

continents, will not be surprised to find that well-known Iroquois scholar, the Abbé Cuoq, suggesting the relationship of the Iroquois with the wandering and barbarous Alans and Huns. Still less surprise should be experienced when the more cultured Aztecs of Mexico are connected with an ancient Old World civilization. Aztec history does not begin till the 11th century of our era, and even that of the Toltecs, who preceded the Aztecs, and were of the same or of an allied race, goes no further back than the 8th. The period of their connection with Old World history as a displaced Asiatic people is thus too early to be accounted for by the invasions of the Mongols, but coincides with the eastern movements of the Khitan, who, after centuries of warfare on the borders of Siberia, disappeared from the historian's view in 1123. It is certainly a coincidence that the Aztecs should claim to be of the noble race of the Citin, and that *cilli*, the hare, or, in the plural, *citin*, should be the totem or heraldic device of their nation.

Since I wrote the article on the Khitan Languages, in which I traced the Chinese Khitan backwards to central Siberia about the sources of the Yenisei, where, according to Malte Brun, the Tartars called their mounds Li Katei, or the tombs of the Cathayans, I have received from Mr. Vl. Youferoff, of the Imperial Society of Geography at St. Petersburg, copies of the chief inscriptions from that region. These triumphantly confirmed my supposition that the Katei and the Khita or Hittites were the same people, by presenting characters occupying a somewhat intermediate position in form between the Hittite hieroglyphics and the more cursive script of our Mound Builders. The rude representations of animals and other natural objects accompanying some of the inscriptions are precisely of the type furnished by the Davenport Stone. One inscription, which I deciphered and the translation of which is now before the Imperial Society of Geography, relates the victory of Sekata, a Khitan monarch, the Sheketang of the Chinese historians, over two revolted princes or chiefs dwelling at Uta or Utasa in Siberia. As in the case of the Syrian Hittite inscriptions, I have translated the Siberian one by means of the Japanese, using the Basque, the Aztec, and other languages of the Khitan family, for confirmation. Whatever foreign influences may have done to modify the physical features, the character, language, religion, and arts of the Japanese, and, in lesser measure, of the Koreans, there can be no doubt that these are