

DESERT RESEARCH INSTITUTE

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Querido don Manuel:

Le incluyo xerox de la parte del libro de Wells que le interesa. Supongo que es a esta parte del texto a la que Vd. se refiere.

Acuérdese de que , especialmente después de 1960, toda la cronología antigua ha cambiado debido a los análisis de Carbono 14. Los megalitos son dos mil años más antiguos de lo que se creía y los mismo respecto a la aparición de la agricultura y la ganadería en Europa. Teorías y especulaciones como las del euskaro-caucasico, etc. se han abandonado.

Creo que hoy todos los investigadores, al menos como hipótesis de trabajo, admiten ~~que~~ el pueblo vasco se ha hecho pueblo y su lengua se ha hecho lengua in situ. Si en estos momentos estamos en un impasse es porque aun no se ha sistematizado todo el material de las excavaciones que duermen en los museos ni tampoco se están haciendo excavaciones en gran escala. Esperemos que el Urtzi de los antiguos vasco, el Jaungokkoa de los modernos y la Dama de Amboto ayuden a que el Gobierno Vasco se instale pronto en Onate. <sup>hago reservas con estudios vascos.</sup> Digo en Onate porque así los vizcainos tendrán su capital en Gernika o en Bilbao, los guipuzcoanos en Tolosa o en San Sebastián, los alaveses en Gazteiz y los navarros en Iruña. De esta forma no habrá celos. Los Onatiarras son los últimos que se incorporaron a Guipúzcoa. Lo podían haber hecho igual a Alava o a Vizcaya, pues su guipuzcoano tiene mas de vizcaino que de guipuzcoano. Los edificios del Gobierno puedan estar en las faldas de los montes, la mitad fuera y la mitad del edificio dentro del monte de forma que ni los propios onatiarras se den cuenta de que tienen gobierno. Y para ejemplo de las futuras generaciones un gran estatua de Lope de Aguirre. Cuando el Rey no se porta bien el súbdito tiene derecho a ser "traidor".

Dígale Vd. al amigo Azpiazu que me reserve una habitación para la noche del 13 de junio y del 14. Yo llegaré de Caracas por la tarde del 13, que es domingo y San Antonio (como ve no me olvido de los santos que quedan). Si Vd. está libre esa tarde me gustaría cenar con Vd. De aquí salimos para México el próximo miércoles 19 de mayo. No tiene pues Vd. tiempo a contestarme pero se lo puede decir a su hermano Andrés. Estaremos en Buenos Aires los primeros diez dias de junio.

Con el afecto de siempre

Jon Bilbao

even 10,000 years, and a dense forest period intervened between the age of the hunter and the agricultural clearings.

This forest period was also a very wet period. It has been called the Pluvial or Lacustrine Age, the rain or pond period. It has to be remembered that the outlines of the land of the world have changed greatly even in the last hundred centuries. Across European Russia, from the Baltic to the Caspian Sea, as the ice receded there certainly spread much water and many impassable swamps; the Caspian Sea and the Sea of Aral and parts of the Desert of Turkestan, are the vestiges of a great extent of sea that reached far up to the Volga valley and sent an arm westward to join the Black Sea. Mountain barriers much higher than they are now, and the arm of the sea that is now the region of the Indus, completed the separation of the early Nordic races from the Mongolians and the Dravidians, and made the broad racial differentiation of those groups possible.

Again the blown-sand Desert of Sahara—it is not a dried-up sea, but a wind desert, and was once fertile and rich in life—becoming more and more dry and sandy, cut the Caucasians off from the sparse primitive Negro population in the central forest region of Africa.

The Persian Gulf extended very far to the north of its present head, and combined with the Syrian desert to cut off the Semitic peoples from the eastern areas, while on the other hand the south of Arabia, much more fertile than it is to-day, may have reached across what is now the Gulf of Aden towards Abyssinia and Somaliland. The Mediterranean and Red Sea may even have been fertile valleys containing a string of fresh-water lakes during the Pluvial Age. The Himalayas and the higher and vaster massif of Central Asia and the northward extension of the Bay of Bengal up to the present Ganges valley divided off the Dravidians from the Mongolians, the canoe was the chief link between Dravidian and Southern Mongol, and the Gobi system of seas and lakes which presently became the Gobi desert, and the great system of mountain chains which follow one another across Asia from the centre to the north-east, split the Mongolian races into the Chinese and the Ural-Altaic language groups.

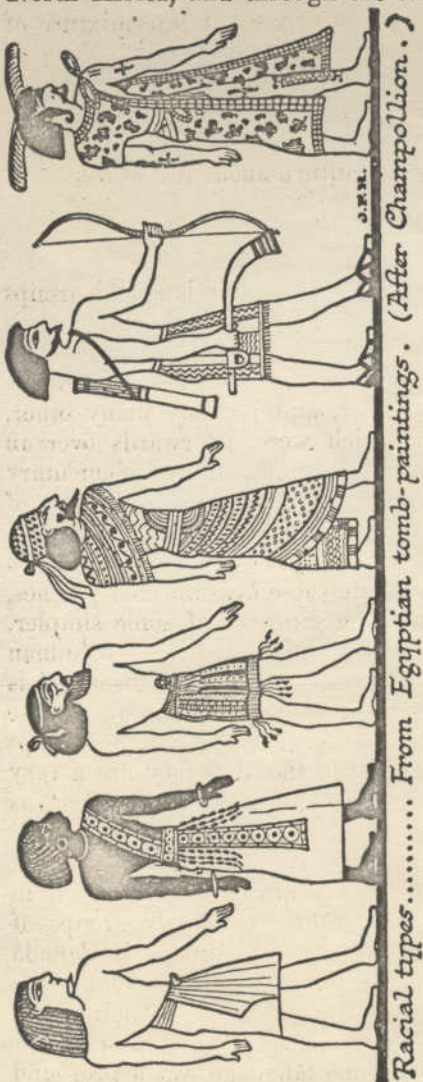
Bering Strait, when this came into existence, before or after the Pluvial Period, isolated the Amerindians.

We are not suggesting here, be it noted, that these ancient separations were absolute separations, but that they were effectual enough at least to prevent any great intermixture of blood or any great intermixture of speech in those days of man's social beginnings. There was, nevertheless, some amount of meeting and exchange even then, some drift of knowledge that spread the crude patterns and use of various implements, and the seeds of a primitive agriculture about the world.

## § 8

The fundamental tongues of these nine main language groups we have noted were not by any means all the human speech beginnings of the Neolithic Age. They are the latest languages, the survivors, which have ousted their more primitive predecessors. There may have been other, and possibly many other, ineffective centres of speech which were afterwards overrun by the speakers of still surviving tongues, and of elementary languages which faded out. We find strange little patches of speech still in the world which do not seem to be connected with any other language about them. Sometimes, however, an exhaustive inquiry seems to affiliate these disconnected patches, seems to open out to us tantalizing glimpses of some simpler, wider, and more fundamental and universal form of human speech. One language group that has been keenly discussed is the Basque group of dialects. The Basques live now on the north and south slopes of the Pyrenees; they number perhaps 600,000 altogether in Europe, and to this day they are a very sturdy and independent-spirited people. Their language, as it exists to-day, is a fully developed one. But it is developed upon lines absolutely different from those of the Aryan languages about it. Basque newspapers have been published in the Argentine and in the United States to supply groups of prosperous emigrants. The earliest "French" settlers in Canada were Basque, and Basque names are frequent among the French Canadians to this day. Ancient remains point to a much wider distribution of the Basque speech and people over Spain. For a long time this Basque language was a profound perplexity to scholars, and its structural character led to the suggestion that it might be related to some Amerindian tongue. A. H. Keane, in *Man, Past and Present*, assembles reasons for

linking it—though remotely—with the Berber language of North Africa, and through the Berber with the general body



of Hamitic languages, but this relationship is questioned by other philologists. They find Basque more akin to certain similarly stranded vestiges of speech found in the Caucasian Mountains, and they are disposed to regard it as a last surviving member, much changed and specialized, of a once very widely extended group of pre-Hamitic languages, otherwise extinct, spoken chiefly by peoples of that brunet Mediterranean race which once occupied most of western and southern Europe and western Asia, and which may have been very closely related to the Dravidians of India and the peoples with a heliolithic culture who spread eastward, thence through the East Indies to Polynesia and beyond.

It is quite possible that over western and southern Europe language groups extended eight or ten thousand years ago that have completely vanished before Aryan tongues. Later on we shall note, in passing, the possibility of three lost language groups represented by (1) Ancient Cretan, Lydian, and the like (though these may have

belonged, says Sir H. H. Johnston, to the "Basque—Caucasian—Dravidian [1] group"), (2) Sumerian, and (3) Elamite. The suggestion has been made—it is a mere guess—that ancient Sumerian may have been a linking language between the early Basque-Caucasian and early Mongolian groups. If this is true, then we have in this "Basque-Caucasian-Dravidian-Sumerian-proto-Mongolian" group a still more ancient and more ancestral system of speech than the fundamental Hamitic. We have something more like the linguistic "missing link," more like an ancestral language than anything else we can imagine at the present time. It may have been related to the Aryan and Semitic and Hamitic languages much as the primitive lizards of later Palæozoic times were related to the mammals, birds, and dinosaurs respectively.

### § 9

The Hottentot language is said to have affinities with the Hamitic tongues, from which it is separated by the whole breadth of Bantu-speaking Central Africa. A Hottentot-like language with Bushman affinities is still spoken in equatorial East Africa, and this strengthens the idea that the whole of East Africa was once Hamitic-speaking. The Bantu languages and peoples spread, in comparatively recent times, from some centre of origin in West Central Africa and cut off the Hottentots from the other Hamitic peoples. But it is at least equally probable that the Hottentot is a separate language group.

Among other remote and isolated little patches of language are the Papuan speech of New Guinea and the native Australian. The now extinct Tasmanian language is but little known. What we do know of it is in support of what we have guessed about the comparative speechlessness of Palæolithic man.

We may quote a passage from Hutchinson's *Living Races of Mankind* upon this matter:—

"The language of the natives is irretrievably lost, only imperfect indications of its structure and a small proportion of its words having been preserved. In the absence of sibilants and some other features, their dialects resembled the Australian, but were of ruder, of less developed structure, and so imperfect that, according to Joseph Milligan, our best authority on the