XI.—THE CONSTRUCTION OF *EYA* WITH THE
CONJUNCTIVE VERB IN OLD BASQUE. By
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[Read at the Meeting of the Philological Society on Friday, February 11, 1898.]

ΑΡΙΓΝΩΤΟΣ ΑΝΘΡΩΠΟΙΣ ΙΔΕΙΝ. (*Bacchylides*.)

“Che or si or no s’intendon le parole.” (*The Oxford Dante*, p. 65.)

INTRODUCTION.

MONSIEUR ANTOINE D’ABBADIE said to me at Durango in September, 1891, “Basque Grammar has still to be written, and it should be written in English.” This is a true saying, and worthy of all men to be received; and, until the project be carried out, it is of little use to address an English audience upon questions belonging to this subject. However, Prince L. L. Bonaparte more than once laid his views on Basque before the members of the Philological Society and those who read its valuable Transactions. Therefore, with all due respect for the works and the memory of so eminent a Bascologist, I ask leave to call attention, as in duty bound, to a detail on which he expressed a view that it is easy to show to be untenable. The most important Basque book to discuss from a grammatical view is the New Testament (*Testamentu Berriá*) of 1571, translated by Jean de Leizarraga and his company. Here we can test all vagrant theories by appeal to the French of Calvin, as printed from 1561 onwards, till the appearance of this very fine, and usually most faithful, version composed by the courageous and patient son of Berascoiz (now *Briscois* in French), near Bayonne. A reprint of this precious volume will soon be published under the care of Dr. Hugo Schuchardt, the clever philologist of the University of Graz. It is to be regretted, however, that this edition will be neither a complete facsimile nor a rectified text, but what a Basque would call *bién artecho*, that is, “about half-way between the two.” Yet the misprints in the thirty copies of the original which may

be consulted in European libraries are sufficiently numerous, and in some places sufficiently grave, to be a real ΣΚΑΝΔΑΛΟΝ, especially when one is reading aloud to those who understand Basque. An emended text, with a list of the mistakes of the first printer, Pierre Hautin of La Rochelle, as an appendix, would give greater pleasure to the general reader, as well as to scholars capable of appreciating the skill of the editor.

DESTRUCTION.

The Prince affirmed, and appears to have persuaded others (to judge from a blockish letter in Gascon published in *L'Avenir* of Bayonne in February, 1896, criticizing my Analytical and Quotational Index to every form of the Verb used in the works of Leizarraga),¹ that the termination *NEZ* in verbal forms following *EYA* = *si, utrum, if, whether, to see if, etc.*, consisted of *N*, the usual conjunctive ending, and the negative *ÊZ*, with *EDO* or *ALA*, the words for *OR*, conveniently left out; so that *EYA* . . . *EZ* would mean *if . . . or not*. Basque presents some remarkable cases of violent contraction, but nothing so unaccountable as this would be. The use of *EDO EZ* or *ALA EZ* = *or not* is as common in Basque as in such English sentences as *Is the donsý almsperson² a German or not?* Here is an instance of it in a simple interrogative of the Indicative Mood: St. Mark, xii, 14, *Bidezco da tributaren Cesari emaita, ala ez?* = *Is the giving of tribute to Caesar lawful (etymologically wayful), or not?* = *Est-il loisible de donner le tribut à Cesar, ou non?* And here is another, and more convincing case, where it is in a dependent clause, governed by *iakiteko* (= *to know, to find out, to ascertain*), and introduced by *ëä*. In Genesis, xxiv, 21 . . . , where Calvin has "*voulant savoir si l'Eternel auroit fait prosperer son voiage, ou non*," Pierre d'Urte translates thus: *iakiteko ëä Eternalak dohatssu egin zukëen*

¹ Some parts of this work, intended to shorten and facilitate the study of the Leizarragan verb, have been published in the *Revue de Linguistique* (Paris, 1890), in the *Bulletin de la Société Ramond* (Bagnères de Bigorre, 1893 and 1894), and in the *Actes de la Société Philologique* de M^r le Comte H. de Charencey (Alençon, tomes xxii and xxv). The greater part of the rest is ready, and awaiting the good offices of some enterprising publisher or some wealthy patron of learning and research. The name *Leizarraga* means *Ashfield*.

² This word does not occur in Dr. J. A. H. Murray's "New English Dictionary," vol. i, Oxford, 1888, but is used twice in a printed advertisement about the Dulwich College Almshouse, signed by Henry Langston, Vestry Clerk, and dated February 4th, 1898; posted on the notice-boards round St. Saviour's Church, Southwark, during February, 1898.

haren bijaja, edo ez. Here it will be seen that *édo éz*, so far from being crushed into an unaccented *ez*, and then tacked on to *zukéen* (= *auroit*), is actually separated from that verbal form by its object, namely, *haren bijaja* (= *son voyage*). The same comment applies to this author's words in Gen. xxvii, 21, *iakiteko ea hi aicen ene semea Esau bera, edo ez*, where Calvin wrote, "*afin que je sache si tu es mon fils Esau même, ou si tu ne l'es pas*." It is only fair to say that in this same book, c. xxxvii, v. 32, D'Urte put *Eçagutçac orajj eä hire semearen arropa den, ala ez* for the French: "*reconnoi maintenant si c'est la robe de ton fils, ou non*." Now, if D'Urte had any warranty for condensing *den, ala ez* into *denez*, why did he not do so? For this plain reason: he wished the true force of *ou non* to remain in evidence. But it is easy to see that it is used in quite different circumstances from those where the construction *EYA NEZ* occurs. It would not, however, be easy to find in Leicarraga's New Testament any place where *si ou non* in Calvin's French is translated by the construction of *NEZ* with *EYA*, which is to be examined. The nearest approach to it that now occurs to me is in St. Luke, iii, 15, *eya hura liçatenez* Christ, translating "*asçavoir s'il ne seroit point le Christ*." Here one has only to notice that, the preceding words being, *eta guciéc bere bihotzetan pensatzen çutela Ioannesez*, i.e. "*& que tous pensoient à Jean en leur cœur*," it is pretty clear that the *ez* of *liçatenez* may safely be treated as on the same footing as that of *Ioannesez*, where it means *about Iohannes*; and further that, if the final *ez* is the negative and renders *ne point*, Leicarraga, on the theory that I am combating, would have no means of distinguishing it from the same syllable as rendering *ou non*. This seems to bring out the point very clearly. Moreover, the negative with the verb is always a prefix. Therefore *ez* here is not *point* at all. Take a case like St. Luke,¹ xiv, 28, *eya acabatzeco baduenez ? = s'il a pour l'acheuer ?* with *assez* understood as the accusative. If *ez* were the negative here, what becomes of the *ba*? It can be, it is true, a superfluous affirmative, but in that case it is preceded by *ez*, as a verbal prefix, and becomes *pa*. Here the *ez* follows, as

¹ In the Gospel of St. Luke the following instances of the construction with *eya nez* occur: *cenez*, xxiii, 6; *baduenez*, xiv, 28; *leçaqueenez*, vi, 7; *liçatenez*, iii, 15. With the exception of the last case, already explained as not hindering my line of argument, the French original has no trace of a negative with which it would be possible to associate the final *ez*.

a suffix. If it be the conditional *ba*, equal to French *si*, as it often is, e.g. after *baldin*, or *baldim*, it is a superfluous repetition of the sense of *eya*. We must look at all cases where *eya* is followed by this prefix. But this does not immediately affect the question. Let us consider the four cases of this construction which occur in the three Epistles of St. John and those of St. Paul to Timothy. In 1 St. John, iv, 1, Calvin has *s'ils sont de Dieu*, and Leizarraga translates, word for word, *eya laincoaganic diradenez*. In Timothy we find (1, v, 10) *eya obra on orori ardura iarrei qui i çan çayonez*, rendering *si elle a songneusement suyui toute bonne œuvre*; and (2, ii, 25) *eya noizpait laincoac vrriquimendu eman dieçaqueenez*, to suit *pour essayer si quelque fois Dieu leur donnera repentance*; and (1, v, 10) *eya haourrac haci dituenex, eya estrangerac alogeatu dituenex, eya sainduën oinac ikuci dituenex, eya affligituac aiutatu dituenex*, as the equivalent of *si elle a nourri ses enfans, si elle a logé les étrangers, si elle a lavé les pieds des saints, si elle a subvenu aux affligés*. Here then, it is clear, there is not a vestige of *ou non* in the French. To see the process reversed we might take from the *Revue de Linguistique*, tome xxx, p. 208, this sentence from a document of the end of the eighteenth century, *Erradaçu orai hea Francia bethi errepublica i çan cenetz*?¹ which Mr. Julien Vinson translates quite rightly, *Dites-moi maintenant si la France a toujours été (en) République*, without dreaming of *ou non* at the end. Neither is there any more need to think to see it lurking in the *EZ* at the end of the verbal forms in question in those Epistles, than in this from page 283 of *Fableac edo Aleguiac Lafontenenetarie berechiz hartuac* (Fables or Allegories taken selectionally from those of Lafontaine),² *Bortha hezi den-ez yakiñ ere gabe*³; = *without even finding out*

¹ This is one of the cases to be cited in proof of the fact that the *tz* in *bai-etx*, *ez-etx* is nothing but the mediative or adverbial case-ending *z*. So that *bai-etx* would mean *by yes, yes-ly, oui-ment*; and *ez-etx*, *by no, not-ly, non-ment*. In many places it is clear that *z* had, as in German, the sound of *tz*. In many other words, however, *z* is equal to *ss* as in *mass*.

² No. 267 in the Bibliographie Basque de J. Vinson, 1891. A badly punctuated translation in vulgar Labourdin of the Fables of Lafontaine by Goyhetché, Curé of Urruña, and uncle of Pierre Goyetche, *Maire* of Sara. The latter dictated the Labourdin Verb to Prince L. L. Bonaparte, receiving from him as a reward a handsome pair of candlesticks, which he showed me with great pride when I occupied for a month in 1888 the same chambers as the Prince had been wont to. What is to become of the Prince's Basque books?

³ *HEXI*, the root meaning *shut, close, hedge in*, explains the Basque for *house*; *eche, etche, esse, ese*, and other variants. *Arr-ese, arr-ase*, means a *stone wall or enclosure*. It reminds one of Gaelic *dun* = a *fortress*, from the verb *dun* = to *shut*. It is possible that *Essé*, the name of a village in France famous for its *dolmen*, is an old Basque word.

whether the door be shut, or these from the Holy Gospel of St. Mark, viii, 23, *deus balacussanez = s'il voyoit rien = whether he saw anything*, and xii, *sommaire 14 Tributa pagatzeco denez = as to whether the tribute is to be paid*, where the French has merely *Du tribut*. In these instances it will be observed that *eya*, *hea* (as some write it), is conspicuous by absence, and gives no temptation to supply an imaginary *or not* to balance the phrase. If *EZ* in *DENEZ* in the summary were forced to mean *or not*, the rest of the clause would be unintelligible. It must mean, and can only mean, *as to*, *about*, as a case-ending governing postpositively the whole clause, like a preposition with the article and infinitive in Greek. Therefore, just as *ez* can be used without a preceding *ea*, so can *ea* fulfil its functions without any *ez* in its train. Thus we find in Pierre d'Urte's *Etorkia* or *Genesis* (circa 1700), published at the Clarendon Press on the 1st of June, 1894,¹ c. xvii, v. 17, *eä ehun urteren adiñetako gizonari sor ahal dakikeon arraza?* where Calvin's French (*La Sainte Bible*, Geneve, 1705; 3025, g. 10, in the British Museum) has, "*Naitroit-il un fils à un homme âgé de cent ans?*"; and c. xviii, v. 21, *eta ikussico dut . . . ea egin duten ossoki enegana etorri izan den oylhuaren arabera*, meaning "*& je verrai, s'ils ont entièrement fait toutes les choses dont le cri est venu jusqu'à moi.*"

CONSTRUCTION.

If then this *EZ* be not the negative, what is it? It is a pleonastic addition to the final conjunction *N*, reminding the reader, the speaker, or the listener of the introductory *EYA*, but adding nothing to the sense. Thus far its semasiological power, which is the same whether *EYA* precedes it *or not*. For its position in the sentence, it is something like a snipped-off verbal prefix in German. Structurally it is euphonic *E*, used as a link-letter before *Z*, which is the common mediative, instrumental, or adverbial termination and case-ending. So that, if it were to be translated at all, it would mean *about*, *as to*; as if one were to say (1 St. John, iv, 1) *about if they are from God*. This pleonastic outgrowth from *EYA*, *if*, has its counterpart in the use of Castilian and Portuguese *SI*. One finds such expressions as *por si*, or this on p. 119 of *Sevilla Prehistórica*

¹ The Trinitarian Bible Society, 25, New Oxford Street, London, W.C., will, I hope, publish this year a small and cheap reprint of this book, with the necessary improvements. I have at least besought them to undertake it.

(Sevilla, 1894), "*la cuestión referente á si era el padre ó la madre quien ejercia la jefatura de la familia,*" or this in *El Porvenir* (Sevilla, noche del 14 Enero, 1897), "*habia tanteado la opinion de varias republicas americanas sobre si estaban dispuestas,*" or this on page 83 of *A Tecedeira de Bonaval*, "*dicindo de si chegou.*" It is hardly necessary to say that, whereas in Spanish or English the expletive must precede the *SI*, in Basque it must follow, as a postpositive particle attached to the verb depending on *EYA*. Again, in Old Biscayan we find that the termination *NEZ* after *EA*, the very Hellenic-looking equivalent of French-Basque *EYA*, becomes *NZ*: a fact which effectually disposes of the theory that the vowel in *NEZ* is that of the negative *EZ*. *E* is the essential letter of the negative in fact, for *E* by itself is found meaning *NOT*, as a prefix to certain forms of the verb; whereas *Z*, which is merely the adverbial, mediative ending, cannot alone bear this meaning, except (so far as I can recall at present) in these three contracted forms, namely, *naysTOT*=*no la quiero*, *I do not want it*, in the *Dialogos* of Rafael Micoleta, reprinted from the manuscript of 1653 at Seville in 1897 (see *La Revue de Linguistique*, 1898), where the *S* is equal to the *Z* of the ordinary negative *EZ*, sometimes written *ES*; and *nazTAUENAC* and *nazTOANA* in the *Refranes y Sentencias*, mostly in Biscayan, printed at Pamplona (*Iruña*) in 1596 by Pedro Portalis, mentioned by Manuel de Larrañendi in his Dictionary (1745), and reprinted for Mr. W. J. Van Eys at Geneva, 1896, from the sole surviving copy. In the two earlier forms the prefix *NAZ* is a blending of *NAI*=*will, wish, assent*,¹ and *EZ*; the *E* disappearing after the *AI*, which becomes shortened into *A*. Even here the *Z* is only etymological in the sense that it alone survives from the primitive *EZ* which gave the negative force to the compound. It merely hands on the work of its extinct partner. And what may happen after a vowel does not always take place after a consonant. For the accent on *ÉZ*, preserved in the contraction *NAZ*, thanks to the curtailed *NAI*, cannot disappear when preceded by a consonant. One has but to refer to the bilingual Catechism and Confessionary of Martin Ochoa de Capánaga (Bilbao 1656, and Vizeu 1893) to find (collected on pp. clxix-clxxiv in the second edition) the following fourteen forms: *CEENZ*, *DABEENZ* or *DABENZ*, *DAUQUEENZ*, *DENZ*, *DEUSENZ* or *DEUSEENZ*,

¹ Which may possibly be the Greek affirmative *NAI*, since *yes* is an assenting action and expression of the will. Compare the German *bejahen*.

DEUSTEENZ, DITUCENZ, EBEENZ, EUQUENZ, ez TABENZ, ezTAUQUEENZ, IAQUEENZ. A perusal of the passages where these forms occur shows that each is preceded by *EA*, and that no such words as *Ó NO* occur in the Castilian translation placed alongside, though this is quite literal enough to make one expect it, if any negative were latent in the ending *Z*. It shows moreover that the *Z* is no less a pleonasm than the *EZ* of Leizarraga, because these *zedded* forms occur mixed up with simple forms of the conjunctive in *N* equally preceded by *EA*, expressed or understood. Thus, p. 91, *Si ha tenido duda en los misterios de nuestra santa fe advertidamente ò si ha creído, ò echo contra ella alguna cosa interior, ò esteriormente*, translates *EA* *dudarie edugui DABENZ Fedeco misterioetan gogoagaz, vorondateagaz, EA* *sinistu DABEN, edo eguin DABEN ecer, edo pensamentuagaz, edo obragaz*, where it will be seen that *EA* *DABENZ* (for *si ha*) is on exactly the same footing in the construction as *EA* *DABEN* (for *si ha*). Indeed, it is as impossible to find any negative in *NEZ* when used as a complement to *EYA*, as in the other *NÉZ*, with an accent, at the end of a form like *ÇAITUZTENÉZ* (1 St. John, ii, 26). Here this termination is to be analyzed thus: *N*, relative pronoun, nominative, plural, governing the active auxiliary *ÇAITUZTE*, and itself declined by the demonstrative pronoun *ÉZ*, in the instrumental or *circumulative* (to borrow a term from the Armenian grammarians) case, in the plural number, meaning altogether *touchant ceux qui, de illis qui, concerning those who*. Or in the tail of *DAUDENEZ* as used in St. Luke, vii, summary 32 *Merkatuço haour iarriric daudenez*, where the French has *Enfans assis au marche*. Here the *NEZ* is the relative with, not the demonstrative or definite article = *about the*, but the indefinite form of the same case; *haour* *ez* meaning *about children, merkatuço* = *of, or at, market, dauden* = *who stay, iarriric* = *sitting*. The construction of the entire phrase is thus: *ueber Kinder die auf dem Markt sitzen*, or, more nearly, *about market children who remain seated*.

INDUCTION.

The conclusion therefore is that *NEZ* in the French *Heuskara* of Leizarraga (anno Domini 1571), and *NZ* in the Biscayan *Euskéra* of Martin Ochoa de Capánaga (1656), as a conjunctive suffix to the verbal forms preceded by *EYA*, is in no wise a negative, but a pleasant

pleonastic complement, to carry out the sense of that interrogative or conditional particle. A request to do anything is often expressed in Basque by using the instrumental or mediative case of the action desired. Thus, *he asks you to come* is put *he asks you about coming, othoizten zaitu yiteaz*. This, after all, is but the French *il vous prie de venir*, Latin *de venire*, *about coming*. This takes one half-way to the pleonasm: *I will ask about if I can come*.¹

O SONETO 53² DE LUIS DE CAMOENS.

Mudãose os tempos, mudãose as vontades,
 Mudase o ser, mudase a confiança,
 Todo o mundo he composto de mudança,
 Tomando sempre nouas qualidades,
 Continuamente vemos nouidades,
 Diferentes em tudo da esperança,
 Do mal ficão as magoas na lembrança,
 E do bem (se algum ouue) as saudades :
 O tempo cobre o chão de verde manto,
 Que ja cuberto foi de neuê fria,
 E emfim conuerte em choro o doce canto.
 E a fora este mudarse cada dia,
 Outra mudança faz de mór espanto,
 Que não se muda ja como soia.

Senhora Carolina Wihelmina Michaëlis de Vasconcellos, 159 Rua de Cedofeita, O Porto, is about to publish a critical edition of the Sonnets of the great Portuguese poet, first printed in 1595 A.D.

IOAN IN LEIÇARRAGA'S TRANSLATION OF ST. MARK, XV, 24.

It is the nature of Dictionaries to be incomplete. This seems to be more especially true of such Basque Lexikons as have been published. It is known that a good half-dozen, including that of Pierre d'Urte at Shirburn Castle, Oxfordshire, remain unprinted. In none of these, I believe, does *IOAN* occur except in an intransitive sense meaning *go, gone*. Some authors, e.g. d'Urte, *Etórkia*, c. ix, v. 4, and *passim*, have written it *goan*. Yet in Leiçarraga's New Testament of 1571 (217, d. 2, at the British Museum), and in the 24th verse of the 15th chapter of St. Mark, the French of Calvin, "en iettant sort sur iceux pour sçauoir qu'en

¹ Don Tomás Mendizábal (= *broad mount*), a Basque from Eugi, Navarra, Spain, was present at the reading of this essay, and supports the arguments therein brought forward.

² An original misprint for 52.

emporterait chacun," is rendered thus: *çorthe egotzirio hayén gainean, norc cor ioan leçaqueen*. Unless *ioan* is here a misprint for *eroan* = *take*, it is evidently used as an active and transitive auxiliary to *leçaqueen*. The latter can only be an active, transitive verb. In the edition of 1828 the clause was altered into *cer iñanen çuen bakotchac*. This shows that it was then feared that *ioan* might not be understood. It has been said that *eroan* is the causative form of *ioan*, just as *eraman* is that of *eman* = *give, given*; or *er-agin* = *faire faire*, of *egin*. *Eraman* and *eroan* are almost synonymous, meaning *enlever, emporter, ramener*. It is even possible that Basque *eraman* comes from French *ramener*, which it translates in Gen. xxiv, 6 and 8, just as *irakur* = *read* may be taken from *recurrere*. If you *make* a person *give* you a thing, or *make it go away from* him or her, the result is the same: it is carried off and taken away from its owner. It seems, however, that one need not consider *ioan* in this place a slip of the pen or a printer's blunder for *eroan*, though this be so near akin. In an almanac entitled *Eskualdun Gazetaren Almanaka 1898 garren urtheko* (Baionan) one finds "*Auzoko chakhur batek ene haragitegitik puska bat edo bertze joaiten badaut*." This can only mean: *if a neighbour-dog carries off for me some morsel or another from my meat-stall, joaiten* being the locative or inessive case of the indefinite verbal noun *joa-ite* = *going*, like English *a-going*. Here, as qualifying the transitive verb *badaut*, it governs the accusative *puska* = *bit*. Its sense must be *to run off with*. Moreover, in the unique copy of *Ama Virginaren Iragaitça* (*The Passing of the Virgin Mother*), which is preserved in the King's Library at the British Museum, and numbered 58a in the *Bibliographie Basque* of Mr. Julien Vinson (Paris, 1891), the lines *Apostolu Jaunec Josaphatera Joan çuten Maria Berec ehorstera* must needs signify: (*My*) *Lords the Apostles carried away Mary to (the valley of) Jehosaphat to give her funeral honours themselves (in person)*. *Maria* is the régime, the accusative, the direct object of the transitive verb-compound *joan çuten*. On p. 26 of the same southerly little book, which ought to be reprinted for its linguistic interest as a specimen of early eighteenth-century French *Heuskara*, the words *Eta Galberiora Gurutcean joaites* must mean: *by the carrying of the Cross to Calvary*. Here you see *gurutcean*, short for *gurutcearen*, the objective genitive, or possessive case, serving as direct object to *joa-ite*, with the definite article declined mediatively or instrumentally, *az*. We are familiar with *enter* in English both as

a transitive and as an intransitive verb. Its Basque equivalent *sar* has the same duplicity. Before, however, deciding that my new opinion that a Basque can say *go it!* no less than an Englishman, might safely be submitted to the scrutiny of comparative philologists, I consulted a well-known Labourdin Basque author, Dom Basile Joannategi, of the Benedictin Monastery of Nostre Dame de Belloc sur Arran, near Urte, Basses Pyrénées, upon the question. His very name suggested that he might answer *sur place!* This was his reply: "Ahurtico Comentuan 1898^{co} Urtharrilaren 7^{an} Nere adiskide ona, Le mot *juaita* est très usité dans la Basse Navarre, et même le Labourd, pour *eremaitea* (enlever, emporter) surtout dans le langage familier; sic: *Debric juan balu!* à un enfant, on lui dira pour lui faire peur; ou *gizon horrec sakelan juanen hau*. Les Souletains ne lui donnent guère cette signification; Les Guipuzcoans moins encore." *O* followed by *a* often sounds like Castilian or German *u* in Basque, especially at the end of words. Thus *arno* = *wine*, when bearing the definite article *a*, becomes, in pronunciation, *arnua* = *wine-the*.

N.B.—As an admirer of Elizabethan English, I protest against the apostrophes which the printer has foisted into my genitives. Of what use is a sign that has no sound and implies no pause? Shakspeare knew it not.—E. S. D.

A specimen of Heuskarian construing, being a literal translation of some Basque verses written by Mr. E. S. Dodgson at Santander, Spain, on the 26th of June, 1896.

NIK	MAITE	DUDAN	HEUSKARARI.
<i>I</i>	<i>love</i>	<i>do-I-which</i>	<i>Basque-(tongue)-the-to.</i>

1.

Nik	atzo	gab-e-a-n
<i>I</i>	<i>yester</i>	<i>night-the-on</i>

Nion	iduri	zeite-la
<i>I-it-said</i>	<i>seeming</i>	<i>it-was-me-to-that</i>

Zu-re-ganat-ze-a-n
<i>To-you-ward-ing-the-in</i>

Zeru-rat	hel-du	ninze-la
<i>Heaven-to</i>	<i>arriv-ed</i>	<i>was-I-that</i>

2.

Gaur-ko egun-e-a-n
This-day-of day-the-on

Ez-in bait-zaitu-t eriden
not-possibly because-you-have-I found

Min zait bihotz-e-a-n
pain it-is-me-to heart-the-in

Infernu-a daki-t zer de-n
Hell-the it-find-out-I what it-be-may

A Basque sentence is telescopic. The end is shot out from the beginning, and the object is seen before that end is reached. The words are written from left to right; but the thought travels from right to left. As the train which conveys them starts, each passenger turns his back to the engine; and a mental telegram is forwarded to his destination to prepare for his arrival in good order.

In an Irish book entitled *Teanga Thioramhuil na h-Eireann* (Dublin, 1897) = *The National Tongue of Eire-land*, the author, Mr. T. O. Russell, says on page 28: *Tá teanga na mBasg, muintear veg chomhnuigheas a vFrainc agus a Sbáin, beo agus faoi vláth a n-aimhdheoin gach iarrata deuntar le Frainc agus le Sbáin chum na teanga sin do dhibirt* that is to say: "There is the language of the Basques, a small tribe which inhabits France and Spain, alive and still flourishing in spite of every effort which is made by France and by Spain to exterminate that tongue." *ἵνα μὴ βασκανθῶσι* (*Aristoteles*).