

THE KHI'TAN LANGUAGES; THE AZTEC AND ITS RELATIONS.

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My translation of the Hittite Inscriptions found at Hamath and Jerabis, in Syria, is the only one yet published with an explanation of the process by which it was accomplished. The Rev. Dunbar I. Heath has sent me copies of his papers in which the Hamath inscriptions are translated as Chaldee orders for musical services, but no process is hinted at by the learned author. In the discussion which followed the reading of one of these papers, a well-known Semitic scholar remarked, "that so long as no principle was laid down and explained as to the system by which the characters had been transliterated, it would be impossible to express an opinion on the value of the proposed reading." Whatever may be the merits of my translation, it does not make default in this respect. The process is simple and evident. The phonetic values of the Aztec hieroglyphic system are transferred to corresponding hieroglyphic characters in the Hittite inscriptions. Common Hittite symbols are the arm, the leg, the shoe, the horse, the eagle, the fish. These are also found as Mexican hieroglyphics. There is nothing to tell us what their phonetic values are in Hittite, because hardly any other remains of the Hittite language have survived. But in Aztec we know that these values are the first syllables of the words they represent. Thus an arm being called *neitl*, gives the phonetic value *ne* for the hieroglyphic representing an arm. A leg being called *mextli*, furnishes *me*. A shoe gives *ca* from *cactli*; a house, also, *ca* from *calli*; an eagle, *qua* from *quauhli*; and a fish, *mi* from *miclin*. But the question has been raised, "What possible connection can there be between the Hittites or Khita of ancient Syria and the Aztecs of Mexico?" As well might we ask what connection can there be between Indian Brahmins and Englishmen; between European Osmanli and Siberian Yakuts. Geographical separation in such case, is simply the result of a movement that has been going on from early ages. Men are not plants nor mere animals to be restricted to floral and faunal centre. The student of history, who has followed the Hunnic and Mongolian hordes in their devastating course across two