THE VERB IN THE SECOND BOOK IN GIPUSKOAN BASK.

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By Edward Spencer Dodgson.

Extracts: ἡμῶν, ὑμῶν (1 Cor. xiii, 8), sive lingua consalunt.

Warned by Saint Paul that languages will pass away, and finding a special though melancholy interest in such which have ceased to be spoken, even as Cornish did in the last century, the Philologist ought to aim at preserving all that may still be found out about any which are in danger. Assyrian and Etruscan are interesting in much the same way as a collection of implements from the age of stone. But a language like Bask is important and instructive in the same way that the machinery of Signor Marconi, and his imitators and rivals, is. It is destined to convey the thoughts of men who will live in the twentieth century. It has some, however little, hope in it. The oldest known book in any of the dialects of a language that is threatened with death, such as Ainn, Finnish, Manx, Maori, Roumanesch, or Wendish, deserves especial attention. For such a work shows us how the dialect was written in the most youthful period of its life of which we possess any record. It must be respected as an incunabulum. Bask, or Hesukara, is in a state of decadence. I recognize it with sorrow. The Baskas, or Hesukara-holders as they are called in their own speech, Hesukal-dunak, are responsible for this themselves, as two of their best writers in the eighteenth century, Carlaberez and Larregi, boldly told them. The clergy are the chief culprits in the matter. They are now Hesukara-lovers! If Hesukara be spoken and written a hundred years hence, I fear it will be so spoilt by a "corrupt following" of ordnance, that it had better not have lived to be so old, and one might well chant to its memory the lating lines of "the German Mezzofanti," Dr. G. I. J. Sauermann, of the University of Goettingen, on The Death of a Language. The dialect of the Provincia de Gipuzkoa has some

1 See his brochure entitled "Au dernier moment. Postscriptum du Livre des Salutations," etc. (Leipzig, 1889.)
claim to be considered the best, and may be treated as a standard
specimen. It is the most central and the most beautiful, especially
as spoken by its oldest and most unlearned owners. It possesses
the largest number of printed books. But one wonders what the
Ipuswaisi were about in “the dark backward and abysm of time”
that lies behind the production of the oldest of them. The other
dialects do boast of firstborns in the sixteenth century, though
all were then already sadly manacled in the mouth. The booklet

1. The oldest known book in Gipuskoak book is called “Doctrina Christianum Explicieta” Villa Franka Guipuzconetan onainean euskaraz (tissue) made in 1715 by Eredi Nobile vom 20 de Abril de Biskaja, en la obra que los atrevió a ver el mismo. It is not known how much of this book was ever printed, and it represents only a momentary phase in the life of the language. This copy is not mentioned by Mr. J. Vizcaín in his Bibliografía de la lengua vasca (Paris, 1891) 69. There, under the number 46, he refers to two others, which lack apparently the three
pages, at the end of that in the Museum, containing the “Pie de
EBREAS, Que se hallan en esta Cartilla ismena.” 

With reference to these two, Mr. Vizcaín wrote in the 11th November, 1909: “The propietarios de los dos, 42 b. et 45 ne m’ont pas autorisé à vous donner leurs noms; leurs bibliothèques ne sont pas publiques, et ils ne veulent pas qu’on puisse venir les consulser. Je ne connais aucun exemplaire de 42 b. The book dated 1601, numbered 42 a. in Mr. Vizcaín’s catalogue, appears to be quite lost. It was the earliest book in Basque, if not the first known book, among those inscribed in San Sebastián, the modern capital of Gipuskoak. Its printer seems to have been the same Pedro de Ugarte, though he then spelled the name “Urbarte.” He, being in Bazteain, does not concern the present essay. The author, X. de Zubía, (the bridge, literally tar-tar, as bridges in Bakland often are), as Don J. M. Bernarda of Durango told me, “era de esta villa.”

Neret Durango is in the heart of Bizkaia. The interesting Basque catechism of Zubía is only known by a reprint included in a book by J. de Larramendi, number 42 b., by M. Vizcaín, printed in Mexico in 1909, and dedicated to the Dean and Chapter of the Cathedral Church of San Sebastian de Gipuzcoa. With reference to this, the keeper of the archives of that church, known to me as the author of a novel in Galicia, A Teatro de Donaire, kindly sent me the following note (received 12th November, 1909): “En la biblioteca de esta Catedral, en el libro de este Seminario así no se conserva ninguno ejemplo de la obra de Larramendi de que hablo. Lo que comunica a V. autorizándose para que de ello haga el uso que le parezca. Suyo amigo etc., q.b.s.m. Antonio Lopez Ferrero.” It is not in the British Museum either. One finds, however, another book by the same writer; his Breve relación de la existencia y muerte del Señor D. F. de Aguayo y Segura, etc., Mexico, 1610. (1909, b.d.) 

The booklets of Zubía, reproduced from Larramendi, was published in Fray de Basko de Linguistique in 1888 (not 87 as M. Vizcaín says), with too many misprints. The British Museum possesses the Doctrine of Astele printed at Burgos in 1706; and the translation of it by Ignatius published at Tolosa in 1730. This booklet has the same number of pages as the editions of the eighteenth century, the following index serves in some measure for it, though it likewise is unsatisfactory.

1. Don Luis Álvarez, the present Bishop of Hernáiz, (also of Mount Hernáiz) told me that D. Juan Francisco de Irazusta de Uribi, born at Hernáiz on the 4th of May, 1687, was Rector there from 1718 till 1735, when he was promoted to the adjoining living of Aldea.

2. For some account of the visit paid to Bakland by this learned speech-expounder, see “Guillaume de Humboldt à l’Espagne,” by Professor Artez Parnelli, of Imbriac. (Paris, 1898.)
these are not numbered. Considering the enormous influence which continual reprints of this work have had upon the Gipuskoan language, I now step on to what I feel sure that the patient members of the Philological Society will appreciate and overstand, if I may coin the verb; and I ask them to imbark in it their Transactions; namely,

AN INDEX TO THE 207 FORMS OF THE VERB USED IN THE CATECHISM OF IRAZUZTA IN 1742,

Showing the Alterations observed in the Edition of 1797, the Parsing and Translation of each Form, and the Number of Times, and the Pages on which, it occurs.

EARVM MODVM FORMAM QVE DEMONSTRAT.
(C. Julius Caesar, De Bello Gallico, V, Cap. 1.)

RECTOR. (Twice) 4, 23. Let it come. Imperative sing. 3rd person. From the irregular intransitive verb istor or stvrii. (El Arte del Basauri in El Imposible Vencido, p. 168.)

BIĐI. (4 times) 4, 23, 24 (both in the second edition). Let it be. Imp. sing. 3 pers. intrans. auxilary. (El Arte del B., p. 159.)

ĎA. (117 t.) 4, 5, 9, 10, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 27, 29, 30, 31, 32, 33, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 50, 51, 53, 54, 56, 58, 60, 61, 62, 63, 64, 65, 66, 68. It is. Indic. pres. sing. 3. Verb substantive and auxiliary intransitive.

The root of all forms attributed to the verb subs. and aux. intrans. is EAN = been. See the note on da. 3

DADUCA. 63. He holds it. Indic. pres. sing. 3, with accusative sing. Verb possessive irregular eduki or eduki.

DADUCAN. 26. (That) he holds it. I.q. daduca with the conjunctive termination n superfluously added, introduced by ceñaa.


1 For this reason the making of this finding-list has been so easy task; and "the bare of the matter" is that it will not be fully useful till a paginated reprint of the catechism come out. Some of the forms in this list have the prefix be glued on to them in the original. It appears here only with the forms beginning in i, where it means if. If c and c before a and i, and T2, are changed with E, as they would now be written. Y is put with L. G is always hard. U in gua, gua, gue, gue is silent, and now left out, g becoming k.

4 In some dialects the third letter in these three words is dissimil. 5

DAGO. (16 t.) 5, 23, 27, 56, 57, 58. He stays, or is. Ind. pres. sing. 3. Verb irrog. intrans. egon.

DAGOALDA. 55. Staying; while he stays. I.q. dago with a euphonic before la as participial ending.

DAGOAN. (7 t.) 21, 40, 49, 57, 68. (That) it stays. I.q. dago with a euphonic before n conjunctive governed by beela or nola, or introduced by corgalle or ceña. After these last two words at least this n is superfluous, and would not, I think, be used by modern writers.

DAGOANA. (9 t.) 9, 10, 17, 33, 34, 63, 68. (The fact) that he stays; that man (or woman) who stays. I.q. dago with a euphonic before n conjunctive, or relative, declined with a = the. On pp. 59 and 60 the termination na, meaning the fact that, in which the n is the conjunctive that and the n the definite article the as acc. sing. has been altered in the second edition into the simple conjunction la = that, without changing the sense. Such a use of na is not uncommon in Spanish Basque. See below dana, dana, citana, unana. In the other places the na is made of n the relative pronoun = who in the nominative, declined with the definite article or demonstrative pronoun a = that, the, in the accusative or nominative. Sing. This second na = that which, him or he who. On p. 21 the original has dagoname, rectified in 1797.

DAGOANAREN. 27. Of the one that (woman) who stays. I.q. dago with a euphonic n rel. = who and onen the possessive case sing. of a the def. art. or demonstrative. This naren means of her who. For onen as an independent demonstrative see p. 39, Aro in ministorea = His ministers, p. 31, Aro mandamezuen = His commands. Aro like iluue is genderless.

DAGOANARI. (2 t.) 34. To him or to her who stays. I.q. dago with a euphonic n rel. = who and onen the respective case sing. of a the def. art. or onen. Thus nari = to him or her who.

DAGOANAZ. 27. Of or about her who stays. I.q. dago with a euphonic n rel. = who and as the mediative or instrumental case of a the def. art. or onen. onen = about her who.

DAQUIZUN. (9 t.) 29, 28, 35. That thou (= you) knowest it. Ind. pres. pl. 2 (sing. source)1 with acc. sing. Verb irrog. trans. ina. The final n is the conj. that introduced by nola = love that.

1 The 2nd person of respect is plural in form, but used like English you in addressing an individual less familiarly than with the thou-and-thee-ing forms. The real 2nd person plural = you differs by its ending.
DALA. 56. He being; while he is; that (there) is. Lq. de. verb subst. followed, p. 67, by the conj. is that; and in the other places by the participial termination in turning into being or while ... is.

DAN. (50 t.) 1, 8, 10, 17, 18, 20, 21, 22, 27, 28, 35, 37, 38, 39, 51, 53, 54, 55, 56, 61, 62, 69. Who or which is; that ... is. Lq. de with (a), p. 62, n conjunctive ruled by been; (b) n conjunctive introduced by cein, cer, cor, céin, cergait, and really superfluous, pp. 1, 8, 27, 28, 35, 39, 39, 53, 55, 56, 69; (c) n rel. nominative, pp. 8, 17, 13, 20, 37, 38, 51, 54, 55, 56, 61.

DANA. (13 t.) 2, 8, 9, 22, 50, 55, 68, 69. That which is; the (fact) that he is. Lq. de with (a) n rel. nom. decl. nom. intrans. or acc., pp. 2, 50, 65, 69, i.e. na = that which; (b) na the conj. n and the def. art. a such as we have seen in dingona = the (fact) that, pp. 8, 9, 22, 68. This na has been changed into la = that in the second edition except in three places on p. 8. The logical effect of the change is nil.

DANAGAN. 37. In the (person) who is. Lq. de aux. with n rel. nom. decl. locative, that is followed by aigun, the old locative case of the def. art. or demo. a. nagun = in him, or her ... who. See danan.

DANAREQUIN. 60. With that in which he is. Lq. de with n rel. in the temporal case or locative of time, followed by or declined with arkin, the unitive or copulative case of a = the, that. Thus arkin = with that (time), n = during which, da = he is.

DANEAN. (3 t.) 13, 42, 50. When he is. Lq. de with n rel. in time-case and 3 rel. deel. with an the locative of the def. art. or demo. a. naan = at the (time) in which, i.e. when. Cf danagan, the proper locative.

DAUDE. 8. They stay, or are. (A contraction of dagoda.) Ind. pres. pl. 3. Verb irreg. intrans. aegun, often synonymous with aigun.

DAUDEN. (Twice) 15, 22. (That) they stand. Lq. daude with na the conjunction ruled by beccau, postpositively.

DAUDENAC. (Twice) 27, 48. Those who stand. Lq. daude with n rel. nom. pl. declined with ac, the nom. pl. intran. of the article a. na = those who.

1 This case is, of course, peculiar to the declined verb, and illustrates one of the most convenient functions of the wonderful last-letter n. See denesen, dipoosen, dixraenen, duneane, peradelen, ratelumne, tanesau.

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DERAN. 10. Who has it. Ind. pres. sing. 3, acc. sing. with a rel. nom., synonym of duna.

DEBELA. 21. That they have it. Ind. pres. pl. 3, acc. sing. Verb poss. with the conjunction la = that. Synonym of danu = dutela.

DEDAN. (Twice) 12, 49. That I have it, when I have it. Lq. de with the euphonic change of e into e before (e), p. 12, n, the relative in the time-locative, followed by guatun = every (time); (b) p. 49, the conjuction = that, ruled by eorren = that or because. In the second edition dedam, p. 12, was rightly turned into danu, making the construction passive and impersonal.

DEDANA. 68. That which I have. Lq. dedaun with n rel. acc. deel. na = that which.

DEGUIGULA. 25. That he may have (or do) it to us. Subjunctive pres. sing. 3, acc. sing. with the dative plural of the 1st person, to us. Verb irreg. trans. aux. egin used for ukan.

DEGUICULOA. 49. That thou (= you) mayest do, or have, it to him. Subj. pres. pl. 2 (sing. sense), acc. sing. with indirect object in the dative sing. Verb irreg. trans. aux. egin for ukan. This word was changed into gauzun in 1797, i.e. imp. instead of subj., oratia reco instead of oblique.

DEGU. 44. We have it. Ind. pres. pl. 1 acc. sing. aux. act.

This form is introduced by cergaito. Yet the author departs from his usual custom and does not put it into the conjunctive form dogus like dan, dagaun, dadaun.

This shows that the conj. n ruled by cergaito is superfluous. It is like the that after by cause in Old English.

DEGULIA. 40. While we have it. Lq. dogus with in participial.

DEGUN. (3 t.) 14, 37, 43. Which (it) we have it. Lq. degus poss. and aux. with (a) p. 14, n rel. acc. sing.; (b) p. 37, n conj. ruled by beca; (c) n conj. superfluous, introduced by eestatio.

DEGUENA. 14. That which we have. Lq. degus, poss. with n rel. deel. with the article a in the accusative. na = that which.

DEITZA & DERITZA. (4 t.) 18, 38, 39, 61. It is called to him (i.e. his name is). Deritia occurs on pp. 18 and 61; and deitas on pp. 38 and 30 became deritia in 1797. The same uncertainty in pronouncing this verb still exists in Gipusko. Ind. pres. sing. 3, with ind. obj. dat. sing. for the thing named, the subject
being the name; thus, p. 61, baturi = to the one, deritza = the name


Dezuadan. 35. Let me have it. Conjunctive, as optative, pres. sing. 1, acc. sing. aux. act.

Dezaguza. 24. That we may have it. Conj. i.q. deagun with eclipse of n before la = that, or the use of la rather than n.

Dezagun. (4 t.) 6, 7, 27, 28, 45. That we may have it, let us have it. Conj. in imp. (p. 27) and final sense, pres. pl. 1, acc. sing. aux. act. On pp. 6, 27, 45, the termination an = in order that is understood with it.


Dezazuadan. 69. That which I can. (Accus.) Pot. fut. sing. 1, acc. sing. aux. act. formed from deagun by changing a to a into euphonic da before the rel. il acc. decl. an = that which.

Dezala. 24. That he may have it. Conj. pres. sing. 3, rel. sing. aux. act. formed from deau (or deau) by the suffixing of the conj. particle is = that.

Dezazun. 2. That thou (=you) mayest have it. Conj. final pres. pl. 2 (sing. sense), acc. sing. with fast understood after it; aux. act. In 1797 it rightly became deazun.

Deceen. (Twice) 28. That they may have it. Conj. final (as if followed by fast) pl. 3, acc. sing. aux. act. In 1797 it became 1, 6, desune = desune, and 1, 9, dezen.

Dezu. (24 t.) 10, 12, 16, 14, 15, 19, 20, 21, 23, 24, 25, 27, 28, 40, 47, 63. Thou (respectively) = you of un-Quakerly English) hast it. Ind. pres. pl. 2 (sing. sense), acc. sing. Verb poss. and aux. act.

Dezuena. (Twice) 15. What thou (=you) have you. Ind. pres. pl. 2 (the real plural), acc. sing. Verb poss. and aux. act. with n rel. acc. sing. decl. acc. sing. from deau and na = that which. The nom. of deau is zue, but that of dezuuna is zue, eta Erromako Eline, O.a. thou (= you), and the Church of Rome.

Dezula. 3. While thou (=you) hast it. L.q. dezua, aux. act. with la participial.

Dezux. (7 t.) 22, 26, 28, 35. Which thou (=you) hast; that thou (=you) hast it. I.q. dezua, aux. act. with (a), p. 26, n rel. acc. = which; (b) n conj. introduced by err.

Second n is a that which would be superfluous in English, but not in Bask.

Dezunan. (4 t.) 12, 20, 22, 26. When thou (=you) hast it. I.q. dezua aux. act. with a rel. = in which, a suffix, and as the locutive of time from a = the, mean = at the time in which.

Dezadon. 41. It comes not to them. Wrongly altered into dator in 1797. It is to be noted as not being castatorde. Ind. pres. sing. 3, indirect object dat. pl. Verb irreg. intrans. etor or storri. 1766; "y llamare mortales, no las quader tan bien?" "eto mortales deitzea ez dator azi angu," 1826. Dator is not daitsel.

Diazaleda. 21. Baxee diazala in 1797 and 1826. Have thou (=you) it to me! Imp. sing. 2, acc. sing. ind. obj. dat. sing. 1, aux. act. La conj. = that is not translated when ending the imperative. The Castilian is "Eso no me lo pregunta a mi."

Diazagula. (Twice) 24. That he may have it to us. It became diazula in 1797 and 1826. Subj. pres. sing. 3, acc. sing. ind. obj. dat. pl. 1, aux. act. la = that. (See the two next forms.)

Diazun. 40. Became diazun in 1797. (In order) that it may have it to us. Conj. final, as if ending in fast, pres. sing. acc. sing. ind. obj. dat. pl. 1, aux. act. (See diazun-in).

Diazazyuza. 25. That he may have them to us. An evident misprint, altered into diazula in 1797 and 1826; but it should be diaitzagula or diazakgula, as the accusative plusula is plural. Subj. pres. sing. 3, acc. pl. ind. obj. dat. pl. 1, aux. act. with la = that.

Dialula. 68. Became diula in 1797 (cf. diastanza). That he will have it to us. Subj. pres. sing. 3, acc. sing. ind. obj. dat. sing. 1, aux. act. la conj. = that. The accusative "here grazia et gloria" = his grace and glory, has the appearance of being plural; but, as is common in Bask, the etos here is disjunctive. That the accusative is ruled here distributively is made clear in the second edition, where a comma follows grazia. The same idiom is found in Old English, which psychologically much resembles Bask.

Didan. 67. A misprint, rightly replaced by diraden in 1797.

Didan. 66. That which he has to us. Subj. pr. sing. 3, acc. sing. ind. obj. dat. sing. 1. The n final is used as a the rel. pron. acc. sing. (the two are being, so to speak, muddled together), decl. acc. sing. aux. act. na = the or that which.

Didaduza. 52. That thou (=you) hast it to me. It became diazula in 1797, as did diazatulua and diazatulua. Subj. pres. pl. (sing. sense) 2, acc. pl. ind. obj. dat. sing. 1, aux. act. la conj. that.
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DIDILLA. (Twice) 23, 39. May it be. It became didilla in 1797 and 1826. Imp. sing. 3, aux. intran. kidi and bidi are simpler synonyms of this word.

DIDIR. 40. (In order) that it may be. Conj. final, as if ending in tza, sing. 3, aux. intr. Compare didilla.

DIBOU. 27. We have it to them. Ind. pres. pl. 1, acc. sing. ind. obj. dat. pl. aux. act.

DIEUC. 31. He who has it to them. Ind. pres. sing. 3, acc. sing. ind. obj. dat. pl. with n, rel. nom. decl. with as the nom. act. of a = the, that. aux. act. nac = he who.

DIET. 41. I have it to them. Ind. pres. sing. 1, acc. sing. ind. obj. dat. pl. aux. act. In the original phrase Deits diets Capitalae it may seem singular that the accusative is expressed in the plural, i.e. capitalis = the capital (sing). But as the sense is "I have called (deits) it to them capital (the capital)" the implied accusative is the name, or word, capitalis. The same remark applies to Corgatic deits diera passesst Capitala = an atenany. This is the peculiarity of the verb when used with deits = called by a name. (See deits.)

DIEZU. 41. Thou (= you) hast it to them. Ind. pres. pl. (sing. tense) 2, acc. sing. (only plural in form) ind. obj. dat. pl. aux. act. See the notes on atenany and diet.

DIEZULA. 66. That thou (= you) hast it to them. Iq. dieran with in = that and a really singular accusative. Its dative is anay = to the good; its accusative or direct object premise = the reward.

DIGUEN. 12. (That) they have it to us. It became ganu in 1797, from which ganuway lower down comes. Ind. pres. pl. 3, acc. sing. ind. obj. dat. pl. 1, with a conj. superflous, introduced by eroticis = by cause that, literally for what.

DIGUENAY. 25. To those who have it to us. It became diguena in 1797. Iq. diguan, but without n rel. decl. with ay the dat. pl. of a = the, that. way = to those who.

DIGUIN. (Twice) 17, 30. That he has it to us. Ind. pres. sing. 3, acc. sing. ind. obj. dat. pl. 1, with n conj. superfl. = that, p. 17, introduced by eroticis = because; p. 30, followed by hekets = as, in the same way that.

DIJOA. (Twice) 63. He who goes. Ind. pres. sing. 3, n rel. nom. decl. nom. sing. int. verb irreg. int. joan, jan. nac = he who. We have Larromendis authority, and that of Arbuluz, partly his contemporary, for pronouncing the j like y, as in modern French Basque. The modern Gipuskoans sound it like Castilian jota = kotha, which is ugly.

DJOANEAN. (Twice) 59, 66. When one, or he goes. Iq. dijauna decl. temporal case or time-locative. mean = in the time when.

DIO. (5 t.) 1, 50, 61, 65. He has it to him. Ind. pres. sing. 3, acc. sing. ind. obj. dat. sing. aux. act. This form is also used, but not in this book, to mean he says it.

DION. (3 t.) 17, 21, 51. That he has it to him; which (it) he has to him. Iq. dio with (a) n conj. superfluous introduced by eroticis and onomatis (a) n rel. pron. acc. sing.

DIOI. 49. I have it to him or her. Iq. dio, but with the 1 p. as subject. It also means I say it, but not here.

DIRAIDE. (66 t.) 6, 7, 8, 10, 12, 13, 15, 16, 21, 23, 27, 31, 32, 33, 34, 35, 36, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 50, 59, 60. They are. Ind. pres. pl. 3. Verb subv. and aux. intrans. On p. 7, line 22, and p. 38, line 18, it took the shorter form diera in 1797.

DIRADEL. 43. When they are; they being. Iq. diradu aux. intrans. with in participial. Really the same as diraduna.

DIRADEN. (9 t. counting diera) 14, 17, 34, 35, 40, 41, 50, 56. Which are; that they are. Iq. diradu with (a) n rel. nom. pl.; (b) n conj. superfl. introd. by celua, celua, eroticis, eroticis, and nala.

DIRADENAC. (Thrice) 35, 48. Those which are. Iq. diradu with n rel. nom. pl. decl. nom. pl. intrans. nac = those who, or which.

DIRADENEAN. 42. When they are. Iq. diradu, n rel. decl. locative of time. mean = when, quo tempore, alora quo.

DIRADENEN. 41. Of those which are. Misprinted diradun in 1797 and 1826. Iq. diradu with n rel. nom. pl. decl. with the genitive or possessive plural of the definite article a. n = of those who.

DITEQUE. (6 t.) 2, 35, 64. He might be. Pot. fut. sing. 3. Verb subv. and aux. intrans.

DITEQUEAL. 63. When he might be; he being able to be. Iq. diteku with a euph. and to participial.

DITEQUEAN. 16. Which might be. Iq. diteku with a euph. before n rel. nom.

DITAGC. 41. (In order) that they may be. Conj. final (as if ending in tza) pres. pl. 3. Verb subv. and aux. intrans.

DITU. (13 t.) 13, 21, 30, 35, 38, 40, 51, 54, 55, 61. He has them. Ind. pres. sing. 3, acc. pl. aux. act. and verb possessive. From this, with a euph. and in conj. = that, comes the next form.

DITUAL. 51. He has them. Iq. diteku aux. act. with in = that. The second edition replaced it by ditucu, altering the construction much for the better. In the first, falsa sequin ditalu aboriginatu duunanu is clumsy, if not quite ungrammatical. In
the second it runs seuquam falsa quæstiones. In this case, however, ditæum is a misprint for ditæum with a rel. acc. pl. It would be correct in the Labourdian dialect. But in Gipuskoan its place would be between ditæum and ditewenæ; and that is impossible here because its subject is in the singular. See the note on duwanæ.

DITUAN. 23. (That) it has them. I.q. ditæum verb poss. with a euph. and a conj. superfl. introduced by ergative.

DITUANAC (T.t.) 15, 29, 31, 51, 60. This which he or she has; he who has them. I.q. ditæum, but with (a) n rel. acc. pl. decl. p. 15, nom. pl. pp. 51 and 60, acc. pl.; (b) n rel. nom. sing. pp. 29 and 31, nom. sing. act. pp. 31 and 29, it is the subject of ditæum and of respectively; pp. 60 and 51, it is the object of coertæ and ditæum respectively; p. 15, it is the subject of diræatæ. nœ = pp. 29 and 31, he who (active); p. 15, those which, nominative passive; pp. 51 and 60, those which, accusative.

DITUANACGATIC. 50. For those which he has. I.q. ditæum, aux. act. with n rel. acc. decl. accusative of respect plural. nœ = means for, or on account of, those which.

DITUANENA. 61. That of those which he has. I.q. ditæum, aux. act. with n rel. acc. decl. possessive pl. of the demonstrative, and that itself declined with the accus. sing. demonstr. nœ = that of those which. This reading was rightly abandoned in 1797, as it is not grammatical in its context. It was replaced by dituaneœ qualifying poqueœ, i.e. about those (some) which he has (done).

DITUE. 36. They have them. Ind. pres. pl. 8, acc. pl. aux. act. The accusative is singular in form, Cor virtute, literally what virtue; but treated as a noun of multitude what virtus. In this respect the interrogative imitates the numerals. It is a synonym of dituæum. See El Imspe or Yenaal, p. 87.

DITUENAC. 48. Those who have them. I.q. ditæum with n rel. nom. pl. decl. nom. pl. intrans. nœ = those who. It is a synonym of dituæunæch.

DITT. 69. I have them. Ind. pres. sing. 1, acc. pl. aux. act.

DITUZUNAC. (Twice) 15. Those which you have. Ind. pres. pl. 2 (sing. sense), acc. pl. n rel. acc. pl. decl. nom. pl. intrans. Verb poss. and aux. act. nœ = those which.

DITZABN. 28. (In order) that they may have them. Conj. final (as if ending in test), pres. pl. 3, acc. pl. aux. act. = ditæum.

DITZAUN. 2. Let us have them. Imp. pl. 1, acc. pl. aux. act. in 1742 it was misprinted ditæum, unless that was an old form of the word.

DITCEEN. 41. This form occurs in both editions. It must be a mistake for ditæen or for ditæen. Its context is onquim biœ ditæen paxaœ, eso critœ ditæen sequœnœ Curœcœ. If it be active = ditæum, its accusative is sequœnœ = the children. If it be passive = ditæen, then sequœnœ is its nominative. See El Arte de Basunœa (Salamanca, 1729), pp. 83 and 100. In 1828 it is ditæen, p. 40. The Castilian of 1766 is "con el qual vivan entre si pacíficamente, y crien hijos para el Cielo." So it is transitive.

DIUZCA. (Thrice) 50, 51. He has them to him. Ind. pres. sing. 3, acc. pl. ind. obj. dat. sing. aux. act. It became diziœes in 1797, a form used in the Labourdin Catechism of 1783, p. 419.

DIUZCAN. 51. Which (those) he has to him. I.q. diziœes with n rel. pl. acc. It became disœes in 1797.

DIUZCAT. 67. I have them to him. Ind. pres. sing. 1, acc. pl. ind. obj. dat. sing. aux. act. The accusative græcia nœ, though singular in form, is treated as a noun of multitude. It became disœatœ in 1797.

DIUZCATZU. 26. You have them to her. Ind. pres. pl. 2 (sing. sense), acc. pl. ind. obj. dat. sing. aux. act. It became disœets in 1797 and 1826. In the latter edition it is on p. 25.

DIUZCUN. 17. That he has them to us. Ind. pres. sing. 3, acc. pl. indirect obj. dat. pl. 1, aux. act. with a conj. superfl. introduced by ergative. It became dizequœnœ in 1797 and 1826.

DIUZTAL. 68. That he has them to us. Ind. pres. sing. 8, acc. pl. ind. obj. dat. sing. 1, aux. act. with Iœ = that. It became dirœal in 1797, but wrongly; because if it is an active verb, with areœ = he understood as nominative, it cannot be used with poquetu græatœ as its accusative plural. We have seen in discussing dïalœa that that form, which occurs in the next line below, also became dirœal by a well-known phonetic tendency of Gipuskoan. But dirœal can also be a synonym of dïraœal. It would be very awkward to use dirœal in the passive sense in the fourth line from the bottom with poquetu græatœ as its nominative, and dirœal in the third line from the bottom as it has been defined under dïalœa. But if the editor of 1797 meant dirœal to be passive in both places why did he put the comma after græatœ? The passage runs thus in 1742: "Daddœ esteræanœa Jaunegrœoœanœ, bœrstœ aœ dïaœa aœ poquetu græatœ, etœ estœ dirœal bœrœo græa etœ Gleœra," i.e. I hold hope in the Lord on high (in boherœe Hœeœa) that He will pardon (them) to me my sins, and that He will give (it) to
me His grace and glory. In 1797 it reads: "Dulcesc esperanza. Jangowyaca-gan, baceatu dicala nere pecacta guztiena, eta emango dicala bere graecia, eta gloria." Of the two difficulties produced by the needless change, the lesser is to consider dicala as passive in both places.

DIUZTATZULA. 56. In 1797 dicala. Ind. pl. 2 (sing. sense) acc. pl. ind. obj. dat. sing. 1, aux. act. with conj. la = that. The accusative plural is pecactua inferred from what precedes. With dicala the accusative must be it, understood; and the translation thus becomes "that thou (= you) will pardon me." Without expressing the fault pardoned.

DIUZTEGUN. (Twice) 4, 25. That we have them to them. Ind. pl. 1, acc. pl. ind. obj. dat. pl. aux. act. with n conj. ruled by becesta, becesta. In 1797 it became diegun from diegu with n conj. The alteration proceeded from the same thought as that of the preceding form. Both belong to the word baster = pardon (from parare). The acc. pl. would be dechta ox ense. With diegun the thing pardoned is not expressed, the meaning being pardon (it to) them.

DIUZTLAZUN. 59. (That) you (= thou) have them to them. Ind. pl. 2 (in sense, singular) acc. pl. ind. obj. dat. pl. with n conj. superfl. introduced by etegusie; aux. act. The accusative enzetae favore, though sing. in form, is treated as a noun of multitude. In 1797, however, when the form doena was substituted (and favore became mesea), it is used as a singular object.

DIUZTUDAN. 52. (That) I have it to thee (= you). Ind. pres. sing. 1, acc. sing. ind. obj. dat. pl. (sense sing.) 2, aux. act. with euph. da for the conj. superfl. introd. by nola.

DIUZTU. 62. I have it to thee (= you). Iq. disusam without the e and its euphonious effect.

DU. (44 t) 1, 10, 11, 13, 14, 17, 18, 20, 26, 29, 30, 32, 33, 38, 50, 51, 55, 58, 60, 64, 65. He has it. Ind. pres. sing. 3, acc. sing. Verb poss. and aux. act. On p. 12 du became baku in 1797. The root described as verb poss. and aux. act. throughout this glossary is ukan = had.

DUALA. (4 t) 29, 51, 61. He having it; while he has it. Iq. du aux. act. with a euph. before la participial.

DUAN. (22 t) 13, 14, 15, 17, 26, 28, 30, 51, 59, 61, 62, 65, 68, 69. (That) he has it; which (thing) he has. Iq. du with a euph. and (n) n conj. p. 69, followed by hecesta, and pp. 13,
EGUIGUZU. (Thrice) 4, 6, 24. Have thou ( = you) it to us. On pp. 4 and 24, where it follows euan, the shortened form eyuu without euan was substituted in 1797. Imp. pl. 2 (sing. sense), acc. sing. ind. obj. dat. pl. 1, aux. act. Verb irreg. agin for euan.


EGUIGUZUTÇU & EGUIGUZUTÇU. (Twice) 4, 24. Have thou ( = you) them to us. Imp. pl. 2 (sing. sense) acc. pl. ind. obj. dat. pl. 1, aux. act. Verb irreg. egin for euan. It became in both places gaitigutziun in 1797. In 1826 it is gaitigutziun p. 4 and gaitigutziun p. 23.


EJAZU & (p. 11) EQAZU. (8 t.) 2, 4, 6, 11, 22, 26, 29. Have thou ( = you) it. Imp. pl. 2 (sing. sense), acc. sing. aux. act.

GAITITZALEA. 31. That we be. Subj. pres. pl. 1, with la conj. = that. Verb subst.

GAITITZEN. 27. (In order) that we be. Conj. final (as if ending in (-at)), pres. pl. 1, aux. intrans. It was printed gaitizzen in 1742.

GAYTUENAY. 25. To those who have us. Ind. pres. pl. 3, acc. pl. 1, aux. act. with a rel. nom. pl. decl. dat. pl. may = to those who.

GAITZAQUEAN. 62. (That) he might have us. Potential fut. sing. 3, acc. pl. 1, aux. act. with a euph. before n conj. superfl. introduced by a ergative.

GAITZALEA. (Twice) 25, 49. That he may have us; let him have us. Imp. and subj. pres. sing. acc. pl. 1, aux. act. with la conj. = that. This form occurs in the Labourdin Catechism of Bayonne, 1733, which ought to be reprinted.

GAITZATZU. (4 t.) 3, 4, 11, 23. Have thou ( = you) us. Imp. pl. 2 (sing. sense), acc. pl. 1, aux. act. It became gaitaztu in 1797, but reverted to gaitatzu in 1826 on p. 4.

GAITZATZULA. (Twice) 4, 25. Have thou ( = you) us. lg. gaitatzu with la conjunctive, which, when suffixed to the imperative, is untranslatable.

GAUDE. 6. We stay, used here for we cono! (a contraction of gouzud). Ind. pres. pl. 1. Verb irreg. trans. eugen.

GAUDEN. 21. (That) we stay. lg. gouze with n conj. superfl. introduced by a conjunctive. It was misprinted gudau in 1742.


GUENDUAN. 37. Which (thing) we had. Ind. imp. pl. 1, acc. sing., the n serving as the rel. pron. acc. sing. aux. act.

GUENDUANA. 36. That which we had. lq. gunaduan, decl. acc. sing. na = that which.

GUERADEN. 37. (That) we are. Ind. pres. pl. 1, aux. intrans. (synonym of gara) with n conj. superfl. introduced by a conjunctive.

GUERADENEAN. 6. When we are. lq. geraden with a rel. loc. of time, decl. in the same case: naeu = at the (time) in which., i.e. when.

GUERALA. 37. While we are; we being. Ind. pres. pl. 1, with la participle. Verb subst.

GUACEN. 22. Let us go. Imp. pl. 1. Verb irreg. intrans. juaen, juaen. It was printed goazan in 1707, but is still sounded guazan in all dialects.

ITZATZU. (4 t.) 6, 32, 33, 85. Have thou ( = you) us. Imp. pl. 2 (sing. sense), acc. pl. aux. act.

BAJIAZ. 62. If they should go. Suppositive pl. 3. Verb irreg. intrans. juaen, juaen.

BAJIAZAD. 63. If they should be. Supp. pl. 3, aux. intrans. In 1797 it became baiura.

BAJITU. 64. If he should have them. Supp. sing. 3, acc. pl. aux. act. The accusative pensitentea gyezagio is singular in form, but treated as plural, being a noun of multitude.

BAJIZ. (Twice) 63, 69. If he, or it, should be. Supp. sing. 3. Verb subst. and aux. intrans.

LIZATIQUZ. (4 t.) 38, 65. He, or it, would be, might be. Conditional pres. sing. 3, aux. intrans.

BAJUE. 65. If they had it. Supp. pl. 3, acc. sing. aux. act. In 1797 it became baiura.


NAZANE. 12. When I am. lq. naiz, aux. intrans. with a euph. before a rel. loc. temp. decl. same case. naeu = when.

NAITZATO. 49. I am to him. Ind. pres. sing. 1, ind. obj. dat. sing. aux. intrans.

NAZULA. 66. That you have me. Ind. pres. pl. 2 (sing. same), acc. sing. 1 with la = that, aux. act.

NUQUE. (Twice) 69. I should have it. Cond. pres. sing. 1, acc. sing. aux. act.
exTA. (6 t.) 38, 55, 58, 60, 64, 65. It is not (French n'est, O.E. ni, Wendish nojo). L.q. du with the change produced by the negative prefix ex. On p. 36, and on its second occurrence, p. 58, it was resolved into es du in 1797. For some years past the Abbé Martin Landercroche, now of Donibane Lohizun = Marshy St. John, i.e. St. Jean du Lux (B.P.), has collaborated with Dom Basilio Joannategi in writing the Federunt Propagationem Urtzauria (Annuary of the Propagation of the Faith), which appears twice every two months in Bayonne. The style of the two writers can be distinguished by their manner of writing the verb with the negative prefix. Landercroche uses esd, esd, which, though not without venerable precedent, e.g. in the works of S. Mendiburu, is rather pedantic; while Joannategi imitates Dechepare and Lucharras, the oldest Hesbaldun writers, in employing the more euphonious, unated form. We have seen above in exdirietu a case of 6 remaining unaffected by es. All forms of the verb beginning in T have this initial instead of D, because preceded, either by es = not, or by bat, pet = indeed, really, because, since, so that, or who and which, according to the context. This es sounds like English en. Some authors have written it es.

exTAGO. (Twice) 58, 58. He says not. L.q. dago. In 1797 it became, p. 58, ex dago.


exTARNA. 50. The (time) in which he is not. L.q. dana with a rel. — in which, qualifying Temparone = time, declined nom. intrans. na = that in which.

exTARANAC. 63. His who is not. L.q. dana, n rel., but decl. nominative active. na = he who.

exTANIC. 56. Any time in which he is not. L.q. dani. Ind. pres. sing. 3, aux. intrans. with a rel. time-case, decl. with the indefinite partitive case, in apposition to Temporarion, which precedes. nio = any (time) in which, de (tempo) ok.

exTET. 19. I have it not. L.q. det; aux. act.

exTIRADON. 66. (That) they are not. L.q. diradon with n conj. superfl. introduced by eorgatze. It became en diraden in 1797.

exTITUQAN. 65. He who has them not. L.q. dituana. Ind. pres. sing. 3, acc. pl., with a euph. and n rel. nom. decl. nom. intrans. na = he who.

exTU. (6 t.) 17, 54, 55, 56. He has it not. L.q. du. On pp. 17, 55, 56 it became ex du in 1797. On p. 54 it became ex due (= date); but without any necessity, because the eta after aita, its nominative, is disjunctive, as the comma shows.

exTUANAC. 30. He who has it not. L.q. duanac, aux. act.

exTUENAC. (Twice) 47, 48. Those who have it not. L.q. duenac, for dukanac, decl. nom. pass. Verb poss. and aux. act.

ZAYO. (5 t.) 30, 49, 54, 64. It is to him. Ind. pres. 3, ind. obj. dat. sing. aux. intrans. On p. 64 espazio became espazio in 1797. Here be (= of) became ge after en = not.

ZAYOLA. (Twice) 11, 39. While it is to him. L.q. zayo with the participial.

ÇAYONA & ZAYONA. (Twice) 24, 64. That which is to him. L.q. zayo with a rel. nom. decl. acc. na = that which. Zayona, p. 24, became zayona in 1797.


ZAITZET. 2. L.q. saste.

ZAIITECEN. 2. (In order) that ye may be. Conj. final (as if ending in tral), pres. pl. 2, aux. intrans. It became stagir in 1797 with a change of person like dekuen.

ZAIITUDAN. (Twice) 52, 66. (That) I have thee = you. L.q. saizadu with de euph. for t before n conj. superfl. introduced by eorgatze.

ZAYTUT. 18. I have thee = you. Ind. pres. sing. 1, acc. pl. (sing. sense) 3, aux. act.

ZAIITZELE. 60. Let them have thee = you. Imp. pl. 3, acc. pl. (sing. sense) 3, aux. act.

ZAITZALE. (Twice) 4, 5, 6. Let him have thee = you. Imp. sing. 3, acc. pl. (sing. sense) 2. On p. 4 it disappeared in 1797.

eTZAZICA. (4 t.) 6, 7, 62. They are to him. Ind. pres. pl. 3, ind. obj. dat. sing. aux. intrans. At the second occurrence, on p. 62, it has the negative prefix ex, which form is assumed by ex when prefixed to a form beginning with s. It may be, however, more logical to say that the real negative is e, now only used as a prefix to certain forms of the verb, and that, with this e, s conserves its old sound of es. Of zame, below. Other writers, e.g. P. d'Urte, have used initial ex instead of s even when there is no prefix. I suggested some years ago to M. H. de Charencoay that Gaulish es might be akin to Basque ez.
ZAIZCAANAC. (Twice) 8. Those which are to him. Lg. zacana, with n rel. nom. decl. nom. intrans. *na = those which. Zenas and Zenas are found in Leqgarragas New Testament, A.D. 1371. Of this treasure a reprint was published at Strassburg in December, 1900. In the introduction I am held responsible for some misprints which vexed me much, but which I had no opportunity of correcting. They will occur even in corrigenda.

ZALA. (4 l.) 8, 53, 54, 67. That it was; while she was; she seeing, i.e. being (in illo tempore). Lg. astu with eliposis of *nu before, (a) p. 54, la conj. = that; (b) la participle. Verb subst. and aux. intrans.

ZAN. 24. *He, she, or it was. 5, 18, 19, 20, 26, 56, 54, 56. Ind. imp. sing. 3, aux. intrans.

ZANA & TZANA. (10 l.) 9, 18, 67, 68. That which was; the fact that he was. On pp. 8, 9, 67, 68 (except l. 4, p. 68), it became xan in 1797, just as don = became don, as explained above. The first edition has xam, e.g. p. 18, equiasma, and p. 68, line 1, iramsa. Cf. stacion, tiegna, xamna. Lg. xan, aux. intrans. with (a) p. 18, *n rel. nom. included in the usual end, decl. nom. intrans. *na = the which; (b) a conj. = that. Decl. acc. *na = the (fact) that.

ZANEAN. 26. When he was. Lg. zaua, aux. intrans., the usual serving as rel. pron. in the time-locative, with e euph. decl. temporal case. *xan = at the (time) in which.

ZANETIC. 51. From the (time) in which he was. The original has the misprint zanetic. Lg. zan, aux. intrans. with *n rel. understood, in the time-case, e euph. and the separate or deparative case-ending *necie = from the (time) in which.

ZATE. (Twice) 34, 48. It is to them. Ind. pres. sing. 3, indirect obj. dat. pl. aux. intrans. On p. 48 it became xane in 1797. In both places it is in alliance with *delema = to be called, heisena, and in both the name is a nominative plural. One may say either that the name, though plural in form, is singular if understood as the name, like *Yleneta, a well-known family name in Castilian, and that this is the nominative of *is called with a dative plural of the things named and called; or that delema *xane is impersonal, and "Obra misericordiaese" in the first, and "Bienaventuranzae" in the second, place is the predicate of the sentence. Only on p. 48 is the dative expressed, i.e. *er = to them, to them. Cf. dicin, the dative of which is the next form.

ZATENAY. 41. To those to which it is (called, said as a name). Ind. pres. sing. 3, ind. obj. dat. pl. with *n rel. pron. dat. pl. declined with ay, the dat. pl. definite of a = that, the. may = to those to whom. This form occurs in the context: Cercat gota dica pecula Capitalea Lepini, communem, in quod aequalia mortalia eaten xan gat or not to be translated "why have you called capital sins to those to whom it is said (i.e. called) mortal (sins) for the most part or commonly?" The root xun, eaten, properly said, saying, is sometimes used of naming, calling. Here we see it used like dica, detaun, with a dative. It became xanay in 1826.


ZAUENDA. (Twice) 4, 26. O thou = you, who stayest. Lg. xandex, but with *n rel. pron. declined in the vocative. na = O you who! The vocative in Bask is always formed by the definite article.

CEBAN. (Twice) 10, 53, 54. Iq. xena. In 1797 it became xan, on p. 53.

CEBEN. (Twice) 54. They had it. Lg. xeten, into which it was altered in line 6 in 1797. Ind. imp. pl. 3, acc. sing. aux. act.

CENDUAN. (4 l.) 10, 13, 15. Thou = you, hadat it. Ind. imp. pl. 2 (sing. sense), acc. sing. aux. act.


CERADENDA. (Twice) 52, 66. That which you = thou, are. Lg. xerada with *n rel. nom. decl. nom. pass. *na = that which.

CERANA. 13. The (fact) that you = thou, are. Lg. cerada in the shortened form, with *n conj. = that with the acc. of the def. article. Cf. gera for gerada. Verb subst. *na = the (fact) that.

CERUENDA. 9. Which were staying. Ind. imp. pl. 3, with *n rel. pron. nom. Verb irreg. intrans. *ego.

CERUENDERA. 19. To that in which they were staying. Lg. cerud with *n rel. in the real locative case, declined in the directive case or accusative of motion. It repeats or specifies the sense of Limbor = to Limbo. That might have been better written Limbo, when the sense would have been "to (the) Limbo in which, justua = the just, were waiting." The original runs, "bicienan Limbor justua cerudenda:" mer = to do to which.

CIGUN & TOIGUN. (Twice) 48. He had it to us. Ind. imp. sing. 3, acc. sing. ind. obj. dat. pl. 1, aux. act. Though in each place it follows emen, only in 1.8 is it toigun.
CINDUAN. 59. She had thee — you. Ind. imp. sing. 3, acc. pl. (sing. sense), 2, aux. act.

CIRADELA. 29. While they were; they being, in illa tempore. Ind. imp. pl. 3. Verb subst. with la participial.

CIRAN. 67. (That) thou (= you) hast it to me. Ind. imp. pl. 2 (sing. sense), acc. sing. ind. obj. dat. sing. 1, aux. act. introduced by ergotic. A conj. may be considered included in the common ending of this form.

CITUAN. (Thrice) 17, 28, 53. He had them. Ind. imp. sing. 3, acc. pl. aux. act.

CITUANA. (Twice) 9. The (fact) that he had them. Ind. imp. sing. 3, acc. pl. aux. act., i.e. cituana, with a conj. understood in the final n (as in eivou) and decl. acc. na = the (fact) that.

In 1797 it became citrusa. Cf. deguana, dama, zama, zuama.

CITUANA. 36. Those which he had. I. q. cituana. Ind. imp. sing. 3, acc. pl. with its a final serving as rel. pron. acc. pl. decl. nom. pass. naa = those which.

CITTUEN. (4 t.) 9, 20, 64. They had them. Ind. imp. pl. 3, acc. pl. aux. act. On p. 20 the noun is as the rel. pron. pl. acc., but on p. 64 as the conj. that ruled by heta. It is a synonym of cituana, and took that form in 1797 on p. 20.

CITUZOUN. 44. He had them to us. Ind. imp. sing. 3, acc. pl. obj. dat. pl. 1, aux. act. In 1797 it wrongly became eigeu.

CITUZON. 19. While he had it; he having it, in illa tempore. I. q. zuua, aux. act. with eclipse of n before la participial.

ZUAN & TZUAN. (13 t.) 5, 12, 14, 19, 22, 23, 26, 50, 53. He had it. Ind. imp. sing. 3, acc. sing. aux. act. Zuuan occurs twice on p. 26, in each place following man, but became zuuan in 1797. Cf. tejuan, ajuan, zuna.

ZUANA. (Twice) 1, 68. That which he had; the (fact) that he had it. I. q. zaana; the n a final serving of 1 as rel. acc. sing. decl. nom. pass. na = the which; and on p. 68 as the conj. that, decl. acc. na = the (fact) that. On this page it became zuana in 1797. Cf. dama, deguana, zama, cituana.

TZUEN. 54. Had they it not? I. q. zuten. Ind. imp. pl. 3, acc. sing. aux. act. with the negative proxiph e, examined in the note on zaana. Some writers have used negative verbal forms beginning in zee instead of eee. They must have meant to convey the sound of eee.

You know I eee or ee nitee melianna, eee nikaana.

(Iliad, 1, 223.)
a verbal suffix, serving to unite the form which it ends to the words which follow. Probably no other language has such a conspicuous link-letter. It can translate any of the cases of qui, quaen, quad, whether singular or plural, with a preposition into the bargain. By its means any verbal form can become a noun substantive, declinable, and to be used as such.

The Declension of the Verb.

Thus the declension of the verb means the suffixing to it of a case of the definite article or demonstrative pronoun, the two elements being connected, or separated, by means of this pronoun conjunctive. By its means an active verb is declined in the passive, or a passive verb in the active; a verb with an accusative is declined in the nominative, or a verb with a nominative is declined in the accusative; a verb in the plural is declined in the singular, or a verb in the singular declined in the plural. The context prevents any possibility of confusion arising in regard to these marvellous products of ancient philosophy.

Its Pronominal Capacities.

For the verb is in personal and numerical accordance not only with its subject, but with its accusative, if it be an active verb, and with its indirect object or dative if it have one. The subject puts on its active end if it is the nominative of a transitive verb. But the verb is not merely a respecter of persons who are subjects. It is a time-server to all who obey its laws. If it be passive, it tells you by its dress to what class of persons the indirect objects, or outlanders, committed to its care belong. If it be active, it not only does this, but accuses the objects of what they owe to it by a still further change of manner if they are directed into the first- or second-class carriages in its electric train or persona-vagus. This many-sided sovran, not content with behaving as any verb does towards its subjects, orders new regiments at once if he has to tell us that he objects directly or indirectly to one or to more than one thing or person. He not only unites or counts them, but he pronounces them as well when pronouncing sentence upon them. He is not merely stenographic, but photographic. The least used part of the verbal machinery seems to be that which shows us the
active rule affecting at the same time you as dative and me as accusative, or vice versa; I mean, for instance, such forms as would occur in translating "he gives me to you" or "they committed thee to us." But no member of the class has met us in our present object-lesson. Duana means both celui qui a and celui qu'il a. In the first case the n is nominative, in the second it is accusative - que. The context alone can decide whether the a final, which makes the word the peer of a substantive, is nominative passive or accusative. Duana da is he who has it, or it is that which he has; and the logic of the surrounding words must decide whether the n in duana so placed means nominative or accusative. Duana da is he him who has it, or he that which he has. Here also the n may be nominative or accusative, but the final a can only be the object or accusative under du. The word becomes active by changing a into ak: thus duana = he who has it or that which he has, erra du = has burned (H), shikidoita = the butterfly. Here, again, a is dependent on circumstances to be freed from ambiguity. Ak can only be the active or agent case, which, as those who know Bash will admit, ought not to be put on the same level as the passive nominative, the latter serving also as accusative. The oldest French Bash Grammar, that of M. Harriès (Bayonne, 1761), suggests the distinction. It would be much better to call it, as Prince L. L. Bonaparte did, simply the active case. It usurps sometimes the functions of the instrumental or mediative case. Thus, on p. 11, Itzaçuta has Esquitroangit Zanggogayoa pourmenta tañizadakta, where no verb occurs, but the translation is "in order to the delivering (of ourselves) by God (as agent) from the evil thoughts." Zanggogayoa, the instrumental, would be less reversional. Instead of duana ogina da = it is made by, or through, him who has it, one might say duana ogina da with the same meaning, producing the seeming anomaly of an active nominative in concord with a passive verb, though really qualifying the predicate. From da = he, she, or it is, we get the relative form da. Articulate or declined passively, this is dañes, meaning celui qui l'est no less than celui qu'il est. This serves as nominative to an intransitive verb, as dañes饽 let him some who is it, or as accusative to

1 A common word at Muyerro (fournier-terres), about three miles from Bayonne. The butterfly has about as many different names in Buckland as the water-vogel in all the Spain.

DODGSON—VERB IN BASH: THE SUFFIXES Na AND Lo. 27

a transitive and active verb, thus danx biussi da eronak = the bee has seen him who is it. But in danx we see the form ready for use as an active force; thus danx = he who is it (being nominated to act), badi = really has, sainvirrëx = the hunting-glafe. Ditunak may mean those which he has, and serve either as accusative plural to an active form like ditu = he has them, or as nominative passive to an intransitive form like duad = they stay; and with these meanings its n can only be accusative to ditu. But ditunak can also mean he who has them; and in this sense both its n and its ak are active nominative cases, and the whole word can be nothing else than the subject of a transitive verb in the singular number. So that ditunak dits may also render "he who has them." Degus is plural, but deguss is singular. Ditus is singular, but ditunak is plural. Zute is singular, but zutenak is plural. Dirade is plural, but diradune is singular.

Dana = All.

Dana = that which it, is used in the sense of all (which it) in the singular. What a man has or is, is his all, all that he can do or be. Some writers have made a plural of it, danak. The real plural, however, is diradunak = (all) those which are. Some others, Carlinereaz for instance, have used the past tense sono for the singular, and zitenak for the plural, in the sense of all, when referring to time past. Probably no other language makes such a time-comparative of all or any adjective!

The Suffi Lo.

The termination in -a that belongs to the conjunctive mood. When used with the imperative it is not to be translated. It sometimes suffices to turn an indicative form into an imperative, or

1 Eren = here probably comes from er, erra = burnt, burnt, which may be a Kabylian word. The bee is the burner, er-ter-a, when it stings. Eren = burnt and erra = tos are probably the same word, and have the same sound when articulated, for Bash er is followed by a is often like English a. Towns were made when the primitive forest was burnt. See p. 27 of "Life with Trans-Siberian Savage," by H. Douglas Howard, M.A. (London, 1893.) In Norway there is a village called erra = the burnt. In Brandenburg there were and are immense pine forests, easily burnt. One of them contains a village called Drumt. Dr. G. B. Saeysen informed me that in Norway many place-names seem to be derived from the word meaning burnt. Eire, the ancient name of Ireland when it had its trees on it, may be Eirem, and means burnt land. Biri, bere, generally means land, country. But, like teres in Portugues, or tierra in Spanish, or pays in French, it is used in the restricted sense of town, city, village, instead of Biri, biri, buri, or, and even for the people, or people, who live in it. It is er in some compound words, e.g. or-bente, or-birra.
confusion of tongues on the spot. This Euskarian volatility has fatally paved the way for the successful volubility of Castillian as the official language. A house divided against itself cannot stand. The dialect of Ezkiola, near Oloren, is almost as unintelligible to the Basques of Orooko as Roumanian to an Algarvean of Silves. Yet some dialects have kept what others have lost.

The Accents.

I do not attempt here to enlist all the differences in wording and spelling, or to illustrate all the grammatical laws observed in the two editions of Irazuast’s translation. The first has no accents. In the second, owing, I think, to the influence of S. Mendiburu, they are very abundant, though no distinction is observable between ‘a’ and ‘i’. That reactionary tendency is very remarkable, because now, a hundred years later, the Gipuscoan writers have entirely abandoned the armour of the accent!

The Tilde.

In the first the tilde ~ is almost exclusively used to mark the omission of an en, as in alitua for antuueren. But in a few places it serves to liquidise that letter, e.g., p. 1, edua, p. 2, haba, p. 3, eitxaeroa and xolatengo.

The Aspirate.

The letter h is conspicuous by its absence in the second edition, except in words from Latin like heredero and hostia and in the combination eh. It occurs here and there in the first, e.g., p. 30, heredero, p. 31, abortion, where it was left out in the second. This letter is no longer used in writing Gipuscoan, though it is found in the editions of J. B. Agirre’s “Instructions on Confession and Communioin,” published in 1803 and 1833. It was struck out in the third edition, published at Tolosa in April, 1900.

This study is, I fear, already too long and dreary except for aficionados, though it may possibly smooth the road of some future searcher. The revision of the text that had taken place between 1742 and 1797 shows that that purism advised, and rightly too, by Dr. Sauvageau, was already at work. It borders, however, on pedantry, and some of its results were retrograde. Many misprints were cast out, but some new ones put in to lower the scale of gain. The form of the answers (Estanten det) was modified in some places for the greater glory of the catechist.
Eza = ta.

The conjunction eta = and occurs, I think, only once in the shortened form ta in the first, but ta is frequent in the second.

O = U.

That o sounds u before a is clear when we find guaoen in 1742 replaced by gigaen in 1797; juan, but dijounan.

M for N.

The use of m for n before t is found in Irazusta in the earlier writers, e.g., pp. 42 and 43, in embidin, from Latin invicta; p. 42, in monumentum bat, changed into m in 1797; p. 12, orren bate; p. 20, aim bate; p. 33, urtem kaic, printed urten in 1797; p. 12, onem bat, becoming omen in 1797; omen bat, passim but omenbat at least twice, pp. 13, 39, though altered into omenbat in 1797.

Initial R.

It has been said by some that Basque has no words beginning with R. It is true that most of them are of foreign origin; but they are abundant, though mostly given a euphonic er as a prefix by modern writers. Irazusta has Erremonea, pp. 64, 56; Erreginua, p. 5, but, p. 48, rerebien, rastuez, religiua, and elsewhere reiuna, etc.

R for D.

The tendency in the Gipuzkoan dialect, especially at San Sebastián, is to turn d into r, producing no little confusion in the verb. We have seen above the change of didola into diraola, which might be for dirala; or didama into dirama. But, on the other hand, erocaoin of the first edition became rightly erocain in 1797 (p. 64).

Z = TZ.

Basco never had the lithping sound of Castilian. It is clear that Irazusta used the latter with the sound of za. We have seen some proofs of this in the verb-list. Others result from comparing the orthography of the two editions. Thus eroa in the first is oloam in the second. Cortean, coconutin, duloa, amor, and eraztutan in the first became respectively eroa, coconutin, duloa, amor, and eraztutan in the second. He also used za for the sound of as in miss.
Bi suffixed.

It is to be observed that the number *bi = two* is used at least once postpositively, like *bat = one*, e.g., p. 62, persona *bi = two person(e)*, and this seems to be the right arrangement. But elsewhere we have, p. 60, *bi tempora = two time(e)*, and, p. 54, *bi naturae = two nature(e)*.

Plural for Singular.

P. 34, *ganea dagoanari*, literally to him or her who remains the hungry, i.e. to him or her who is hungry; and *egarriak dagoanari*, literally to him (or her) who stays (or is) the thristy, is a curious case of the use of the plural for the singular. It reminds one of *sintu explicitly, literally to do the throat*, i.e. to cut the throat, in d’Urres Omena, c. xxi, v. 10. Can *ganeak* and *egarriak* be the active case, ruling held by understood? On pp. 47, 49, one has “justiciaroon gecen, et arrikan dzenne,” i.e. “those who have the hunger, and the thrist,” where *ganeak* and *egarriak* are substantives.

Singular for Plural.

The contrary use of the singular for the plural is in the quantitative and interrogative pronouns, e.g., *oe etxu = what enemy, dirax are, orico = whom? Eoin dirax? = what are they? Not orico*. *Oe gauna dirako Artikula Pehoea*; The Articles of the Faith, what thing are they? i.e. What thing (not gauna) are the Articles of the Faith? *Oe gauna da Pehoea*? What thing is the Faith? *Combat gauna (not gauna) haie dirax...? How many thing(e) are needed?* This is on the same principle as the use of the numbers. *Combat tempora boar du = How much time is necessary? Combat = how many, how much?* is analytically what one, or a what? from *eoin = what and bat = one, an, a.* *Dita* requires its accusative to be plural, yet in *Combat vorondale ditu Christo*: How many will(e) hath Christ? the object is singular in form as much as if it were *bi vorondale = two will(e).* *Oe parte ditua Pehoea? = What part(e) hath Pehoea? shows a similar idiom with the simple interrogative pronoun.*

Latin Loan-words.

It is always interesting to know how Latin words have fared after entering the service of Bask. In Iturura we find *Corpus*, from Corpus, now written *Corpu Felix*; *Tempora*, from Latin, but used as a singular, now written *dembora*, as it already was in some places in the 1797 edition. *Gauna* had already replaced *gana* in 1742, and is by Itururu azinaz always written without the loss of its final a, e.g. *gauna bat = a thing, gauna gurdin = that of all things*. Yet some foolish writers have lately curtailed it into *gana*, as if the *a* were the removable article.

Narru Gorrin.

As might be expected in a Catechism, there are few idiomatic expressions to be noted. Yet one might say much about *narru gorrin* on p. 34. It means literally in the red skin (narru being a variant of narru, like *lanxoa* for *lancoa*), i.e. stark naked, *en envar.* *Gorrin = red (or red-hot)* in Bask is almost as rich in its applications as *blue* in English.

N.B.—The Trinitaria Bible Society, 25, New Oxford Street, London, W.C., will probably publish a corrector and far cheaper reprint of Leicarrugas Bask New Testament, for popular use and in pocketable form. That of Doctor H. Schuchardt and Herr T. Linschmann reproduces all the misprints of the original and adds a few others: e.g. Matt. xxvi, 18, *e do for edo*; Acts, iv, 8, *hetheri* for *hetherio*, and, in the heading of the preparation for Communion, *reslbuts for resblitu.*

As a specimen of modern Biscayan prose, the *Euskadi* or *Sermores*, by Andres Itururu, curate of Ochandane, published in two volumes in 1900 by F. Eloxat, at Durango, must be mentioned. They deserve sincere praise.

1 See a brochure of ten pages by Don Miguel de Unamuno, entitled “Del elemento aliento en el idioma vasco,” where the etymology of *en, enho* is taken, which I gave him at Irun in 1887, is reproduced as if it were his own. I proposed to him *eqna = hentan, kezua, kezuna, kenu, kenu, enua, enua, enua, enua, enua, enua, enua, enua, enua, enua,* etc. *Gorri* is indeed a very empty body, a mere ill-gotten word, as Professor W. W. Skene would say.
The Lords Prayer was rendered thus, on p. 1, by Arin in 1713:—

**PATER NOSTERRA.**

*Math. e. 6, d v. 9, usque ad 13. It. Loc. c. 11, d v. 2, usque ad 5*


And by Irazusta:—

**In 1742.**

**Pater nosterra.**


The hybrid *Pater nosterra*, inherited from Capánaga, was only altered in 1797 into *Aita gurea = the Our Father* on pp. 13, 21, where the Prayer is referred to.

One cannot study a Catechism for linguistic purposes without noticing what is, and what is not, taught therein. In this book, as in all earlier Basque Catechisms, all forbidding of bull-fights, or human fights and wars, and other forms of barbarism and cruelty, or the circulating false coins, is as absent as any mention of the Papal Opinion about the Conception of St. Mary the Virgin. It is true that in the *Harranuntzaren Lekuzia*, which concludes the book, the invocation "*Mater Immaculata, Oru*,” was inserted in 1797 after "*Mater Infortunata.*" But *immaculata* there may describe merely the post-natal state of the Holy Mother. On p. 10 Irazusta put the Query and Reply, "*What is the signal of the Christian? The Holy Cross.*" On p. 21 the Bask were taught—"*I ask. Who is the Holy Father? I answer. He is the Supreme Pontiff of Rome, Christ's Vicar on earth, to whom these all (of us) we remain obliged to obeying.*" The words *Summo Pontifice Romano* were left out as superfluous in 1797. It would be well if the Pope would use all catechisms, after the Commandments of the Church, the *"Now Commandment"* of his Lord, *"You shall love the Lord, your God, with all your heart, with all your soul, and with all your strength.*

It might assume this anagrammatical form in those for English-speakers:—

*"In what does Christianity consist? 'Tis in Charity!'
"What is there in Christianity? 'Charity's in it!'"

**CHRISTIANI + HI SINT CARI.**

P.S.—In the Index to these "Transactions" for the year 1898 the following corrections must be made:—

1. P. 544, l. 8. For "Eireland, Basque, its national tongue," read "Eireland, Bask mentioned in a book on its national tongue."
2. P. 545, l. 22. For "Laízarraga's" read "Dodgson.'"
3. P. 545, l. 38. For "Ireland, national tongue of a Basque," which makes no sense at all, read "Eireland, the national tongue of it."
4. P. 546, l. 20. For "504" read "505."

In my article in the same volume I asked, "What is to become of the Princon Bask books?" I am permitted by their owners, Messrs. Harvey Prent and T. J. Garlick, of 17, Basinghall Street, London, E.C., to state that they do not wish to separate them from the rest of the collection. They desire to sell this as a whole. Their price is £4,500. The Library lies useless in a store-room. Will no wealthy friend of Linguistic Science redeem it from this sad entombed, and present it to the British Museum or some English University? Prince L. L. Bonaparte is meant.

With the change of *Ipsoena* (as it was written 300 years ago) into *Ipsoena*, compare *Ipsoena*, now *Uronza* the river at Donostia, and *Ibaya* a river in the Province of Santander, evidently an old form of modern Bask *ibasa = the river.*
The name of San Sebastián, the modern capital of Gipuzkoa, is Donostia in modern Basque, from Dominus (used in Basque in the sense of Saint) and a contraction of Sebastián, the name of the patron. In the “Acts of the Privy Council of England” for 1542-47, the town is called “S. Sebastián,” and “Saynt Sebastias.” Peter Heylyn, in his Mīrōkōmō (Oxford, 1655), also has, p. 64, “Saint Sebastian,” Here the final s represents a genitive, and implies town to complete the sense. This shows that St. Paulus, in French Basque, took its name from St. Paul = Pelayo, when the English occupied that part of Aquitaine. Heylyn, in his Cosmographie (London, 1652), p. 221, has “S. Sebastians (Don Bastie as the vulgar call it).” In Les Délises de l’Espagne et du Portugal . . . par Don J. Alvarez de Colmenar (à Loide, 1707), p. 89, there is an engraving of the town, and another in his Anales (Amsterdam, 1741). King Charles II of England visited it in 1639. See Revolutions d’Angleterre, par M. de Bordeaux (Paris, 1670), p. 190.

Rimes in Labaradin Bask written at Elche on the eve of the total eclipse of the sun, 27th May, 1800:—

*Hielota hilla*  
*Oi da Hilegio*;  
*Basteta dona*  
*Daen Egihia*;  
*Te da Egihia*  
*Hidalhak beretzen*;  
*Nicotia, hark dona*  
*Arxheta, arxhiten*  
*Dnos Artedon*  
*Deo a Larrrona*;  
*Marino Orivila*  
*Ahi eta enekuna?*  
*Mariarren gatik*  
*Hiis saa Egihia*;  
*Hieloria gatik*  
*Egin da Corona*;  
*Crasto Zarron Bera*  
*Aban da Mariak*;  
*Giavah oma*  
*Zaruta da Inannak?*

**Edward Spencer Johnson.**

*An offprint of 150 copies from the Transactions of the Philological Society, February 22, 1901.*

**Stephen Austin and Sons, Printers, Hertford.**

**VENOMS ANTIDOTE:**

**BEING A REPLY TO DOCTOR SCHUCHARDT’S CRITICISM ON MY LEÍCARRAGAN STUDIES.**

N.B.—In this essay *S. memus* Dr. H. Schuchardt of Graz; *C. = J. Calvin; L. = J. Leicarragan.

Dr. Schuchardt, in his Introduction to his reprint of Leicarragan Books, publishes some remarks affecting some little works of my own concerning the Basque New Testament of 1571. They are most unfair. They would have been more legitimate if they had been published in some Revue or Zeitschrift, as my own essays were. But he has placed them where they will meet the eyes of all who read any surviving copy of his edition of that book for centuries to come; and, though he gives references to the publications in which my real or supposed blunders are to be found, he has not taken the precaution to quote the context in those places where my own interpretation is criticized; and yet his readers cannot criticize him without referring to such context. Many of them will, no doubt, accept his *dogmata* as infallible, and look no further into the question. In the other places I am referred to as if I were the printer, the actual composer of my contributions to the four former reviews which published them for me. The blame which belongs to their printers is thrown upon me as author. S. shrugles, I hope, as much as I do at all misprints, especially when they mar his own work. He gives us a list of those which he had detected in his reprint of L.’s books before it came out. But those who compare this with the original edition will enlarge the list. It is a tedious business. But here are the details of my defense against this ungracious attack. The pages in italics are those of *S.*

On pp. xii and xiii he refers to my work on St. Peter’s Epistles, written when I was a mere boy in Basque. I much regretted its too hasty publication, and wondered how the Editor of the *Revue de Linguistique*, where it appeared (Tomes xxiii and xxvi), allowed so many blunders to pass without warning me or my readers. I had two proofs to correct for the second part of it,
Herr T. Linschmann, his colleague, who was then the sub-editor thereof, will recollect my sending him a corrigenda for the corrigenda which he never returned or published. Misprints will occur, even in corrigenda. They are the painful purgatory of all authors, but are as inevitable as the pulviscarios which is the plague of travellers in Spain.

S. refers, p. xii, to the misprints with which the Euskalerraria review at San Sebastián in Spain disgraced my copy of one of L.’s appendixes. The copy when it left my hands was quite correct. I sent a list of corrections to the editor. He did not publish them. Everyone knows that the Euskalerraria (= Bask-land) is by no means a careful or scientific Revista. It has done much harm to Bask by publishing pieces in that tongue ungrammatically written, incorrectly spelt, and devoid of literary merit, to say nothing of imperfect translations and its apparent preference for Castilian. No doubt its Editor, who inhabits the Anglos house, thought to do good service to Catholicism by making the work of a Protestant look incorrect. I sent him about the same time a copy of L.’s Advertentia. It was neither published nor returned.

On p. xlvii, S. asserts that I assume that L. struck exclusively to the French text of J. Calvin in making his version. I have never said anything more conclusive or exclusive on the point than this, that as a general rule he clings to it most faithfully. He certainly does! and to such an extent that certain misprints and the use of Italic are directly transferred from the French to the Bask. But a perusal of my notes to the published and unpublished parts of my long work on the Leigarriarri verb will convince any lover of the truth that I have neglected nothing which tends to show that L. was no slavish, blind follower of C., who died seven years before this Bask classic came out. I have in a good many places referred to the Greek and Latin texts which I think he consulted. The Bask is fanatically Catholic, almost disagreeably religious, and detests C. as much as all loyal monarchists hate Oliver Cromwell, but with less cause. For that reason they are inclined to undervalue the great literary merit of L. So strong is this feeling that one of the most learned Bask priests, Canon Inchauspe, the well-known author, while most kindly replying to my numerous questions concerning Testamentu Berris, refused to accept the dedication of one of the parts of my work on the verb used therein, because it was Calvinian! It was partly to combat that prejudice, which confounds grammar with religion,
that I have sought to magnify any discrepancies that can be found between the French of C. and the Bask of L.

S. does not seem to have seen this, for he quotes my notes on 1 John, ii, 25; iii, 1; and v, 10, which I inserted on purpose to show L.'s infidelity to or independence of C., as if they were an argument against myself. No! they were put there as exceptions to prove the rule. And S., while seeking to wound me, finds himself caught in my own camp!

Upon my note on 1 John, iii, 1, S. says, "I believe verhibit as sich Joh. 1, iii, 1 (422)," no such Dodson a. c. O. S. 24 L. 'infidèl' 1st, wegen evidéns; vgl. qui, nos; e& (Luther: euch)." It is possible that many readers of the introduction, where these words occur, will find them as unintelligible as they appear here, completely separated from their context; and that someone will doubt if S. knows that ces and euch do not translate quid and nos! Here, again, if the reader does not know the difference between evidéns and expléus, and do not consult the texts of C. and L., and my brochure on St. John's Epistles (1893) with quotations therefrom, they will perhaps think I am responsible for the obscurity of S. Let Luther and C. say euch and vous! L. translated quid and nos. And that is what my note says clearly. S. has not removed the need of it.

Again, as to my note on p. 6 of my work on the Epistles to St. Timothy (1895), S. by his comment shows that it was quite in its place. On p. 7 of the same I say "(s'amusa ne traduit pas behatzen)." S. says that this shows that he is not familiar with the French of the sixteenth century. But I put it there to show that I was; and to warn Bask readers that three centuries have made a difference in their language as well as in French. No Bask would now, in the twentieth century, translate modern s'amusa by behatzen, or modern behatzen by s'amusa. Exempria docte! In view of my remarks on estélezen bela, pp. 33 and 53, S. had no right to accuse me of not knowing that s'amuser used to mean the opposite of modern amusement.

On p. 14 of the same work I say that Leigungsga does not translate l'usage in the summary of 2 Tim. iii. His word is probetchua, which, as anyone can see, is Castilian prevéchan with the Bask article a = the; just as ophantecua = the hinderance, the obstacle, is from Castilian empancho. I was not ignorant of the fact that usage may bear the narrower sense of profit. But that is not its usual sense in C.'s New Testament. I think the word will be found there in some places where L. has not rendered it by probetchua, but by some such word as nossua or ussana, as in modern Bask. A modern Bask would not translate probetchua by usage, though he might take it to mean pouser. L. did not translate the body or outward form of l'usage, but rendered its particular sense in this place more precisely by putting probetchua for the soul of it. Usnua, ussonua, would have been word for word, but would have deceived the Bask reader. Usage may have a bad sense. But probetchua to a Bask is good. Moreover, in the verse 16, to which the summary directs attention, C. has profitable, and L. has the unprofitable word probetchua, which has no need or right to pass into usage. L. saw l'usage in the summary; but he saw profitable in v. 16, and showed good taste in profiting by its presence to justify the rejection of an ambiguous usage. I read that part of C.'s text carefully while preparing my Concordance to "Timothy," and that fact alone shows what I meant in saying "L. ne traduit pas l'usage." My note was not explicit enough for S.; but he had no right to base it on an accusation that I am unfamiliar with the usages of sixteenth-century French; though I have not studied it, probably, so thoroughly as he has. Here also I was trying to convince Bask readers that they must be prepared to sever L. from their prejudice against C.

On p. lxix S. says that I misunderstand Bask akiak because on p. 5 of my book on Timothy, in quoting 1, iv, 13, "squih iruretezurri," and its equivalent in the French, "sois attentif à la lecture," I say "(on a omis attentif dans le Baskue)." S.'s note on this note seems to imply that he thinks I meant to accuse the Bask translator, or his printer, of a fault, of omitting something out; and proceeds to say, which is perfectly obvious, and what was the very point of my note, that "quih 1st so viel wie mois attentif, attentu, np=œenx (vgl. sei drauf aus)." One really feels obliged to say, "Go for Dr. S.'s at him! set upon him! but don't pay attention to him!" The two other quotations containing akiak on the same page of my book show clearly that the essential meaning of akiak is "be thou to it," and that it need not, and cannot, always mean that which I meant to point out that it does mean, by ollceipiak, in this particular place. Anyone seeing "akiak" translating "sois attentif à," and knowing that the proper meaning of it is "sois là," can see that the Bask translates attentif by dropping
it. My note says that S’s comment thereon says the same!
But how many of those who read the latter will see the former?
Hence my charge of disingenuousness against S. My reply to
him is therefore: “iarraqui aquò insitutum = poursuive justice”
(2 Tim. ii. 22). My works on the Epistles of St. John and
those of St. Paul to St. Timothy appeared in the Acta de la Société
Philologique at Paris, Tomes xii and xxx, in an offprint
therefrom of fifty copies; and are to be found in the British
Museum. I take this opportunity of requesting that on p. 21 of the
work on St. John these words may be added at the bottom: “1, 1, 1,
... escan chu cuquma, gure hauk drez ean chu quma,
contemplat ean chu quma, ... ce que nous avons ouy, ce
que nous avons veu de nos yeux, ce que nous avons contemplé.”
They are parts, each complete in itself, of a work meant to
embrace the whole of the Leigarragan verb, and to enable the
beginner, if he can but read French (which I chose as likely to
attract a wider range of readers in France and Spain, between
which countries the Banks find themselves wedged in and cut in
twain, than my native English), to dispense with imperfect grammars and
dictionaries such as those of Van Eys, and see for himself why L.
translated C. as he did, and what and how many forms of the verb he used in doing
so, and where and how many times each of these may be seen at
work. The longest part that has appeared is now in very slow
course of publication in the Revue de Linguistique at Paris.
I have unfortunately been allowed only one proof to correct
before publication. This has also been read and assailed by S.
He says, p. lxxxiv, that on p. 70 of t. xxxi I gave a false
definition of citum. He is right. I am not incapable (surely
this is the right, as it was the old spelling, to keep the cap in
captivity) of making mistakes any more than S. But, as I dis-
tinctly say it is masculine, it is from sheer bad faith that he says
I took it for citum! I thought of Gipsakian citum. I thought
of the forms in J. P. Darteysias useful “Guido Manuel” (three
editions, at Bayeune), citusum, cium, citiun, and citiuan. No
doubt L. used here an old form of citiuan, unless his printer erred.
The correction shall be made by reading substantiï¿½ for possessif in
the definition, and the suppression of the note about cìï¿½um and cÌï¿½urn,
which was not the point. I thank S. for that real correction.
On p. 29 of R. de L., t. xxxi, I said that in St. Mark, ix, 48,
the : before gehennara was a mistake on the part of Hautin,
or Hautin, who printed L.’s books, and I referred to vv. 47 and
48 of the same chapter and on the same page, to prove my
assertion. Anyone can see that my acquiescence is right; for, if
the : were necessary in that place in v. 43, it surely would
be equally so in the others where the same phrase is repeated
(the intervention of suso in v. 47 not affecting the sense). Yet
what does S. say on pp. cvi and cvii of his einleitungen? He wilfully
misunderstands me, and speaks as if I were referring to the punctua-
tion between bara and halo, which happen to stand next to one
another in each of the three verses indicated and justify another
note on the printing! I advise no one to send any manuscript to S. without
keeping a copy, if he wishes not to be misquoted. He has stated
that I have a good knowledge of Basque (it is not perfect, and always
slipping back for want of practice and absence from Basque company),
and that I might become the mittelpunkt for studies which concern
it. In 1893 I said in the Introduction to my aforementioned work
on St. John, “A new and correcter edition of Leigarragas is absolutely
indispensable in order to popularize and elevate Basqueological studies.
Who will pay for it?” In 1895 S. wrote to me to ask if I could
myself defray the cost of a new edition of L. The Imperial
Academy of Sciences at Vienna deserves the warmest thanks of all
scholars for providing the funds needed for that laudable undertak-
ing. Progress in Basque is only possible by going backward.
In spite of his crooked method of warfare, I am much bounden
to S. for calling the attention of his readers to my essays on
Leigarragan Basque. However little they satisfy myself, I meant
them to serve to stimulate intelligent examination of so splendid
and interesting a model; and scholars like Dr. G. Scovron, of
Bauteln, Hannover, and Professor R. Pinot, of Paris, have testified
to their usefulness. S. has stated that “it is not to his interest”
that I should publish any more of them! For this compliment
much thanks!

EDWARD STENCER DODGSON.


I take this opportunity of thanking Mr. W. J. Van Eys for
giving me a copy of his “Bibliographie des Biblios et des Nouveaux
Testaments en Langue Francaise des XVème et XVIème Siècles, par
W. J. Van Eys” (Genève, 1900). It serves as a guide to some
editions on which Leigarragan based his translation. I have also to
thank Mrs. Bywater, the wife of the Professor of Greek at Oxford,
for a copy of the reprint of Leigarraga; and Dr. E. W. Bullinger,
for a copy of Calvin’s French Bible printed at Aix-la-Chapelle in 1635.
W. WRIGHT.

August 20, 1897.

M. E. Focot, the well-known Polyglot, wrote to me with reference to "Le Verbe Basque Trouvé et Dénisé dans l’Épitre de St. Jacques": “J'ai eu le plaisir de recevoir la suite de votre Verbe Basque. C'est à vous que je dois maintenant de connaître quelques mots Eusébiens.”

Dr. Sanuvela wrote to me, November 30, 1899, from Bung in Spreewald, where I had shortly before met him and begun to learn Wendish: "Dear Sir.—I have looked through your interesting little grammatical dictionary, as one might call it. It would almost seem desirable that you should have amplified it, so as not merely to embrace all the verbal forms of one translation, but as far as possible all occurring in the language. Still, even limited as it is, it is a valuable means, to a beginner, of mastering many, at first sight, frightening ‘impossibles.’ How anyone could purposely refuse acceptance of such an useful ‘janta’ (Latin), kindly presented by a learned ‘jauna’ (Basque), seems inconceivable. How those dear people disfigure their language with foreign additions! For them a little section of our parlance, growing far too exuberantly in Germany, might be desirable and useful.”

1 Published July 2, 1899. It analyses 161 forms of the verb. There are 200 copies of it, and some still on sale.

2 The Librarian of the University of Gottingen had refused to accept it as a gift to the library under his charge. I have to thank eleven other librarians in Germany for buying it.

150 copies privately printed, February 22, 1901.