XIX.—ON SOME AFFINITIES IN THE BASQUE LANGUAGE, WITH WORDS REFERRED TO THE FINNISH AND INDO-GERMANIC LANGUAGES. BY JAMES KENNEDY, Esq., LL.B.

[Read December the 18th.]

On the reading of Mr. Wedgwood's observations on the 4th of November last, on the connexion of the Finnish and Indo-Germanic classes of languages, some of the Society now present may recollect that I called their attention to several remarkable coincidences of words then cited, with their co-relatives in the Basque language. Those coincidences, then shown to exist so remarkably within so small a compass of words, gave good ground for the suggestion that many more might be found upon a fuller investigation; and it may, therefore, be well worthy of consideration for those interested in such pursuits, to have a detailed account of the words I referred to, for the purpose of assisting them in their future inquiries.

The Basque has been pronounced by the generality of writers to be a language *sui generis*, though some have hazarded other opinions respecting it, into the validity of which it is not my intention at present to enter. The language is certainly well deserving of the most careful investigation, and more especially so as all the theories heretofore published respecting it appear to me open to very considerable objections. One, however, of those opinions, expressed by Mr. Borrow in his work 'The Bible in Spain,' that it is a Tartar language, I will venture to cite, as from the analogies now shown to exist, there really seems some reason for supposing it to have some foundation, though I have not met with any higher authority for so curious a fact in philology than the dictum of that amusing writer. But the neglect of the Basque is the opprobrium of modern philology, in which our English philologists must also take their share; for it seems an inconsistency with right judgment, that while we have been exploring the intricacies of the languages of the most remote times and countries, we have not, in English researches, any account rendered of this extraordinary language of a very ex-

traordinary people living within a few hours' sail of our shores, and forming component parts of the neighbouring kingdoms of France and Spain. Even in those kingdoms, though almost innumerable works have appeared from time to time relating to Basque, I do not know of one entitled to the least respect in a philological point of view. William Humboldt indeed, in German, has given the world one of a higher class, yet I venture to think that even he, upon this subject, adopted an erroneous theory, and was thus led to many controvertible conclusions.

Contenting myself for the present with these observations, I proceed to point out the coincidences I referred to, and take first Mr. Wedgwood's preference, above other explanations of the word *king* from different Teutonic roots, of the radical identity, as he calls it, of the word with the Tartar *chan*. This, or *khan*, is the only word instanced by Mr. Borrow, and in the paper before us is associated with the Ostiack *chon*, 'emperor,' and other words. The Basques being determined republicans, own no king, and the king of Spain is, by their Fueros, only lord (*jaun* or *jauna*) of Biscay. This word is pronounced with a strong aspirate, *haun* or *hauna*, by the French writers spelt *yauna*. The only word in Basque for God is *Haun-goycoa*, literally 'the Lord dweller on high.'

In the same page (*ante*, p. 174) are the following other words instanced, to which I append their correlatives in Basque, referring the reader to the analogies given by Mr. Wedgwood, connecting them with other languages:—

Eng. pot,	Basq. <i>pota</i> .		Eng. oil,	Basq. <i>olioa</i> .
— teat,	— <i>titia</i> .		— border,	— <i>borde</i> .
— nasty,	— <i>nastia</i> .		— dry,	— <i>idorra</i> .
— kill,	— <i>il</i> .			

To these I might add several other analogies, from which I abstain, as they might not be so readily admitted as the preceding. I will however instance E. *father*, B. *aita*, compared with Lapp *attje*; and Eng. *guise*, B. *guisa*, with the Breton *giz*, *kiz* (*ante*, p. 176), adding, that this word seems to me to have been adopted into other languages from the Basque, in which it is of radical signification.

The words above enumerated comprise nearly the half of those given in the "Observations," to which these may be considered a supplement. If they show in connexion with them any allowable affinity to words in other languages so wide apart as Finnish and others, they show a still more marked relationship to the English, and this will prove the justice of the remark I made at the outset, of the impropriety of our philologists passing over so negligently a language spoken opposite our own shores, and to which our lexicographers have never turned in search of the unde-derivatur they might have sometimes found there.

FANATICS.—INTRODUCTION AND DERIVATION OF THE WORD.

There is a new word coined, within few months*, called fanatics, which, by the close stickling thereof, seemeth well cut out and proportioned to signify what is meant thereby, even the sectaries of our age.

Some (most forcedly) will have it Hebrew, derived from the word to see or face one†, importing such whose piety consisteth chiefly in visage, looks, and outward shows; others will have it Greek, from *φάνομαι*, to show and appear; their meteor piety consisting only in short blazing, the forerunner of their extinction. But most certainly the word is Latin, from *fanum*, a temple; and *fanatici* were such who, living in or attending thereabouts, were frightened with *spectra*, or apparitions, which they either saw or fancied themselves to have seen. These people, in their fits and wild raptures, pretended to strange predictions:—

— ut fanaticus œstro
 Percussus, Bellona tuo, divinat, et ingens
 Omen habes, inquit, magni clarique triumphi.—Juv. Sat. 4.
 Ut mala quem scabies et morbus regius urget,
 Aut fanaticus error.—Hor. in Poet.

It will be said we have already (more than a good) many nicknames of parties, which doth but inflame the difference, and make the breach the wider betwixt us. It is confessed; but withal it is promised, that when they withdraw the thing we will substract the name. Let them leave off their wild fancies, inconsistent with Scripture, antiquity, and reason itself, and then we will endeavour to bury the fanatic, and all other names in perpetual oblivion.—*Fuller's Misc Contemplations on these Times*; published in May, 1660.

* Of May 1660.

† פנה vīdit.