

the equivalent of *palli*, *biru* and *fari*, *ia-pelk*, lip. The Circassian alone retains the sound of *itsha*, *utsha* for mouth, which appears in the inverted Lesghian *mur-tshi*, and Mizjeji *bar-dash*, their equivalent for *uku-fari*. In Iroquois the lip is *osk-wenta*. By the conversion of *r* and *l* into *n*, which characterizes the Iroquois in comparison with most of the other Khitan languages, *wenta* represents an original *bar*, *pel*, *berta* or *palta*. The double meaning of this root which has appeared in the Aztec *palli*, the Japanese *iro* and *iru*, and the Basque *bel* and *bar*, holds good in the case of the Iroquois, for colour is *wensera*, in which *wen* is the radical, and *iowente* means "accompanying or belonging to." The form *wen* is by no means so common in Iroquois as to make this a chance coincidence. The first part of the word *osk-wenta* is an abbreviation of a common form denoting the mouth. In the Basque we are warranted in rejecting Van Eys's derivation of *ezpana*, the lip, from the root *es*, to shut, inasmuch as the same root in *eztarri*, the throat, would be manifestly out of place. In *ez* therefore we detect the ancient form for mouth which the Circassian gives as *itsha*, and the Natchez as *heche*. And in *pana*, when it is remembered that the change of *l* to *n* is not uncommon in the Basque dialects, there is no difficulty in seeing an archaic *pala*, even if the Iroquois *wen* did not justify the connection. The Aztec *tenzi-palli* has derived its *enxi*, for the *t* is prosthetic, from such a strengthened form of the *ez*, *eche*, mouth, as is found in the Yukahiri *anga*, *angya*, and in the Lenca *ingh*. The following table will set more clearly before the eye these relations of the Khitan languages in the Old World and in the New :—

#### FORMS OF THE AZTEC *palli*.

	COLOUR.	CONTENTS, PERTAINING TO	LIP.
Aztec	<i>palli</i>	<i>palli</i>	<i>tenzi-palli</i>
Japanese	<i>iro biro</i>	<i>iru, biru</i>	<i>kuchi-biru</i>
Iroquois	<i>wensera</i> ,	<i>iowente</i>	<i>osk-wenta</i>
Basque	<i>bel</i>	<i>bar</i>	<i>ez-pana</i>

A somewhat similar instance is afforded in the Aztec word for leaf, *iatla-pallo* or *quauhalla-palli*, of which the first part is the word denoting a tree. The same is the case with *eatcha* in the corresponding Yuma term *eatcha-berbetsen*. But the *tlal* of the inverted Kamtchatdale *bil-tlal*, the *djitsha* of the Yukahiri *pal-djitsha*, and the *zeli* of the Georgian *pur-zeli*, no longer mean tree in these tongues. The Kamtchatdale now uses *utha* and *wuda*, diminished forms of the