

ponding Khitan forms for girl, daughter, are the Circassian *pus-pa*, the Yeniseian *bikh-jalja*, the Koriak *gna-fiku* and *goe-behkak*, the Kamtchatdale *uchtshi-petch*, the Korean *bae-zie*, and the Japanese *musu-me*; and, in America, the Paduca or Shoshonese *wya-pichi*, the Dacotah *weet-achmong*, and the Iroquois *kaumuh-wukh* and *echrojehawak*. The Basque word for girl, *ala-ba*, *ala-bichi*, is in harmony with *illoba*, *nerabea*, and the inverted *mut-illa*, and corresponds with the Yeniseian *bikh-jalja*. Besides these more conspicuous forms there are many others which exhibit a common formation. Among the Yuma words denoting boy, and the equivalents of *hail-pit* in other dialects, occur *her-mai* and *yle-moi*, in which the Basque *mut* and Japanese *musu* are abbreviated into *mai* and *moi*. Of the same structure are the Peruvian Quichua *huar-ma* and the Circassian *ar-ps*. Two other words for boy, the Japanese *bo-san*, and the Araucanian *bo-tum*, belong to the same category; and there are many other forms, such as the Adahi *talla-hache*, in which the labial of *boshi* or *puch* has been converted into an aspirate, to which I need refer no farther. The Aztec *tetel-puch* and *teich-puch* are the types of the many terms mentioned, which exhibit the singular agreement, with phonetic variations, of the Khitan languages in the formation of these compounds.

A very common element in compound Aztec words is *palli*, which, besides denoting colour as in *ya-palli*, black, and *quil-palli*, green, appears to have the meaning of "contents, belonging to," just as the Japanese *iro* means colour, and *iru*, to hold or contain. So in Basque, *bal* is a root denoting colour in the abstract, and *bar*, a corresponding root signifying contents. In Aztec *tenxi-palli* means lip, but its derivation is only apparent in Japanese, in which language the word for lip is *kuchi-biru*. Now *kuchi* is the mouth, and *biru* is the original of *iru*, to hold, contain or enter. The Aztec *tenxi* does not appear in the dictionaries as a word for mouth, *camatl* being the term employed; but the related Shoshonese family furnishes *atongin*, *tungin*, and the Adahi, *tenanat*. The Circassian lip is *uku-fari*, plainly the same word as the Japanese and Aztec, although *uku* is not the present Circassian term for mouth. The Korean form is *ipsi-oor*, in which *ipsi* represents the Korean *ipkoo*, the mouth, and *oor*, the Japanese *iru* or *biru*. So also the Natchez adds *er* to *heche* the mouth, and calls the lip *ehce-er*. The Araucanian, from a primitive word *ia*, like the Dacotah *ea*, the Yuma *yu*, the Circassian *je*, *ja*, the Korean *ii* and the Basque *aho*, all meaning mouth, forms, with