giving *me-* and *muv-* for 'one'; *ke-* for 'five'; *semph-* for 'seven'; and *lchl-* for 'hundred', $= 10 \times 10$, and therefore probably *leh* for 'ten'. For *ke-*, 'five', see above: for *me-*, *muv-*, 'one', *ante*, p. 48: for *leh*, 'ten', *ante*, p. 52: and for *semph-* (or, just possibly, *sesph-*), 'seven', the Aryan, Semitic, Caucasian, Coptic, and Basque 'sevens' (*ante*, p. 17); or else the Trans-Saharic African 'sevens' (*ante*, p. 22), *tsumpiena*, *tsoñifa*, *tsimpi*, *tsum*, *samba*, and *sambe*, to which may be added *sembe*, *shiampa*, *himba*, and others. For the probable predecessors of the Aryans in Southern Europe, see *ante*, p. 39. But Etruria would have differed from Spain in this: that, although in Italy generally, as well as in Spain, the Aryans may have been preceded, first by Ethiopians, and subsequently by Iberians or Caucasians (*Tusci*, *Ligydes*, and *Iberi* being all Caucasian names), yet the Aryan settlers in Etruria were Thracians or Southern Aryans from the East instead of Celts or Northern Aryans from Gaul; and that these Thracian conquerors made the Etruscan language Aryan or Indo-Germanic in type, instead of leaving it Iberian or Indo-Caucasian, like the Basque.

All the coincidences in the previous pages seem easily accounted for, if the nations of the earth be derived from a single family, which multiplied and then spread abroad over the surface of the globe, and whose cradle was not far from

the centre of the Old World. But if the human race be derived from a number of autochthons, who came into existence independently of one another in different parts of the world, the explanation is not so easy. Let the Australians, for instance, be selected as an independent autochthonic race, inasmuch as the various Australian tribes, living apart from the rest of mankind in an island of their own, resemble each other physically, while differing considerably in that respect from other men. But unity in race is commonly, though not universally, accompanied by fundamental unity in language. Was then the original Australian language entirely *sui generis*, as might be expected on the autochthonic theory? Now "the main evidence of the fundamental unity of the Australian languages," says Dr. Latham, "lies in the wide diffusion of identical names for objects like *foot, eye, tooth, fire*, and the like." To begin with the first of these words:—the common Australian word for 'foot' is *tin*, which is the same as the Siamese word for 'foot', and differs little from the Malay *tong, tanga, tangan*, 'hand'. This can hardly be chance, but there may, perhaps, have been borrowing by means of intercourse. The intermediate and erratic Malays, it might be said, communicated the word to the Siamese, and to the Australians in general. But we cannot stop here with the Siamese and the Australians. Did the Malays, or any other sea-faring people, communicate to the Kamtshatkans also the word *tono* for 'hand', and *tono, tana, tanu* for 'five' (in composition), as well as to the Tungusians the terms *tonga* and *tunga* for 'five'? Or were the Malays, by carrying the word *tanana*, 'hand', into Madagascar, the ultimate means of spreading through half Africa, as far as the Atlantic, such words as *tang*, 'ten', and *tang, tan, tanu, sanu, zan*, and *tsoana* or *atsoana*, 'five', as the Malays doubtless were of carrying, directly or indirectly, into the Polynesian isles the word *lima* for 'hand' and 'five'? Were, in short, all

the names and numerals cited above (p. 21) derived from the Malays, who do not use *t-n* or *t-ng* as a numeral? Such a supposition may be barely possible: but is it probable? and yet it is the best solution that could be offered, if primeval affinity be denied.

Still less can any supposed Malay or other agency suffice to explain the following coincidences, which extend some already noticed, and occur in languages which may be divided into a Northern group and a Southern group; the two groups coming into contact at the Paropamisus or Hindoo Koosh. One remarkable resemblance which may be observed between the Koriak of North-eastern Siberia in the first group and the Australian in the second group is, the manner in which they seem to employ for different members of the body a certain suffix that in its most perfect state takes the form of *g-lg-n* or *g-ng-n*, and contains perhaps two variations, *g-l*, *g-n*, of some word which may have originally meant 'limb, member, finger, etc.'. Thus the Koriak presents us with such words as these:—*myl-galgen*, and *mynna-gylgen*, 'hand'; *homa-galgen* and *sheki-angin*, 'mouth'; *wann-algyn*, 'tooth'; and *yinn-angin*, 'horn': and the Australian with:—*bir-galk*, *mun-angin*, and *mann-angy*, 'hand'; *ng-ankai*, 'mouth'; *n-algo*, *ng-enko*, *t-ungan*, and *lee-angy*, 'tooth' or 'teeth'; *che-engi*, 'nose'; *merr-ingy*, 'eye' or 'eyes'; and *tshinn-angy*, 'foot'. Nasal terminations are, however, common in Australia, and are not entirely confined to this class of words.¹

NORTHERN GROUP.

Tungusian *khalgan*, 'foot'.
halgan, 'foot'.

SOUTHERN GROUP.

Australian *kolke*, 'nails'.
Indian *gel(ku)*, 'ten'.

¹ See Earl's *Papuans*, p. 222. These words are used at Triton Bay in New Guinea:—*mon-ongo*, 'head'; *sikai-ongo*, 'nose'; *matat-ongo*, 'eyes' (Malay *mata*, 'eye'); *ori-engo*, 'mouth'; *tring-ango*, 'ears' (Malay *talingan*, 'ear'); *ruwot-ongo*, 'teeth'; *kar-ingo*, 'leg'.

Tungusian <i>dagalkun</i> 'three'. ¹	Indian <i>gela</i> , 'ten'.
Tshuktshi <i>kulle</i> , 'ten'.	<i>gel</i> , 'ten'.
Mongolian <i>köl</i> , 'foot'.	<i>kalk</i> , 'foot'. ²
<i>khol</i> , 'foot'.	<i>kálu</i> , 'foot'.
Turkish <i>kal</i> , 'hand'.	<i>kal</i> , 'foot'.
<i>al</i> , 'hand'.	<i>ále</i> , 'foot'.
<i>el</i> , 'hand'.	<i>janya</i> , 'foot'.
<i>khal</i> , 'hand'.	<i>jang</i> , 'foot'.
Finnish <i>jalka</i> , 'foot'.	<i>n-álku</i> , 'four'.
<i>jalja</i> , 'foot'.	<i>n-álu</i> , 'four'.
<i>jal</i> , 'foot'.	<i>n-al</i> , 'four'.
<i>n-jolj</i> , 'four'.	<i>n-angu</i> , 'four'.
<i>n-elje</i> , 'four'.	<i>n-ánk</i> , 'four
<i>n-éjy</i> , 'four'.	<i>n-áke</i> , 'four'.
	Australian <i>murr-ugan</i> ,
	'hand'.
	<i>mor-angan</i> ,
	'hand'.
	<i>morrah</i> ,
	'hand'.
	<i>murra</i> , 'hand'.
	<i>marra</i> , 'hand'.
Labrador <i>marruk</i> , 'two'.	<i>mar</i> , 'hand'.
Tshuktshi <i>malgukh</i> , 'two'.	<i>mal</i> , 'hand,
	finger'.
<i>malgok</i> , 'two'.	<i>mal</i> , 'one'.
Koriak <i>millgin</i> , 'five'.	<i>mardyn</i> ,
	'three'.
<i>myllanga</i> , 'five'.	<i>maranga</i> ,
	'fingers'.
<i>mingilgin</i> , 'hand'.	Afghan <i>manqul</i> ,
	'hand'.

¹ Hunter, p. 35: perhaps = 'two from five'.

² Cf. Latin *calc*-s, *calc*-cus.

Koriak <i>mynnagylgen</i> ,	Australian <i>mingel</i> ,
'hand'.	'fingers'.
<i>mylgalgen</i> , 'hand'.	<i>mongalk</i> ,
	'fingers'.
<i>myllangin</i> , 'five'.	<i>munangin</i> ,
	'hand'.
	<i>mannangy</i> ,
	'hand'.
	<i>maneiya</i> ,
	'hand'.
	<i>myrea</i> , 'hand'.
	<i>mara</i> , 'hand'.
	<i>malla</i> , 'hand'.
	<i>ma</i> , 'hand'.
	Indian <i>mo(ya)</i> 'five'.
	<i>molla(yi)</i> ,
	'five'.
	<i>mor(ia)</i> , 'five'.
	<i>mona(ya)</i> ,
	'five'.
	<i>manei(ku)</i> ,
	'five' (p.45).
	<i>mane</i> , 'five'.
<i>myne-gyt-kin</i> , 'ten'.	Australian <i>mana</i> , 'hand'.
	<i>geta</i> , 'hand'.
	<i>kyn</i> , 'one'.
	<i>gyn</i> , 'one'.
	<i>keyen</i> , 'one'.
	<i>kain</i> , 'one'.
Finnish <i>jalk</i> , 'foot'.	<i>oryalk</i> , 'two'.
<i>jalka</i> , 'foot'.	<i>wenjelk</i> , 'leg'.
<i>juolke</i> , 'foot'.	<i>inbirjalk</i> ,
	'hand'.
Koriak <i>mylgalgen</i> , 'hand'.	<i>birgalk</i> ,
	'hand'.

Koriak <i>marilgan</i> , 'hand'.	Australian <i>biril</i> , 'hand'.
Turkish <i>birü</i> , 'one'.	Tasmanian <i>perre</i> , 'foot'. ¹
<i>bir</i> , 'one'.	Australian <i>birre</i> , 'foot, nails'.
<i>ber</i> , 'one'.	<i>perre</i> , 'nail, nails'.
<i>pür</i> , 'one'. ²	<i>peer</i> , 'one'.
<i>kul</i> , etc., 'hand'.	<i>kolke</i> , 'nails'.
	<i>parkooloo</i> , 'two', 1 + 1.
	<i>culeba</i> , 'three', 1 + 2. ³
	<i>guliba</i> , 'three', 1 + 2.
	<i>mungal bah</i> , 'fingers'. ⁴
	<i>tangkul</i> , 'two', 1 + 1.
	Papuan <i>tangauw</i> , 'one'.
	Pelew <i>tang</i> , 'one'.
	<i>tong</i> , 'one'.
	African <i>tang</i> , 'one'.
Tungusian <i>tonga</i> , 'five' (p. 22).	<i>tang</i> , 'five'.
	<i>tang</i> , 'ten'.
	<i>donga</i> , 'hand'.
	Malay <i>tong</i> , 'hand'.

¹ Compare, in North America, the Kioway *paras*, 'legs', the Soledad *paruash*, 'five', the Riccaree *parick*, 'fingers', and the Mandan *perug*, 'ten'.

² Cf. Lithuanian *pir-mas*, English *fir-st*, Lazic *ar*, etc. (p. 61).

³ In Araucanian, *cula* is 'three'; and in Fuegian, *cutliculcul* is 'foot'.

⁴ Here each of the three syllables may have meant originally 'finger'. Omit *bah*, and there remains *mungal* to compare with the Australian *mingel*, 'fingers', and the Afghan *mangul*, 'hand'. Change *bah* for the Australian *gyn*, 'one', i. e., 'finger', and there results *mungal gyn* to compare with the Koriak *mingilgin*, 'hand'.

	Malay <i>tunga</i> , 'hand'.	
	<i>tangan</i> ,	
	'hand'.	
	<i>tanana</i> ,	
	'hand'.	
Kamtshatkan <i>tono</i> , 'hand'.	Australian <i>tona</i> , 'foot'.	
	<i>dina</i> , 'foot'.	
	<i>dinang</i> , 'foot'.	
	<i>tenang</i> , 'foot'.	
Korean <i>sun</i> , 'hand'.	<i>tshinnangy</i> ,	
	'foot'.	
Mantshu <i>ilenga</i> , 'tongue'.	<i>tale</i> , 'tongue'.	
Koriak <i>gil</i> , 'tongue'.	<i>talley</i> ,	
	'tongue'.	
Turkish <i>tel</i> , 'tongue'.	<i>talan</i> ,	
	'tongue'.	
<i>del</i> , 'tongue'. ¹	<i>dalan</i> ,	
	'tongue'.	
Mongolian <i>keleng</i> , 'tongue'.	<i>talang</i> ,	
	'tongue'.	
Finnish <i>keli</i> , 'tongue'.	Andaman <i>talie</i> 'tongue'.	
Yeniseian <i>kan</i> , 'mouth'.	Papuan <i>gani</i> , 'mouth'.	
Esquimaux <i>kan-ot</i> , 'mouth'.	Tasmanian <i>kane</i> {	
<i>kan-ik</i> , 'mouth'.		'mouth'.
<i>kann-erk</i> , 'mouth'.		'tooth'.
Koriak <i>wann-algyn</i> , 'tooth'.	'tongue'. ²	
	<i>ween-ina</i> ,	
	'mouth'.	
<i>yinn-algin</i> , 'horn'.	<i>yanna</i> ,	
	'teeth'. ³	

¹ In ancient Dacian, *βουδάλλα* was *βούγλωσσον*.

² In Africa we have the Bidsogo *kana*, 'mouth', and *kanye*, 'tooth'. *N* supplies a base for many African words for 'mouth, tooth, tongue'.

³ The relationship between 'tooth' and 'horn' is exhibited in such Alpine names as *Weisshorn*, *Mittaghorn*, *Silberhorn*—*Dent Blanche*, *Dent du Midi*, *Dent d'Argent*.

	Australian <i>n-algo</i> , 'teeth'.
	<i>ng-enko</i> ,
	'teeth'.
	<i>ng-ankai</i> ,
	'mouth'.
Samoyed <i>n-ang</i> , 'mouth'.	<i>ng-an</i> ,
	'mouth'.
<i>ang</i> , 'mouth'.	<i>anca</i> , 'mouth'.
Tungusian <i>anga</i> , 'mouth'.	<i>angka</i> ,
	'mouth'.
<i>amga</i> , 'mouth'.	Papuan <i>wangue</i> ,
	'mouth'.
<i>ammungah</i> , 'mouth'.	<i>mouanguia</i> ,
	'mouth'.
<i>hamun</i> , 'mouth'.	
Koriak <i>homagalgen</i> ,	Tasmanian <i>mougui</i> ,
'mouth'.	'mouth'.
Mongolian <i>ama</i> , 'mouth'.	S. Assam <i>amü</i> , 'mouth'.
Basque <i>mi</i> , 'tongue'.	
	<i>t-un</i> , 'mouth'.
	Tasmanian <i>taa</i> , 'mouth'.
	Australian <i>ta</i> , 'mouth,
	tooth'.
<i>m-ingañ</i> , 'tongue'.	<i>t-ungan</i> ,
	'tooth'.
<i>m-iñ</i> , 'tongue'.	Tasmanian <i>m-ena</i> ,
	'tongue'. ¹
<i>abo</i> , 'mouth'.	Sikkim <i>ab-ong</i> ,
	'mouth'.
Koriak <i>sheki-angin</i> ,	Australian <i>lee-angy</i> ,
'mouth'.	'tooth'.
	<i>che-engi</i> ,
	'nose'.

¹ For the Polynesian and African affinities of the Basque here, see *ante*, p. 29. For the affinities of the Dacian 'tongue', see p. 75.

Kurile <i>idu</i> , 'nose'.	Polynesian <i>issu</i> , 'nose'.
	<i>isu</i> , 'nose'
	<i>ihu</i> , 'nose'.
	<i>hihou</i> , 'nose'
	<i>ucu</i> , 'nose'.
Koriak <i>ekhaekh</i> , 'nose'.	Malay <i>ighu</i> , 'nose'.
<i>häah-geng</i> , 'nose'.	<i>ig-ung</i> , 'nose'.
Kurile <i>ahd-um</i> , 'nose'.	<i>hed-ung</i> ,
	'nose'.
	<i>id-ung</i> , 'nose'.
	<i>ir-ung</i> , 'nose'.
	<i>ur-ong</i> , 'nose'.
Yeniseian <i>ol-gen</i> , 'nose'.	<i>el-ong</i> , 'nose'.
<i>ol-en</i> , 'nose'.	<i>ul-ingo</i> , 'nose'.
	<i>iah-ong</i> , 'nose'.
	<i>i-nga</i> , 'nose'.
	<i>ih-ong</i> , 'nose'.
	<i>i-ng</i> , 'nose'.
Yukahiri <i>y-ongyul</i> , 'nose'.	<i>i-ngutu</i> , 'nose'.
Labrador <i>k-ingat</i> , 'nose'.	Australian <i>kaw-inggnata</i> ,
	'nose'.
Tshuktshi <i>kh-ünggak</i> , 'nose'.	<i>kh-onggnetok</i> ,
	'nose'.
Luchu <i>h-onna</i> , 'nose'.	<i>kowo</i> , 'nose'.
Japanese <i>kh-una</i> , 'nose'.	<i>eye</i> , 'nose'. ¹
Yeniseian <i>h-ang</i> , 'nose'.	Nicobar <i>m-h-ang</i> ,
	'nose'.

¹ Comparisons may be made with the African in words for 'nose'. Thus the Polynesian *isu* and *issu* may be compared with the Egbele *isue*, the Oloma *iso*, and the Opanda *aeshi* and *aeki*; which last, as well as the Igu *ahie*, the Ashantee *ehüi*, the Bini *ihüe*, the Basa *iye*, and the Nufe *éye*, nearly resemble the Polynesian *ihu*, the Malay *ighu*, the Koriak *ekhaekh*, and the Australian *eye*, as the Tiwi *éhingga* does the Malay *iahong*, *ihong*, *ing*, and *inga*, the Koriak *häahgeng*, the Tshuktshi *khünggak*, the Labrador *kingat*, and the Australian *kawinggnata*.

Turkish <i>m-ondü</i> , 'nose'.	Tasmanian <i>m-ongui</i> , 'nose'.
<i>m-ur-un</i> , 'nose'.	Australian <i>m-ur-ung</i> , 'nose'.
<i>b-ur-un</i> , 'nose'.	<i>m-or-al</i> , 'nose'.
Koriak <i>weliulgin</i> , 'ear'.	Tasmanian <i>lewina</i> , 'ear'.
<i>welolongen</i> , 'ear'.	Achin <i>uluyung</i> , 'ear'.
<i>wilugi</i> , 'ear'.	Malay <i>talinga</i> , 'ear'. ¹ <i>talingan</i> , 'ear'.
	Papuan <i>tringango</i> , 'ears'.
	<i>tariqan</i> , 'ears'.
	Australian <i>twonga</i> , 'ear'.
	<i>tonga</i> , 'ear'. ²
Kamtshatkan <i>lella</i> , 'eye'.	Tasmanian <i>leelberrick</i> , 'eyelash'. ³
Koriak <i>lal-angen</i> , 'eye'.	Australian <i>mer-inggnata</i> , 'eye'.
<i>lal-at</i> , 'eye'.	<i>mer-gnetok</i> , 'eye'.
<i>lél-ugi</i> , 'eye'.	<i>mirr-ook</i> , 'eye'.
<i>lil-ägin</i> , 'eye'.	<i>mer-egüena</i> , 'eye'.
	<i>merr-ingy</i> , 'eye'.
	<i>meerr-ang</i> , 'eye'.
	<i>mer</i> , 'eye'.
	<i>mcl</i> , 'eye'.

¹ For the initial *t-*, compare note 1, p. 20.

² In Africa we have for 'ear':—Bishari, *tongy*; Ham, *tong*; Dahomey, *to*; Tiwi, *toro*; Mandingo, *tulo*; Soso, *tula, tuli*; Darfur, *dilo*; Koldagi, *uilge*; Fazoglo, *ilai*.

³ *Lepenu* and *lemanrick* are Tasmanian words for 'eye'.

	Australian	<i>mil</i> , 'eye'.	
		<i>mit</i> , 'eye'.	
Japanese	<i>me</i> , 'eye'.	<i>ma</i> , 'eye'.	
	Tibet	<i>mo</i> , 'eye'.	
		<i>mik</i> , 'eye'.	
	Nepal	<i>mi</i> , 'eye'.	
		<i>mik</i> , 'eye'.	
		<i>mak</i> , 'eye'.	
	India	<i>mek</i> , 'eye'.	
		<i>met</i> , 'eye'.	
	Burmah, etc.	<i>mi</i> , 'eye'.	
		<i>mik</i> , 'eye'.	
		<i>mit</i> , 'eye'.	
	Malay	<i>mata</i> , 'eye'.	
	Polynesia	<i>mata</i> , 'eye'.	
		<i>maka</i> , 'eye'.	
Turkish	<i>tshatsh</i> , 'hair'. ¹	Australian	<i>tshao</i> , 'hair'.
		Central Indian	<i>chuti</i> , 'hair'.
			<i>katha</i> , 'hair'.
		Australian	<i>kaat</i> , 'hair'.
		Siam	<i>kho-thu</i> , 'hair'.
Koriak	<i>kätshugui</i> , 'hair'.	S. Assam	<i>kacho</i> , 'hair'.
	<i>kitigil</i> , 'hair'.	Australian	<i>taikul</i> , 'hair'.
Yeniseian	<i>tonge</i> , 'hair'.		<i>kitong</i> , 'hair'.
		Tasmanian	<i>cethana</i> , 'hair'.
	<i>khingayang</i> , 'hair'.		<i>canguine</i> ,
			'beard'.
			<i>keelana</i> , 'hair'.
Kamtshatkan	<i>tshelgad</i> , 'hair'.	Central Indian	<i>kelku</i> , 'hair'.
	<i>tsheron</i> , 'hair'.	Australian	<i>kiaram</i> , 'hair,
			beard'.
			<i>yerreng</i> , 'hair,
			beard'. ²

¹ Compare the Peruvian (Quichua) *chucha* (= *tshutsha*), 'hair'.

² Compare the Brazilian (Botocudo) *kerang*, 'hair'.

Australian *uran*, 'hair,
beard'.

Yeniseian *khynga*, 'hair'.

gian, 'hair'.

Migration from Persia in the first ages of the human race would solve all these resemblances which tend to connect the Arctic nations with those of Southern Africa and Oceania: and the Afghan *mangul*, 'hand', which bears so remarkable a resemblance to the Australian *mingel* and *mongalk*, 'fingers', and to the Koriak *mingilgin*, 'hand', may be a Pre-Aryan relic in Afghanistan, such as are, in Biluchistan, the first three numerals of the Brahúi decade, *asit*, *irat*, *musit*, of which the second and third, with perhaps the first, have been traced to Southern India, as in the Tuluva *onji*, *crad*, *muji*. The rest of the Brahúi decade is Persian Aryan, so that it is possible for a hybrid system of numeration to exist, as may perhaps be the case also in Basque, and on the dice found in Etruria (*ante*, p. 68), where the numerals would be partly, if not wholly, Pelasgian rather than Etruscan.

The race or group to which the name of 'Yeniseian' has been given is mentioned several times in the foregoing list. The Yeniseians lie between the Tungusians (who separate them from the distant Koriaks), the Turks, and the Samoyeds (who just keep them apart from the Fins); these five races thus stretching from one end of the Arctic regions of the Old World to the other. Yeniseian 'fives' are:—*gagem*, *geigyan*, *kega*, *khala*, *kheilang*; and the same Yeniseian language or dialect which has *kega* for 'five', has *hutsha* for 'one', and *kel-utsha* for 'six'; *inya* for 'two', and *kel-ina* for 'seven'; *tongya* for 'three', and *khel-tonga* for 'eight'; thus giving *khel-* or *kel-*, in addition to *kega*, for 'five'. If this indicates, as it may do, a complete form *khelga* for 'five', then the series of complete forms in the five Yeniseian languages or dialects would be:—*galgem*, *geilgyan*,

khelga, *khalga*, *kheilgang* : 'fives' which bear a close likeness to the Tungusian *khalgan* and the Indian *kalk*, 'foot'; to the Finnish *jalka*, *jalja*, and *jal*, 'foot'; to the Australian *kolke*, 'nails', *mingel* and *mongalk*, 'fingers', and *birgalk*, 'hand'; to the Turkish *khal* and *al*, 'hand', and the Mongolian *khol*, 'foot'; and to the Koriak *mylgalgen*, *mynnagylgen*, *mingilgin*, and *marilgan*, 'hand', with *myllangin* and *millgin*, 'five'. If, again, we prefix *n-*, = 'one' subtractive, to the actual Yeniseian 'fives', *khala* and *kega*, there is little or no difficulty in obtaining such Finnish 'fours' as *n-ella* and *n-égy*, or such Indian 'fours' as *n-álu* and *n-áku*. *Négy* is the Hungarian for 'four'; but 'eight', 4×2 , is in Hungarian *nyol-tz*, where *nyol-* is plainly the same as the Syriatic *njolj*, 'four'; so that the Hungarian would contain both *-egy* and *-yol* for 'five', as the Yeniseian Kot dialect has both *kega* and *kel-* for 'five'.

The North American Indians compose another division of mankind for which, like the Australians, an autochthonic origin might be claimed. But here there are again linguistic difficulties in the way. For we are able to trace in North America a great number of 'fives' and 'hands', of which the most perfect forms seem to be the Natchez *shpedee*, the Dahcota *zahpetah*, and the Pawnee *-shabish*, all meaning 'five', and the Natchez *ispeshe*, 'hand', with the Pawnee *haspeet*, 'fingers'; this last expression, *haspeet*, being apparently resolvable into two words for 'finger', *has* or *as*, and *peet*, which are recognisable in the Pawnee *as-koo*, 'one', and *peet-koo*, 'two'. Now, if the North Americans were autochthons, and thus originally unconnected by blood or by position with the Aryans and the Basques, there would be no likelihood of borrowing, either from the New World by the Old, or from the Old World by the New. Here then we should have to resort to 'chance' to explain resemblances. It would therefore be chance which has caused the resemblance between the Pawnee

-*shabish*, the Aryan *-svas* and *-saz*, and the Basque *zaz-*, which have all been found to mean 'five', as would likewise, in such Iberian 'sevens' as *shridi*, *shqwithi*, and *ishqwit*, the Georgian *shvi-*, the Mingrelian *shqwi-*, and the Suanian *ishqwi-*, three terms in which the final *s* may have been lost in composition, as such a sound has been in the Latin *se-decim* and the Sanskrit *sho-daçan*, where the Sanskrit *sho-*, = *shav-*, = *shva-*, would preserve the original *v* of *svas*, that is lost in the Sanskrit *shash*, 'six', though retained in the Zend *kh-svas*, 'six', and in Armenian and Kymric 'sixes'. Restoring the final sibilant in the Iberian 'sevens' just cited, there would thus result, as Iberian 'fives', *shvish*, *shqwish*, and *ishqwish*, which approach very nearly, in America, to the Hueco (Texas) *ishkte*, 'hands', and *ishqitz*, 'five', and to the neighbouring Witshita *esquats*, 'five', which contains the Basque *escu*, 'hand', as well as *zaz-*, 'five', in the Basque *zaz-pi*, 'seven'. It would, moreover, be the effect of chance that the Natchez *ispeshe*, 'hand', the Dahcota *shake*, 'fingers', and the Catawba *eksapeeah*, 'hand', approximate in form to the Gaelic *spàg*, 'paw', the Afghan *sapaq*, 'a hand's breadth', and the Abkhasian *shepeh*, 'foot'. No doubt it is possible for chance to explain some one or two resemblances of this kind: but is it not forgetting the doctrine of chances to apply such an explanation to them all? And, when a due allowance has been made, as it ought to be, here and elsewhere, for chance, particularly when languages from all parts of the world are laid under contribution, what explanation is to be given of the coincidences which remain to be accounted for, when the supposition of borrowing is also inadmissible?

One more such coincidence may be selected before the subject is finally left. In North America, we can hardly doubt the ultimate identity with one another of the Uchee *chwanhah*, 'five', *keanthah*, 'hand', and *coonpah*, 'fingers';

or of all three with the Mandan *hoompah* and the Dahcota *hongpa*, 'moccasins', i. e., 'coverings for the feet'. We should thus have here a native American word which has taken slightly varying forms and different senses in the course of centuries. Yet, if the United States stood where China now is, we should almost certainly admit an affinity between the Burmese *khwan-*, 'five' (p. 33), and the Uchee *chwanhah*, 'five', of Florida, which seems, too, the same as the Chinook *kwanam*, 'five', of Oregon, and the *-khvanam*, 'five', of an Esquimaux dialect not far from Behring's Straits. And we should be the less disinclined to admit such an affinity between the Burmese *khwan-* and the Uchee *chwanhah*, 'five', when we noticed the similarity between the words to which they may each be traced; the resemblance, namely, which the Uchee *coonpah*, 'fingers', and the Dahcota *hongpa*, 'moccasins', bear to the *khungpa* of Burmah, and the *kangpa* and *kangwa* of Tibet, all meaning 'foot'. In Africa, again, we find *kanyen* for 'five', and *kwen* and *koanko* for 'foot', as well as *koanbo* for 'hand'. It is not satisfactory to say that all these coincidences, and many more such (pp. 32-35), are merely accidental. But, if they are not accidental, what are we to infer?

There is one notable exception to the rule exemplified throughout the preceding pages, that the numeral 'five' may be traced to some word signifying 'hand', or something similar. This exception exists in the Old Egyptian, where 'five' is called *tua*; and its symbol is a star with five points or rays, the word *tua* meaning 'star'. This very ancient word for 'star', which the Egyptians employed as 'five', affords a most striking corroboration of the results already derived from the consideration of numerals in other languages, as may be seen from the following list of resemblances. For that list will show how certain names for the element of fire and for the celestial luminaries, as well as for other bright objects, and for some qualities of such

bodies, correspond in various parts of our globe. The root of this class of words may be given as *çvë*, which would produce, for instance, the Basque *su*, 'fire'; or the Siamese *thua*, 'fire'; or the Yeniseian *shui*, *tui*, 'moon'; or the Georgian *thve*, 'month', i. e. 'moon'; or the Esthonian *ku*, 'moon, month'; or the Tuschi *kui*, 'white': and the same root *çvë*, when affected with a *t* suffix, would produce the Sanskrit *çve-ta*, 'white'; or, with an *r* suffix, the Basque *zu-ri*, *chu-ri*, 'white'; or with the *t* and *r* suffixes combined, the Georgian *the-th-ri*, 'white', which probably stands for *thve-th-ri* (as *thve* is 'month'), and thus contains both the Sanskrit *çve-ta*, 'white', and the Basque *zu-ri*, 'white'. The Hebrew will well supply the fundamental idea in such cases—the idea of *glowing brightness* which may be either *red*, or *yellow*, or *white*, the three colours of the *sun*, the great source of light and heat. From the Hebrew, therefore, it will be appropriate to start:—

Hebrew *tzâchach* } 'to be white, shining,
tzâhah } sunny'.
zâhâh, 'to shine'.
zâhâb, 'gold'.
tzach, 'bright'.

Caucasus (Tuschi) *tzege*, 'red'.
tze, 'fire'.

(Lesgi) *tsa*, *tsi*, *tsha*, 'fire'.

Georgian *tsa*, 'heaven'.

Athabaskan *sakh*, *sah*, *sa*, *za*, *tsa*, 'sun'.
sah, *tsa*, 'moon'.

California *sa*, *ça*, 'fire'.

Yeniseian *shui*, *tzui*, *tui*, 'moon'.

Guinea *so*, *su*, *zu*, *shu*, *dshu*, 'moon'.

so, *shui*, 'sun'.

zo, *sie*, *tia*, *tei*, *te*, 'fire'.

Georgian *thve*, 'month', i. e. 'moon'.

Georgian *thethri*, 'white' (probably for
thve-thri).

qvitheli, 'yellow'.

tsitheli, 'red'.¹

tse-tskhli, 'fire'.²

vertskhli, 'silver'.

tziths, 'red'.

Cree *esquitti* or *iskootao*, 'fire'.

Ojibway *shkoda*, 'fire'.

Old Algonkin *skootay*, 'fire'.

Massachusetts *squ'tta*, 'fire'.

Shawnee *swute*, 'fire'.

Russian *svyet*, 'light'.

Lithuanian *szwittu*, 'to shine'.

szwitwaras, 'brass' (*wáras*,
'copper').³

Georgian *thithberi*, 'brass' (in Basque,
urr-aida).⁴

¹ The three Georgian colour-names, *tsi-theli*, 'red', *qvi-theli*, 'yellow', and *the-thri*, 'white', seem ultimately identical in root, if not altogether. For such a base as *çvë* might take the three forms, *tsi-*, *qvi-*, and *the-* (= *thve-*).

² Here there would be reduplication of the root; and *-tskhli* would have some such force as 'bright', as also in the next word *ver-tskhli*, 'silver'.

³ The French for 'tin', *fer-blanc*, is a compound like *szwit-waras*. Cf. *σιδ-ηπος*.

⁴ The first element in the Basque *urr-aida*, 'brass', seems = Basque *urre*, 'gold', in Georgian, *ochro*: and, if *-aida* imply 'white' (which is doubtful), then, as *zuri* is the Basque word for 'white', the full Basque form for 'white' would be a word like *zwedre*, as the full Georgian form would be *thvethri*. 'Sil-ver', in Georgian *ver-tskhli*, is *zil-ar* in Basque; both names (when the elements in the Georgian name are reversed in order) resembling the Teutonic names of the same metal, as well as the Wendish *sljebro* and the Lithuanian *sidabras*, 'silver', which last, in addition to the Lithuanian *szwitwaras*, 'brass', is suggestive of *σιδ-ηπος*. The name of the fourth metal, 'iron', is in Basque *bur-din* or *bur-ni*, and in Georgian *r-k'ina*. It does not appear improbable that there is a common element in all the four Basque metal-names, *urre*, 'gold',

Georgian *thethri*, 'white'.

Caucasus (Lesgi) *tatheb*, 'silver'.

urr-aida, 'brass', *zil-ar*, 'silver', and *bur-din*, 'iron'; and also in the Georgian *thith-beri*, 'brass', *ver-tskhli*, 'silver', and *r-kina*, 'iron', if not as well in the Georgian *ochro*, 'gold', *r-vali*, 'brass, bronze', and *r-vadi*, 'copper-money, *rauduseculum*.' If there be a common element in such names, its signification should apparently be 'metal'; and its complete form, leaving the vowels to be supplied, would be in Basque *br*, and in Georgian *br* or *chbr*. The *Polyglotta Africana* gives words for 'gold' and 'iron'; and among those for 'gold' are:—*oro, ora, wura, wuro, bara*; and for 'iron':—*ere, eri, ire, ure, wure, wurei, bara, koru, gurubibi* (*a bibi*, 'black'). These names seem akin to African words for 'stone' (in Basque *arri*):—*aro, wurekobi, bero, bire, bore, pure, gbere, gberu, gere*. From a complete form for 'stone', like the African *gbere*, might come the Basque *bur-*, *ur-*, *urr-*, and *-ar*, in the four Basque metal-names, as well as the Basque *arri*, 'stone'; and from the African *gbere*, 'stone', might also come the Georgian *-beri*, *ver-*, and *r-*, and perhaps *ochro*, which occur in the four Georgian metal-names, in addition to the root of the Georgian *iarakhi*, 'metal'; while the Georgian for 'stone', *chva*, though at first sight so unlike the Basque *arri*, 'stone', might yet be compared with such less perfect forms of the African *gbere*, 'stone', as *gue, wua, kuyu, kaba, kou, and go*. Other less perfect forms of *gbere*, again, such as the Legba *pure*, the Kiamba *bore*, and the Udsho *poye*, 'stone', are like the Australian words for 'stone', *pure, pore, and boye*, as the African words for 'iron', *bara, wure, and guru-bibi*, are like the Papuan words for 'iron', *puruti* and *wurusesi*, and the North Australian *willemuru*, 'iron'.

Some of these results may be thus tabulated:—

'Stone'.	'Black' (Africa).	'Iron'.
(Africa) <i>gberu</i> .	<i>a bibi</i> .	<i>guru-bibi</i> (Africa).
<i>gue</i> .	<i>a bi</i> .	<i>v-i</i> (Madagascar).
<i>pe</i> .	<i>e si</i> .	<i>bá-si</i> (Malay).
<i>wua</i> .	<i>ebin</i> .	
(Georgian) <i>chva</i> .	<i>afan</i> .	
(Africa) <i>aro</i> .	<i>ahina</i> .	<i>r-kina</i> (Georgian).
(Basque) <i>arri</i> .	<i>ezin</i> .	
(Africa) <i>bore</i> .	<i>dshin</i> .	<i>bur-din</i> (Basque).
<i>bero</i> .	<i>doñe</i> .	
<i>gbere</i> .	<i>o no</i> .	<i>bur-ni</i> (Basque).
(Australia) <i>pure</i> .	<i>e ti</i> .	
(Africa) <i>pure</i> .	<i>ti</i> .	<i>puru-ti</i> (Papua).
<i>kuru</i> .	<i>ili</i> .	<i>wille-murn</i> (Australia).
<i>wurekobi</i> .	<i>didi</i> .	<i>wuru-sesi</i> (Papua).

But the closest African parallel to the Papuan *wuru-sesi*, 'iron', i. e.

- Esthonian *täht* (gen. *tähhe*), 'star'.
 Central Indian *tute*, *tsukka*, 'star'.
 Caucasus (Lesgi) *tsuka*, 'star' (Kasi Kumuk dialect).
 California (Mag Readings) *tuku*, 'sun'.
 Yeso *tsuki*, 'sun'.
 zuki, 'moon'.
 Yeniseian *shuiga*, 'yellow'.
 shega, *shei*, 'summer'.
 shui, *tzui*, *tui*, 'moon'.
 Esthonian *sui*, 'summer'.
 Mordvin *tshi*, 'sun'.
 Chinese *dshi*, 'sun'.
 ho, 'fire'.
 Anamese *sao*, 'star'.
 hoa, 'fire'.
 Namaaqua *kha(p)*, 'moon' (*-p* is a mark of gender).
 Esthonian *ku*, 'moon, month'.
 Samoyed *kui*, *kuii*, *khi*, 'moon'.
 kou, *kuya*, *kaiya*, 'sun'.
 siü, *sü*, *tu*, 'fire'.
 Oregon (Shoshoni) *tava*, 'sun'.
 Mexico (Eudeve) *te*, 'fire'.
 tuui, 'sun'.
 (Pima) *tahi*, 'fire'.
 tash, 'sun'.
 Kaffir *tsatsi*, 'sun'.
 California *sas*, 'sun'.
 Kamtshatkan *taazh*, 'day'.
 Oregon (Cayus) *tetsh*, 'fire'.

'black stone', is found in the Boko *sisi-uro*, 'coal', i. e. 'black stone', or 'smoke-stone', as *sisi* is Mandingo for 'smoke'. The Madagascar *vara-hina*, 'brass', is like the Georgian *r-kina*, 'iron', and the African *aro-ahina*, 'stone-black'. Bronze is included under the name 'brass'.

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- Athabaskan (Kenay) *taaze*, 'fire'.
 (Tlatskanai) *taose*, 'sun'.
 taose, 'moon'.
- Lapponic *tuste*, 'star'.
- Hungarian *tüz*, 'fire'.
- Bolivia (Chiquito) *tuus*, 'fire'.
 suus, 'sun'.
- Rio Negro (Maipur) *chie*, 'sun'.
- Brazil (Panos) *chi*, 'fire'.
 (Coropo) *ke*, 'fire'.
 (Coroato) *pohe*, 'fire'.
 (Malali) *couia*, 'fire'.
 (Chavante) *oua*, 'moon'.
 (Mongoyos) *hoai*, 'white'.
 (Camacan) *hai*, 'white'.
 chiou, 'sun'.
 (Menieng) *chioii*, 'sun'.
 (Coretu) *haie*, 'sun'.
 (Antes) *chichi*, 'fire'.
 (Tupi) *tata*, 'fire'.
 (Machakali) *chechan*, 'fire'.
 (Apiaca) *tatan*, 'fire'.
 Araucanan *k'tal*, 'fire'.
 Fuegian *tettal*, 'fire'.
 Ostiak *tut*, 'fire'.
 Lazic *tuta*, 'moon, month'.
- Central Indian *tute*, 'star'.
- Australian (Pinegorine) *tutta*, 'star'.
 (Boraiper) *tootte*, 'star'.
 (Kowrarega) *titure*, 'star'.
 (Lake Hindmarsh) *toura*, 'star'.
 Caucasus (Lesgi) *zuri*, 'star' (Akush dialect).
 Nepal *sar*, *swar*, *soru*, 'star'.
 Namaaqua *tsori(s)*, 'sun' (-s is a mark of
 gender).

- Oregon (Shasti) *tsoare*, 'sun'.
 Basque *izar*, 'star'.
 zuri, churi, 'white'.
 Georgian *thethri*, 'white'.
 thve, 'month'.
 Hottentot *toha*, 'moon'.
 Tungusian *toh, toho, togo*, 'fire'.
 Mandingo *ta*, 'fire'.
 Southern Indian *tu, ti, thee*, 'fire'.
 Samoyed *tu, sü*, 'fire'.
 Basque *su*, 'fire'.
 Samoyed *kou, kuya*, 'sun'.
 Basque *eguzki*, 'sun' (*egun*, 'day').¹
 churi, 'white'.
 Honduras (Savaneric) *chuhi*, 'sun'.
 Brazil *chiou, haie*, 'sun'.
 hai, 'white'.
 Caucasus (Tuschi) *kui*, 'white'.
 Guinea *kui, hui, wi*, 'white man'.
 Samoyed *kui, khi*, 'moon'.
 Basque *illargi*, 'moon' (*argi*, 'light').²
 Gaelic *gealach*, 'moon' (*geal*, 'white').
 La Plata (Mataguaya) *guela*, 'moon'.
 Peru (Quichua) *k'killa*, 'moon'.
 k'kello, hello, 'yellow, whitish'.
 kullo, 'red'.
 Welsh *gell*, 'of a dun colour'.
 Swedish *gul*, 'yellow'.
 guld, 'gold'.³

¹ Compare the Basque *egun*, 'day', with the Sanskrit *ahan*, 'day'; or with the Turkish *gün, kun, kyun*, 'day', and *gyon, kun, khun*, 'sun'; or even with such African words for 'fire' as *eybon, ogon, akan, ikan, yañ, ahina, kanu, wun*, etc., which might bring us to the Russian *ogon*, 'fire', = Sanskrit *agni*, = Latin *ignis*.

² Compare *argi* with *ἀργός, ἄργυρος*, etc.

³ Cf. Phrygian *γλ-ουρός*, 'gold', i. e., 'yellow metal'. For *-ουρός*, 'metal', see *ante*, p. 86, note.

German *gelb*, 'yellow'.

Latin *alb-*, 'white'.

Africa (Udsho) *alo*, 'white'.

(Guinea) *gule*, *kulca*, o *wela*, *juli*, *pela*,
'white'.

(Bornu) *bul*, 'white'.

(Mandingo) *gbele*, 'white'.

koita, 'white'.

Sanskrit *kil*, 'to be white'.

çvit, 'to be white'.

çveta, 'white'.

Zend *çpaçta*, 'white'.

Armenian *spitak*, 'white'.

Malay *putih*, 'white'.

China (Gyami) *pidi*, 'white'.

Africa *padi*, *fade*, *ped*, 'white'.

Chinese *peh*, 'white'.

Africa *pu*, *pfu*, o *fa*, o *gbe*, *we*, 'white'.

Georgian *qritheli*, 'yellow'.

Africa *petela*, *yotela*, o *telu*, *keasele*, *wa*
zele, 'white'.

peleg, *yo riba*, o *du*, *keasikele*,
wa sigela, 'black'.¹

baledshu, *dsha buyel*, *balwi*, *wa*
buela, *pulka*, 'black'.

Basque *baltz*, *beltz*, *balch*, *belch*, 'black'.

Georgian *pheri*, 'colour'.

Africa *fera*, a *fire*, *fora*, o *puro*, *puru*,
'white'.

fore, *obr*, o *gberi*, 'black'.

wi, *ewi*, o *gbe*, o *gwigwe*, *yete*, *ili*,
'black'.

¹ By comparing these African words for 'white' and 'black', it will be seen that they contain some root for 'colour', like *çvë*, which takes the forms, *pe*, *yo*, o, *keu*, *wa*, as well as *a* and *e* (*ante*, p. 85, note 1).

- Georgian *qvavili*, 'colour'.
 Russian *byely*, 'white'.
 Gaelic *geal*, 'white'.
 Africa *gbele, kele, korei*, 'white'.
 Basque *gorri*, 'red'.
 Africa *dsa zele*, 'white'.
 Georgian *tsitheli*, 'red'.
 Basque *zuri, churi*, 'white'.
 Africa *uri*, 'white'.
 efur, 'white'.
 fefe, 'white'.
 Georgian *thethri*, 'white'.
 Africa *sefire*, 'white'.
 Afghan *speräh*, 'hoary, gray, ash'.
 Persian *sipahr*, 'sphere, sky, world'.
 Gaelic *speur*, 'sky, firmament'.
 Sanskrit *svar*, 'sky'.
 sûtra, 'sun'.
 Ossetic *chur*, 'sun'.
 Slavonic *svjet*, 'light, world'.
 Gothic *hveit-*, 'white'.
 German *weiss*, 'white'.
 Africa *bisha*, 'white'.
 Circassian *pihshey*, 'white'.
 California *poh, pau, po*, 'fire'.
 Brazil *ke, pohe, covia*, 'fire'.
 Siam (Shan) *hpihn*, 'fire'.
 Laos *fai*, 'fire'.
 Chinese *fo, ho, hu, he*, 'fire'.
 Japanese *hi*, 'fire'.
 California *hi, hih*, 'sun'.
 Brazil *haie*, 'sun'.
 hai, hoai, 'white'.
 Swedish *hvit*, 'white'.
 Egyptian *het*, 'white, bright'.

- Egyptian *tuu*, 'star'.¹
 Guinea *hiu*, 'fire'.
 diu, do, te, 'fire'.
 Mexico (Eudeve) *te*, 'fire'.
 tuii, 'sun'.
 Siamese *thwa*, 'fire'.
 Mantshu *tua*, 'fire'.
 Angola *tuya*, 'fire'.
 Hottentot *toha*, 'moon'.
 Kaffir *dzua, zua*, 'sun'.
 Galla *dzhea*, 'moon'.
 Caucasus (Lesgi) *tsa, zoa*, 'star'.
 tsa, dsha, 'fire'.
 Georgian *tsa*, 'heaven'.
 tsetskhi, 'fire'.
 tsitheli, 'red'.
 Africa *dsa zele*, 'white'.
 keasele, 'white'.
 yotela, 'white'.
 Araucanan *k'tal*, 'fire'.
 Fuegian *tettal*, 'fire'.
 Oregon *tetsh*, 'fire'.
 Kaffir *tsatsi*, 'sun'.
 Honduras *gashi*, 'sun'.
 uga, 'ua, 'fire'.
 Tungusian *togo, toho, toh*, 'fire'.
 Southern Indian *tu, thee*, 'fire'.
 Georgian *thve*, 'month',
 Brazil *oua*, 'moon'.
 Bolivia *vee*, 'fire'.

¹ Although the Egyptians employed this word for 'five', yet they would have possessed the *s hand-five* in *sech-f*, 'seven', i. e., 'five-two', = Coptic *shash-p* or *sash-p*, 'seven' (*ante*, p. 17, note); in *shep*, 'to take with the hand'; and in *sepeh*, 'to catch'. The *s hand-five* appears to have extended from Lake T'shad to Lake Titicaca (*ante*, pp. 17, 63).

- Bolivia *cuati*, 'fire'.
- Mandingo *koita*, 'white'.
- Sanskrit *çveta*, 'white'.
- Georgian *thethri*, 'white'.
- Basque *churi, zuri*, 'white'.
- gorri*, 'red'.
- Africa *e bare*, 'white'.
- Bolivia *bari*, 'fire'.
- bari*, 'moon'.
- ari*, 'moon'.
- iaru*, 'fire'.
- Hebrew *yârêach*, 'moon'.
- châvar*, 'to be white'.
- Rio Negro *cari*, 'moon'.
- Carib *chirique*, 'star'.
- weri*, 'star'.
- Zend *hvare*, 'sun'.
- Honduras *siri*, 'star'.
- Sanskrit *sva*, 'sky'.
- Nepal *swa, soru*, 'star'.
- Caucasus *zuri*, 'star'.
- Australia *toura, titure*, 'star'.
- Africa *tera, tarei, korei, karu, kira*, 'moon
(? full)'.
- korei, uri*, 'white'.
- ke dshe, keasele, o fasi*, 'white'.
- haso, atso, ofsie*, 'moon (? full)'.
- Hebrew *khese*, 'full moon'.
- kheseeph*, 'silver'.
- Africa *o dsha, dshala*, 'white'.
- Hebrew *tzach*, 'bright'.
- tzâhah*, 'to be white, shining,
sunny'.
- zâhâh*, 'to shine'.
- zâhâb*, 'gold'.

How are coincidences such as these to be satisfactorily accounted for; coincidences that affect every quarter of the globe, from the Cape of Good Hope to Behring's Straits, and from Behring's Straits to Cape Horn? Are they "the result of accident, or of an imitative instinct which led the human mind everywhere to the same onomatopoetic formations"?¹ Or, if they can be the result of neither, and we are thus driven to some other hypothesis in order to explain them, what is that hypothesis to be?

¹ Max Müller, *Lectures on the Science of Language*, p. 338 (Series I, ed. 2).

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