

mean a nephew or niece, or a grandchild. I am disposed to see in these terms the same word as the Aztec *tetelpuch*, which appears to mean "the offspring of somebody," or "of a person," for *tetech*, which in composition becomes *tetel*, denotes personality. The Aztec *puch*, offspring, would thus be the same as the Basque *ba*, and *mut*. That the *mut* of *mutil* corresponds with the *mus* of the Japanese *musuko*, appears from the comparison of another Basque word of similar form, *mutchitu*, mouldy. This answers to the Japanese equivalent *museta*, as *mutil* does to *musuko*. The Aztec word for mouldy is *poxcauhqui*, and, although there can be no connection between mustiness and offspring, answers in form to *puch*, as *mutchitu* to *mutil* and *museta* to *musuko*. The *ba* of *illoba* is but an abbreviated form of *puch*, such as appears in the Aino *po*, the Yeniseian *puwo*, and the Circassian *ippu*. The Basque word for child is *nerabea*, *norhabe*, which connects with *nor*, *norbait*, somebody, just as the LooChoo *worrabi*, also meaning child, shows its relation to *waru*, the Japanese *aru*, likewise denoting "somebody." It appears therefore that "somebody's wean" is a thoroughly Khitan conception. In Georgian, *boshi* which may be taken as the root word, means "child," and in Lesghian *vashsho*. But the Aino *vas-usso* and *boy-otchi* seem to be compound terms, like the Cho-aw *poos-kuos* and the Dacotah *wah-cheesh* and *bak-katte*. Similar forms are the Iroquois *wocca-naune*, and the inverted Muyscan *guasgua-fucha*. The abbreviation of *boshi* or *puch* to *ba*, *be* or *bi*, as in the Basque and LooChoo, finds its parallel in the Yeniseian *dul-bo*, a doubly apocopated *tetel-puch*. The Yuma *hail-pit* seems almost to reproduce the Basque form, which inverted would read *il-mut*. One of the Sonora dialects, as we have seen, gives *te-machi* for boy; one of the Iroquois, *ihika-wog*; the Choctaw, *chop-pootche*; and the Shoshonese, *ah-puts*. In the Old World, the Korean furnishes *tung-poki*; the Kamtchatdale, *kamsanapatch*, a long form as in the Dacotah *menarkbetse*; and the Yeniseian, *pigge-dulb* and *bikh-jal*. But the Yeniseian and Kamtchatdale also designate a son by the simple word for offspring, *bit*, and *petsch* in the respective languages. In the Georgian, Circassian, and Peruvian Aymara, this simple form seems to be reserved for the girls, for daughter in these languages is *bozo*, *pchu*, and *ppucha*. The Aztec prefixes to the word offspring *puch*, one of its terms denoting woman, female, the whole being *teich-puch*. This is the *tshide-petch* of the Kamtchatdale, and, with inversion of parts, the *bai-tag*. of the Yukahiri. Other corres-