

gasca, where the name for water is *rano* ; but in one or more of the islands of the Archipelago, *dano* and *rano* signifies water. In other instances, the identity is more evident in words common to the Archipelago and Madagascar, but unknown in the other languages, as in *orang* and *olona*, the word for man: *masin*, also, is the word for salt in both these languages. But the most conclusive evidence of identity is found in the numerals, which, with but few exceptions and exceedingly slight variations, prevail throughout the whole range of the language. This will appear by glancing over the subjoined lists, two of which are from the Asiatic Archipelago, one from Madagascar, and the other from Eastern Polynesia.

<i>English.</i>	<i>Malay.</i>	<i>Nias.</i>	<i>Malagasy.</i>	<i>Tahitian.</i>
one	sata	sara	isa	tahi.
two	dua	dua	roa*	rua.
three	tiga	tula	telo	toru.
four	ampat	ufa	efatra	maha.
five	lima	lima	dimy	rima.
six	anam	unu and ano	enina	ono.
seven	tujuh	fitu	fitu	hitu.
eight	dilapa	walu	valo	varu.
nine	simbelan	suva	sivy	iva.
ten	pulu	fulu	folo	huru.

Traces of the numerals and other parts of this language also exist in the languages of the races inhabiting Western Polynesia, whose language is said to resemble those of some African tribes.

Few things appear more remarkable in connection with this language than the length of time during which so large a portion of it has been preserved among small detached communities, in regions widely separated, and destitute of any means of intercourse with each other. Sir George Grey expresses it as his opinion that the traditions and mythology of New Zealand have existed among the inhabitants of the islands of the Pacific Ocean for a period considerably above two thousand years ; and the language in which those traditions are preserved must have had an earlier origin. The antiquity of this language is the more

\* The *o* in all Malagasy words is pronounced as *u*.