

That this first discovery of America in or before the eleventh century should not have produced the important and

Gaelic salutation, *hao, hui, iach*, having been heard there; of Owen Chapelain, in 1669, saving himself from the hands of the Tuscaroras, who were about to scalp him, "because he addressed them in his native Gaelic," have all been appended to the ninth book of my travels (*Relation Historique*, t. iii., 1825, p. 159). These Tuscaroras of North Carolina are now, however, distinctly recognized by linguistic investigations as an Iroquois tribe. See Albert Gallatin on *Indian Tribes*, in the *Archæologia Americana*, vol. ii. (1836), p. 23 and 57. An extensive catalogue of Tuscarora words is given by Catlin, one of the most admirable observers of manners who ever lived among the aborigines of America. He, however, is inclined to regard the rather fair, and often blue-eyed nation of the Tuscaroras as a mixed people, descended from the ancient Welsh, and from the original inhabitants of the American continent. See his *Letters and Notes on the Manners, Customs, and Conditions of the North American Indians*, 1841, vol. i., p. 207; vol. ii., p. 259 and 262-265. Another catalogue of Tuscarora words is to be found in my brother's manuscript notes respecting languages, in the Royal Library at Berlin. "As the structure of American idioms appears remarkably strange to nations speaking the modern languages of Western Europe, and who readily suffer themselves to be led away by some accidental analogies of sound, theologians have generally believed that they could trace an affinity with *Hebrew*, Spanish colonists with the *Basque*, and the English or French settlers with *Gaelic*, *Erse*, or the *Bas Breton*. I one day met on the coast of Peru a Spanish naval officer and an English whaling captain, the former of whom declared that he had heard Basque spoken at Tahiti, and the other Gaelic, or Erse, at the Sandwich Islands."—Humboldt, *Voyage aux Régions Equinoctiales*, *Relat. Hist.*, t. iii., 1825, p. 160.

Although no connection of language has yet been proved, I by no means wish to deny that the Basques and the people of Celtic origin inhabiting Ireland and Wales, who were early engaged in fisheries on the most remote coasts, may have been the constant rivals of the Scandinavians in the northern parts of the Atlantic, and even that the Irish preceded the Scandinavians in the Färoë Islands and in Iceland. It is much to be desired that, in our days, when a sound and severe spirit of criticism, devoid of a character of contempt, prevails, the old investigations of Powel and Richard Hakluyt (*Voyages and Navigations*, vol. iii., p. 4) might be resumed in England and in Ireland. Is the statement based on fact, that the wanderings of Madoc were celebrated in the poems of the Welsh bard Meredith, fifteen years before Columbus's discovery? I do not participate in the rejecting spirit which has, but too often, thrown popular traditions into obscurity, but I am, on the contrary, firmly persuaded that, by greater diligence and perseverance, many of the historical problems which relate to the maritime expeditions of the early part of the Middle Ages; to the striking identity in religious traditions, manner of dividing time, and works of art in America and Eastern Asia; to the migrations of the Mexican nations; to the ancient centers of dawning civilization in Aztlan, Quivira, and Upper Louisiana, as well as in the elevated plateaux of Cundinamarca and Peru, will one day be cleared up by discoveries of facts with which we have hitherto been entirely unacquainted. See my *Examen Crit de l'Hist. de la Géogr. du Nouveau Continent*, t. ii., p. 142-149