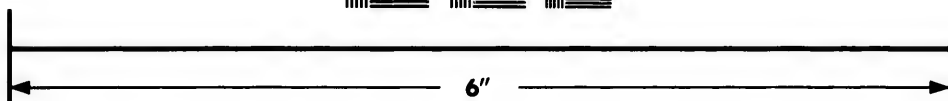
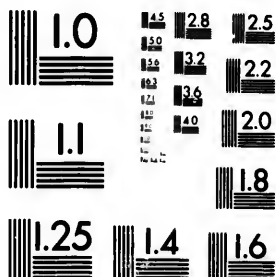


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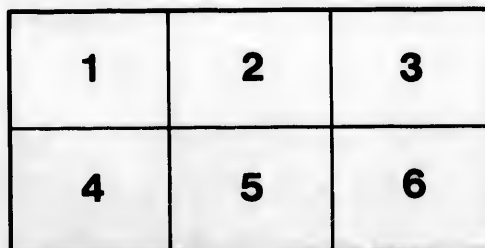
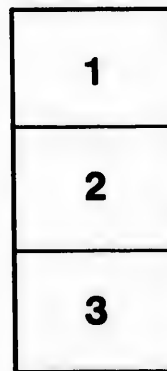
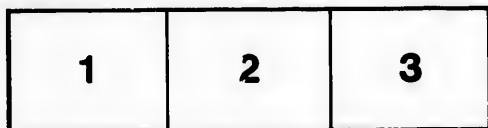
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THE KHITAN LANGUAGES;

THE AZTEC AND ITS RELATIONS.

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BY JOHN CAMPBELL, M. A.

*Professor of Church History, &c., Presbyterian College, Montreal.*

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# THE KHITAN LANGUAGES; THE AZTEC AND ITS RELATIONS.

BY JOHN CAMPBELL, M. A.,

*Professor of Church History, &c., Presbyterian College, Montreal.*

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 *neith*, 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 *michin*. 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

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 Coreans, there can be no doubt that these are



at basis Hittite or Khitan. Already at the commencement of my Hittite studies I had noted the agreement of many characters in the Corean alphabet with those of Hamath and Jerabis on the one hand, and, on the other, with those on our mound tablets. The Rev. John Edwards of Atoka with great kindness procured for me, from a member of the Japanese Imperial Household at Tokio, a work on the ancient writing of the Japanese. One of the forms of writing exhibited in this work and occupying much space is very similar to the Corean, and is undeniably of the same origin. I have not yet had time to investigate the volumes thoroughly, but as they appear to contain samples of ancient alphabets with guesses at their signification rather than complete inscriptions, little progress may be anticipated by means of them. Nevertheless the existence in Japan of a syllabary of so Hittite a type as the Corean in ancient times is confirmatory of the Khitan origin of the Japanese. As for the relations of American civilizations, such as those of the Mexicans, Muyscas, and Peruvians, with that of Japan, I need only refer to the writings of so accurate and judicious an observer as Humboldt.

Returning to the Hittites of Syria, who figure so largely in the victorious annals of the Egyptian Pharaohs and Assyrian kings, and whose empire came to an end towards the close of the 8th century B.C., we find that, although apart from my own conclusions no definite opinion has been reached regarding their language beyond the mere fact that it was Turanian, guesses have been made by scholars whose hypotheses even are worthy of consideration. Professor Sayce believes the Hittite language to have been akin to that furnished by the ancient Vannic inscriptions of Armenia. The Vannic language, according to Lenormant, belongs to the Alarodian family, of which the best known living example is the Georgian of the Caucasus. Now it is the Caucasus that I have made the starting point of Hittite migration, which terminated at Biscay in the west, and in the east, reaching the utmost bounds of Northern Asia, overflowed into America. Not only the Georgians, I unhesitatingly assert, but most of the other Caucasian families, the Circassians, Lesghians, and Mizjeji at least, should be classed as Alarodians, or better still as Khitan. So far I have found no evidence from ancient Caucasian inscriptions, though such I believe have been discovered; but an evidence as conclusive is furnished by the languages of the Caucasian families I have named as compared with those which are presum-

ably of Hittite origin in the Old World and in the New. In the remainder of this paper, I propose chiefly to set forth the relations of the Aztec language, by means of which I transliterated the Hittite inscriptions, with the Caucasian tongues, which of all Khitan forms of speech are in closest geographical propinquity to the ancient habitat of the Hittite nation. Before doing so I may set forth the principal members of the Khitan family at the present day.

### THE KHITAN FAMILY.

#### 1. OLD WORLD DIVISION.

Basque.

Caucasian = Georgian, Lesghian, Circassian, Mizjeji.

Siberian = Yeniseian, Yukahirian, Koriak, Tchuktchi, Kamtchadale.

Japanese = Japanese, LooChoo, Aino, Corean.

#### 2. AMERICAN DIVISION.

Dacotali.

Huron-Iroquois including Cherokee.

Choctaw-Muskogee including Natchez.

Pawnee including Ricaree and Caddo.

Paduca = Shoshonese, Comanche, Ute, &c.

Yuma = Yuma, Cuchan, Maricopa.

Pueblos = Zuni, Tequa, &c.

Sonora = Opata, Cora, Tarahumara, &c.

Aztec including Niquirian.

Lenca = Guajiquiro, Opatoro, Intibuca.

Chibcha or Muysca.

Peruvian = Quichua, Aymara, Cayubaba, Sapibocono, Atacameno, &c.

Chileno = Araucanian, Patagonian, Fuegian, &c.

The Nahuatl, or language of the Aztecs, as distinguished from other tribes of diverse speech inhabiting Mexico, has long been a subject of no little difficulty to philologists. It is not that its grammatical construction is peculiar, but because its vocabulary exhibits combinations of letters or sounds that have come to be regarded as its almost peculiar property. The most important of these is the sound represented by *tl*, whether it be initial, medial or final. The Aztecs of Nicaragua drop the *tl* altogether or reduce it to *t*; hence some writers have supposed theirs to be the true form of the language, and the literary tongue of Mexico a corruption. Upon this an argument has been founded for the southern origin of the Nahua race. But, as Dr. Buschmann and others have shewn, a mere casual survey of the languages of more northern peoples, the Sonora and Pueblo tribes, and the great Paduca family, reveals the fact that they con-

tain a considerable proportion of Aztec words, and that in them, as in the Nahuatl of Nicaragua, the Aztec *tl* disappears or is converted into *t*, *d*, *k*, *s*, *r* or *l*. Here therefore it is claimed by others is an argument for the northern derivation of the Mexicans.

If we carry forward the work of comparison, having regard to certain laws of phonetic change, we shall find, as I profess to have done, that the vocabulary, and to a large extent the grammar, of the Aztecs are those of all the greater families in point of culture and warlike character of the Northern and Southern Continents. Nor do the Aztec and its related American languages form a family by themselves. They have their counterparts, as I have indicated, in many regions of the Old World. If my classification of these languages be just, there should, among a thousand other subjects of interest, be found some explanation of the great peculiarity of Aztec speech to which I have referred.

The Aztec combination *tl* appears, although to no very great extent, in the Koriak, Tchuktchi, and Kamtchatdale dialects. It has no place in Corean, Japanese, or Aino, and only isolated instances of its use are found in the Yukahirian and Yeniseian languages. Of the four Caucasian tongues which pertain to the Khitan family, two, the Georgian, and Mizjeji, are almost as destitute of such a sound as the Corean and Japanese; while the Circassian and Lesghian vocabularies, by their frequent employment of *tl*, reproduce in great measure the characteristic feature of the Nahuatl. It is altogether wanting in the Basque, and is a combination foreign to the genius of that language. Yet there is no simpler task in comparative philology than to show the radical unity of the Basque and Lesghian forms of speech. Such a comparison, as well as one of the Lesghian dialects among themselves and with the other Caucasian languages, will enable us to decide whether the *tl* of the Lesghian and Circassian forms part of an original phonetic system, or is an expedient, naturally adopted by speakers whose relaxed vocal organs made some other sound difficult or impossible, to stave off the process of phonetic decay by substituting for such sound the nearest equivalent of which they were capable.

In order first of all to exhibit the common origin of the Basque and the Lesghian, I submit the following comparison of forms, the relations of which are apparent to the most casual observer. The Lesghian vocabulary is that of Klapproth, contained in his *Asia Poly-*

glotta ; the Basque is derived from the dictionaries of Van Eys and Lecluse. It will be observed that the Lesghian almost invariably differs from the Basque :—

1. In substituting *m* for initial *b*.
2. In dispensing with initial vowels ; or, when they cannot be dispensed with, in prefixing to them *b* or *p*, *t* or *d*.
3. In generally rendering the Basque aspirate, together with *ch* and *g*, by the correspondingly harder forms *g*, *k* and *q*.
4. In occasionally adding final *l* or *r*.

(The last named letters *l* and *r* are interchangeable in the Khitan as they are in all other families of speech.)

#### COMPARISON OF BASQUE AND LESGHIAN.

RULE 1.	ENGLISH.	BASQUE.	LESGHIAN.
	beard	bizar	mussur, muzul
	head	buru	mier, maar
	nail	behatz	maats
	back	bizkhar	maehol, michal
	to-morrow	bihar	michar (Georgian)
RULE 2, a	skin	schala	qull
	hand	ahurra	kuer
	river	uharre	chyare, uor
	thunder	ehurzuria, curciria	gurgur
	hair	ileak	ras
	cold	otzo	zoto
	no	ez	zu
	left hand	ezquerra, ezker	kuzal, kisel
	milk	eznea	sink
	star	izarra	suri
	day	eguna	kini
RULE 2, b.	deer	oreina	burni
	clothes	aldar	paltar
	child	aurra	durrha
	stone	arri, harri	tsheru, gul
RULE 3.	great	handi	kundi
	house	eche	akko
	hall	harri	goro
	smoke	gue	kui
	tooth	hortz	kertschi
	leaf	orri	kere
	finger	erhi	killish
RULE 4.	rain	uria	kural
	son	seme	chimir
	great	zabala	chvallal

The following, though generally agreeing, present same exceptions to the above rules.

ENGLISH.	BASQUE.	LESGHIAN.
heaven	ceru	ser
bird	chorl	zur
red	gori, gorri	hirl
blue, green	urdiñ	crdjin
death	heriotze	haratz
old	agure, zar, zahar	herau, etshru
throat	cinzur	seker
white	churia, zuria	tchalassa
wood	zura	zul
leg	aztal	uttur
tree	zuhatsa	guet, hueta
fire	su	zo
high	gan	okanne
tongue	mia	mas

A comparison of the Basque with the other Caucasian languages, Georgian, Circassian, and Mizjeji, would display similar relations with some modification of the laws of phonetic change.

If now we ask what the Basque does with the Lesghian *tl*, we shall find that it represents that sound chiefly by the letters *r* and *l*. This equivalency of *tl*, and sometimes of *ntl*, to *r* and *l* also appears in comparing the Lesghian dialects among themselves or with other Caucasian languages.

#### COMPARISON OF LESGHIAN FORMS IN *tl* WITH OTHER CAUCASIAN AND BASQUE FORMS.

ENGLISH.	LESGHIAN.	OTHER FORMS.
hair	tlozi	ras, <i>Lesghian</i> .
bone	tlusa	rekka "
wood	thludi	redu-kazu "
tomorrow	shishatla	shile "
night	retlo	rahle "
sheep	betl	barra "
maize	zoroto-roodl	tzozal-lora "
goat	antle	arle
six	antlko	ureekul
nail	matl	mare, <i>Mizjeji</i>
low	tlukar	lochun "
eight	bitlno	bar, barl "
sun	mitli	malch
"	" beri, <i>Lesghian</i> .	marra, <i>Circassian</i> .
flesh	yti	gill "
forehead	tlokva	illech "
easy	intlaugu	illesu "
"	"	errucha, <i>Basque</i> .
loins	tlono	errainac "
water	htli	ur "
butter	yeti	guri "
hair	tlozi	ileac "
earth	rati	lurra, laur "

The following represent the exceptions to the rule both in form and in numerical proportion : —

ENGLISH.	LESGHIAN.	OTHER FORMS.
yellow	tela	dula, <i>Lesghian</i> .
day	tlyal	thyal, tchzal "
horn	tlar	adar, <i>Basque</i> .
knee	tlon	belau "

From the preceding examples it appears that the Lesghian sounds represented by *tl*, *thl*, *ntl*, are the equivalents of *r* and *l* generally, and sometimes of *d* or *t*. The latter exception probably finds its explanation in Basque, for in the dialects of that language an occasional permutation of *r* and *l* into *t* and *d* takes place. Thus *ideki* to take away, becomes *ireki*, and *iduzki* the sun, becomes *iruzki*, while *elur* snow, sometimes assumes the form *edur*, and *belar* grass, that of *bedar*. The last exception cited, that in which the Lesghian *tlon* is compared with the Basque *belau*, is really no exception, for *elaun* is the true representation of *tlon*, the initial *b* being prosthetic to the root, as is frequently the case in Basque. Among many examples that might be given, I may simply cite *belar* the ear, as compared with the Mizjeji *lerk*.

Turning now to the Aztec, on the supposition that it is related to the Basque and Caucasian languages, we naturally expect to find on comparison a coincidence of roots and even of words following upon the recognition of *tl* and *ntl* as the equivalents of *r* and *l* in these forms of speech. The fact that the Aztec alphabet is deficient in the letter *r* favours such an expectation. But our comparison must be made with due caution. Any one who has examined a Mexican dictionary, such as that of Molina, must have been struck with the remarkable preponderance of words commencing with the letter *t* over those beginning with any other letter of the alphabet. These words comprise considerably more than one third of the whole lexicon. A certain explanation of this is found in the fact that the two particles *te* and *tlā* possess, the former an indefinite personal, and the latter a substantive, signification, and thus enter largely into the structure of compound words. Whatever its grammatical value in Aztec, however, it appears, on comparing the Aztec vocabulary with its related forms of speech, that initial *t* or *te*, which leaving *tl* out of account still occupies one fifth of the lexicon, is frequently prosthetic to the root.

The following are some of the chief laws of phonetic change derived

from a comparison of the Aztec and Lesghian languages. These may be found operating to almost as great an extent in the Lesghian dialects among themselves:—

1. The Aztec combinations *tl*, *ntl*, are either rendered in Lesghian by the same sounds, or by *r* or *l*. In some cases in which phonetic decay has set in, the Aztec *tl* is either omitted or represented by a dental. The Lesghian occasionally renders the Aztec *l* and *tl* by *tl*.
2. The interchange of *p* and *m*, which appeared in comparing the Basque and the Lesghian, for the Aztec is deficient in the sound of *b*, characterizes a comparison of the Aztec with the Caucasian languages.
3. A similar interchange of *n* and *l*, or the ordinary equivalents of *l*, such as marked the Iroquois in comparison with the Basque, occasionally characterizes the relations of the Aztec and Caucasian tongues.
4. The Lesghian, as already indicated, persists in the rejection of initial vowels, and the same is generally true of reduplications and medial aspirates.
5. As in many Aztec words initial *t* forms no part of the root, but is a prosthetic particle, it finds no place in such cases in the corresponding Lesghian term.
6. The Lesghian occasionally strengthens a word by the insertion of medial *r* before a guttural, for which of course there can be no provision in Aztec.

I have not thought it desirable to burden this paper with laws relating to other changes, as the relation of the compared words will be sufficiently apparent; but, for the purpose of illustration, I have added corresponding terms from other Khitan languages exemplifying the rules set forth.

#### COMPARISON OF AZTEC AND LESGHIAN FORMS.

ENGLISH.	AZTEC.	PHONETIC CHANGE.	LESGHIAN.	ILLUSTRATIONS.
water	atl	ar ai	htll	ur, <i>Basque</i>
low	tlatzintll	latzlll, latzrl	tlukur	huichillu, <i>Koriak</i>
day	tlacatl	lacall, lacari	tlyal, djekul	allochal, teluchtat, <i>Koriak</i>
knee	tlanqualtl	lancail, lancair	tlon	zangar, <i>Basque</i> ceconcor, <i>Quichua</i>
deer	mazatl	mazal, mazar	mitll	mool, <i>Yuma</i>
earth	tlalll	ralll, larri	ratl	lurra, <i>Basque</i>
night	tlalll	" "	retlo, rahle	neillhe, <i>Choctaw</i>
yesterday	yalhua	alhua	hutl	hooriz, <i>Dacotah</i>
ice	cecl	cel, cer	zer, zar	kori, <i>Japanese</i>
wind	ehecatl	ehecal, ehecar	churl	gygakel, <i>Koriak</i>
sheep	ichecatl	lchcal, lchcar	klr	schuri, <i>Basque</i> ccaora, <i>Aymara</i>

ENGLISH.	ATZEC.	PHONETIC CHANGE.	LESQHIAN.	ILLUSTRATIONS
mud	zoquitl	zokil, zokir	zchur	chulu, <i>Corean</i>
stone	teitl	tel, ter	taheru	tol
duat	cehutil	teuhil, teuhri	chur	turo, <i>Quichua</i>
grass	quilitl	kilil, kirir	cher, gula	kyran, <i>Yeniseian</i>
star	cihlalli	cihlali, ciharri	suri	zirari, <i>Aino</i>
hair	tzontli	tzoil, tzori	tahara	thorok, <i>Corean</i>
skin	cuatl	cnal, cuar	quli	ccara, <i>Quichua</i>
eye	ixtil	ishil, ishri	chull	akahra, <i>Iroquois</i>
wood	quauhtl	kauil, kaurir	zul	kullu, <i>Quichua</i>
"	"	kauit	guet, hueta	zuhaitz, <i>Basque</i>
foot	icxtil	icshil, icahir	kash	ochsita, <i>Iroquois</i>
year	xiuitl	shiuil, shuir	thahel	osera,
god	teotl	teol, teor	saal, zalla	chall, koll, <i>Yukahiri</i>
clothes	tlatqtl	rakl, latkr	paitar, retelkum	aldarri, aidagarri, <i>Basque</i>
cold	cecuztli	cecuzil, cecuzri	chuatza	hutseelo, xetchur, <i>Yuma</i>
mountain	tepetl	tepel, teper	dubura	neit-tlppel, <i>Koriak</i>
moon	metztli	metzli, metzri	moots, bars	muarr, <i>Shoshonee</i>
leg	metztli	"	maho	onitsa, <i>Iroquois</i>
hand	mailt	mail, mair	ku-mur	maseeer, <i>Shoshonee</i>
honey	necutli	necull, necuri	natzl, nuzo	miski, <i>Quichua</i>
bread	tlaxcalli	laahcalli, rashealli	zulha	mitzi, <i>Japanese</i>
copper	tepuztli	tepuzli, tepuzri	dupsi	lagul, <i>Yukahiri</i>
mouth	camatl	camal, camar	sumun, moli	rajali, <i>Yeniseian</i>
belly	xillaatl	shillal, shillar	starad	tup, thep, <i>Yeniseian</i>
feather	yhuatl	ywil, ywir	bel, pala	tetiopulgun, <i>Kamchatdale</i>
rain	quahuitl	kiavil, kiavir	gvaral	siml, <i>Quichua</i>
woman	chuetl	cival, civar	tehaba	homal-galgen, <i>Koriak</i>
bird	to-totl	tol, tor	adjari, zur	kollid, <i>Kamchatdale</i>
name	to-caitl	cali, cair	zyer, zar	puru, <i>Quichua</i>
beard	te-nchalli	nchalli, ncharri	muzul, musaur	kull-kishen, <i>Koriak</i>
river	at-oyatl	oyal, oyar	uor, chyare	sipl, <i>Corean</i>
throat	t-zquitl	uzkil, uzkir	seker	sungwal, <i>Shoshonee</i>
back	to-puztli	puzh, puzri	nachol	tori, <i>Japanese</i>
sun	to-natiuh	natinh	mitzi	chareigtah, <i>Kamchatdale</i>
evening	te-otlac	olak, orak	sarrach, <i>Misjeji</i>	teguata, <i>Sonora</i>
snow	cepayautl	payauil, payaur	marshala	hamoockquell, <i>Shoshonee</i>
man	maceualli	maceualli	murgul	hahuri, <i>Aymara</i>
small	tlacoton, tzocoton	locoton, izocoton	chitina	eztarri, <i>Basque</i>
sand	xalli	shalli, sharri	keru	blzkharr, "
shoulders	acollil	acollil, acorri	hiro	kaptcher, <i>Koriak</i>
son	tepil-tzin	tepil, tepir	timir, chimir	nitchi, <i>Japanese</i>
woman, wife	tenamic	tenamic	ganabi	inti, <i>Quichua</i>
fish	michin	michin	mgul, bsauro	sonrek, <i>Iroquois</i>
to-day	arcan	ashcan	djekui	pukoellil, <i>Yukahiri</i>
give	maca	maca	beckiah	pagolka, <i>Koriak</i>
stone	topecat	topecat	teb	birkhjarjat, <i>Yeniseian</i>
black	caputztic	caputztic	kaba	mailik, <i>Pujuni</i>
hard	tepitztic	tepitztic	debchase	cikadang, <i>Dakotah</i>
old	veue	veue	vochor	lakitini, <i>Choctaw</i>
green	quiltic	kiiltic	sholdisa	challa, <i>Aymara</i>
great	yzachi	izachi	zekko	csliachi, "
"	yzachipul	izachipul	chviall	comerse, <i>Yuma</i>
dog	chichi	chichi	chol	tperic, <i>Sonora</i>
no	amo	amo	anu	kanafe, <i>Corean</i>
I	ne	ne	na	mughat, pughutsi, <i>Shoshonee</i>
than	te	te	duz	hichuru, <i>Aymara</i>
he	ye, yehua	he, hsua	heilch	tshan, <i>Misjeji</i>



The Georgian does not exhibit the Aztec *tl*, but, as it is regarded by Professor Sayce as the living language most likely to represent the speech of the ancient Hittites, a brief comparison of its forms with those of the Aztec may not be out of place. Like the Lesghian it is impatient of initial vowels, and it generally agrees with that language in the laws of phonetic change, adding, however, this peculiarity, the occasional insertion of *v* before *l*. The *v* seems generally to represent *u*, or some similar vowel sound, and is probably such a corruption of the original as appears in the Samivel of Pickwick compared with the orthodox Samuel.

## COMPARISON OF AZTEC AND GEORGIAN FORMS.

ENGLISH.	AZTEC.	PHONETIC CHANGE.	GEORGIAN.	ILLUSTRATIONS.
fowl	tototi	totot, totor	dedali	totolin, <i>Sonora</i>
red	chichiltic	chichiltic	tzitelli	tsatsal, <i>Kamichatdale</i>
blood	eztli	ezil, ezri	alschil	odol, <i>Basque</i>
house	calli	calli	sachli	ehri, <i>Dacotah</i>
mountain	quautila	kaula, kaura	gora	cari, caliki, <i>Sonora</i>
horn	quaquanitli	kakaul, kakaur	akra	kkollo, <i>Aymc</i>
sheep	icheatl	icheal, icbcar	techchuri	quajra, "
wind	ehecatli	ehecal, ehecar	kari	ccaora, "
heart	yullotli	yullol, yullor	gulu	helcala, <i>Sonora</i>
girl	ocuel	ocuel	okurza, kall	gulluga, <i>Kamichatdale</i>
dog	yzcuintli	izkili, izkiri	dzagil, djogori	okuloaha, <i>Choctaw</i>
nose	yacatl	haçal, hacar	zchviri	schari, <i>Shoshoness</i>
hair	tzontli	tzoll, tzori	tzvere (beard)	surra, <i>Basque</i>
moon	metztli	metzh, metzri	mtvare	cher, <i>Pueblos</i>
silver	teo-quitlati	kilal, kilar	kvartshili	tsheron, <i>Kamichatdale</i>
shoulder	te-puztli	puzil, puzri	mchari	muarr, <i>Shoshoness</i>
tomorrow	muztli	mazil, muzri	michar	cilarra, <i>Basque</i>
leg	metztli	metzil, metzri	muchil	buhun, <i>Lesghian</i>
to kill	micla	micla	inok'bil	mayyokal, <i>Yuma</i>
mother	nantli	nali, nari	rana	ametze, "
snow	cepayautil	cepayautil, cepayaur	tovil	wakerio, <i>eukerio, Iroquois</i>
snake	cohuatl	covatl, covar	gvell	nourha, <i>Iroquois</i>
boy	tepil-tzin	tepil	shivil	repaliki, <i>Sonora</i>
lightning	tlapetlan	lapetlan	elvai	toeweroe, <i>Shoshoness</i>
leaf	tlatla-pallo	tala-pallo, tala-parro	pur-zeli	tiperic, <i>Sonora</i>
small	tzocoton	tzocoton	katou	ilappa, <i>Quichua</i>
man	oquichtli	okichil, okichri	ankodj	willhap, <i>Yuma</i>
			olakotah, <i>Koriak</i>	bil-tel, <i>Kamichatdale</i>
			gura, <i>Aino</i>	cikadang, <i>Dacotah</i>
				oonquich, <i>Iroquois</i>
				aycootah, <i>Yuma</i>
				ccari, <i>Quichua</i>

The Circassian language abounds in labials, and thus finds its best American representatives among the Dacotah dialects. Nevertheless it presents many words which come under the same general laws in relation to the Aztec that have characterized the Lesghian and Georgian.

## COMPARISON OF AZTEC AND CIRCASSIAN FORMS.

ENGLISH.	AZTEC.	PHONETIC CHANGE.	CIRCASSIAN.	ILLUSTRATIONS.
hand	mapipi	mapipi	meipe	nape, <i>Davolah</i> mašpa, <i>Shoshoness</i> shupicat, <i>Dacotah</i>
black	caputztic	caputztic	kvatasha	yupikha, <i>Shoshoness</i> tekey, tekash, <i>Dacotah</i> itaku, itakias, "
heavy	etic	etic	ondogh	tahakyhetch, <i>Koriak</i>
sister	teicu	teicu	taheeyakh	cuhuba, <i>Muysea</i>
"	tepi, teciuapo	tepi	tabcha, tshoebk	tapaut, <i>Aino</i>
shoulder	tepuztli	tepuzli	damasha	gepuca, <i>Muysea</i>
smoke	poctli	poctli, pocri	bacha	ibnu, <i>Japanese</i>
lip	tenxi-palli	tenxi-palli	uku-fari	kuchi-biru, <i>Japanese</i>
meat	nacatl	nacal, nacar	mikel	niku, <i>Japanese</i>
easy	velchiu-allztil	velchiu	piere, illesu	raku, "
child	acatl	acsl, acar	kaala	errecha, <i>Basque</i>
boy, son	tepil-tzin	tepil	tahvalye, chvalay	arrangya, <i>Yukahiri</i>
man	tlacatl	lacal	tle	jacuel, <i>Yuma</i>
blood	eztli	ezli, ezri	tleh, kleh	akwal-neauta, <i>Natches</i> kelgola, <i>Kamtschadale</i> odol, <i>Basque</i>
dog	chichi	chichi	chhah	huila, <i>Aymara</i>
no	quixmo	klahmo	ekeasima	kahi, <i>Corean</i>
summer	xupan	ahupan	gapne (spring)	hetschen, <i>Lesghian</i> tofah, <i>Choctaw</i>

As things which are equal to the same thing are equal to one another, it follows that, by the application of the same law of phonetic change, the vocabulary of the Aztec must coincide with that of the Basque, in spite of the fact that these two tongues have maintained a separate existence for some 2500 or 3000 years. Nothing can more convincingly prove the indestructibility of human speech, not only in mere thought-forms but in the *ipsissima verba*, than a comparison of the two vocabularies.

## COMPARISON OF AZTEC AND BASQUE FORMS.

ENGLISH.	AZTEC.	INTERMEDIATE FORMS.	BASQUE.
sheep	ichcatl	kir, <i>Lesghian</i> ; ucaora, <i>Aymara</i>	achuri
nose	yacatl	zchviri, <i>Georgian</i> ; cher, <i>sodornah, Pueblos</i>	aur, audur
rain	quiauitl	gvaral, <i>Lesghian</i> ; furi, <i>Japanese</i>	euri
star	citlalli	zirari, <i>Aino</i> ; auri, <i>Lesghian</i>	izar
water	atl	htli, <i>Lesghian</i> ; ul, ur, <i>Yeniseian</i>	ur
worm	oculloa	kihigr, <i>Aino</i> ; kuru, <i>Quichua</i>	chicharia
bad	aqualloca	whalich, <i>Yuma</i> ; achali, <i>Koriak</i>	char, charto
mountain	quantla	gora, <i>Georgian</i> ; kar, <i>Yeniseian</i>	zerra
stone	tetl	tol, <i>Corean</i> ; kell, <i>Yukahiri</i>	harri
ice	cehl	zer, <i>Lesghian</i> ; chilen, <i>Mizjeji</i>	karroin
fish	atlan	ennen, <i>Koriak</i> ; olloga, <i>Yukahiri</i>	arrain
wood	zalli	zul, <i>Lesghian</i> ; kullu, <i>Quichua</i>	zura
bird	toctli	adjari, zur, <i>Lesghian</i> ; gartoha, <i>Iroquois</i>	chori
dog	yecuintli	aghwal, achuri, <i>Shoshoness</i> ; tkari, <i>Mizjeji</i>	zacur
throat	tuzquitl	seker, <i>Lesghian</i> ; lakwal, <i>Araucan</i>	eztar
old	veue	vochor " hachooli, <i>Choctaw</i>	agura
evening	teotlac	aarrach, <i>Mizjeji</i> ; sourek, <i>Iroquois</i>	arrax, arrats
axe	tlateconi	adaganu, <i>Koriak</i> ; atacarte, <i>Yuma</i>	alzkor
bread	tlaxcalli	lagul, <i>Yukahiri</i> ; tikaru, <i>Shoshoness</i>	hazkurri
bow	tlacotlli	ratia, <i>Koriak</i> ; gahlotrache, <i>Cherokee</i>	uztadarra
thunder	tiaguaalaca	yekilkegie, urgirgerkin, <i>Koriak</i>	ehurzuri
river	atoyatl	uor, chyare, <i>Lesghian</i> ; hahulri, <i>Aymara</i>	uharre
earth	tlalli	delechel, <i>Koriak</i> ; ratl, <i>Lesghian</i>	lur
child	acatl	jacuel, <i>Yuma</i> ; jall, <i>Yeniseian</i>	aur
clothes	tlatqtl	retelkum, paltar, <i>Lesghian</i>	aldagarri, aldarrri
knee	tlanquatl	ceconcor, <i>Quichua</i> ; hizanoara, <i>Japanese</i>	zangar

ENGLISH.	AZTEC.	INTERMEDIATE FORMS.	BASQUE.
easy	velchlu-allztll	lleau, <i>Circas</i> ; arrangya, <i>Yukahiri</i>	errecha
shoulder	cuttlapanll	telpilgn, <i>tchilpit</i> , <i>Koriak</i>	sorbaldá
silver	teouklatl	colouque, <i>Aymara</i> ; kvartachili, <i>Georgian</i>	cllarrá
speak	tiatoc	raton, <i>Iroquois</i> ; arusi, <i>Aymara</i>	erran, erraitem
"	notza	ni, <i>Quichua</i> ; hanasu, <i>Japanese</i>	mintza
five	mascnilli	millyin, <i>Koriak</i> ; marqui, <i>Sonora</i>	bortz
ten	matlaectli	marl, <i>Araucan</i> ; peeraga, <i>Dacotah</i>	amar
seven	chicome	shahemo, shacopi, <i>Dacotah</i>	zazpi
beard	tenchalli	hannockquell, <i>Shoshonese</i> ; nussur, <i>Lesghian</i>	bizar
to-morrow	muztli	mayyokal, <i>Yuma</i> ; michar, <i>Georgian</i>	bihar
back	topuztli	kaptcher, <i>Koriak</i> ; machol, <i>Lesghian</i>	bizkhar
"	"	hapar, <i>Yeniseian</i> ; sobira, <i>Japanese</i>	gulbel
walk	malquica	pulanujaha, <i>Yeniseian</i> ; puriy, <i>Quichua</i>	ibilcea
blood	eztli	lich, kieh, <i>Circassian</i> ; huila, <i>Aymara</i>	odol
breast	telchiquituh	tar, <i>Mizjei</i> ; teyga, <i>Yeniseian</i>	thilia
skin	cuatl	tahloh, <i>Lesghian</i> ; tshul, <i>Yukahiri</i>	azal, achal
nail	yztetl	oocheslah, <i>Iroquois</i> ; onzahil, <i>Yukahiri</i>	atzazal
frog	cusyatl	kayra, <i>Quichua</i> ; kayern, <i>Japanese</i>	izuela
come	vallaauh	ela, <i>Choctaw</i> ; or, <i>Corean</i> .	el, hel
great	yzachipul	oboloo, <i>Shoshonese</i> ; chvallah, <i>Lesghian</i>	zabal
tree	quauhtl	kotar, " guet, hueta, <i>Lesghian</i>	zuhaltz
to-day	axcan	wakum, <i>Araucan</i> ; tachen, <i>Mizjei</i>	egun
cold	yztic	izlta, <i>Shoshonese</i> ; egha, <i>Circassian</i>	ozt
"	cecutztl	hutselo, xetchur, <i>Yuma</i>	otabero
child	tetel-puch	hailpit, <i>Yuma</i> ; blkh-jal, <i>Yeniseian</i>	mut-il
small	tepiton	dahab, khivian, <i>Lesghian</i>	tipia
boy, son	tepi-tzin	tiperic, <i>Sonora</i> ; timir, chhmr, <i>Lesghian</i>	seme
fly	tenxipall	kuchilbiru, <i>Japanese</i> ; uku-fari, <i>Circassian</i>	giz-pana
man	oquichtll	chojashin, <i>Koriak</i> ; hassing, <i>Adahi</i>	gizon
mouse	vecaotl	achacollo, achaca, <i>Aymara</i> ; deugoh, <i>Circass.</i>	sagui
mouth	canatl	simi, <i>Quichua</i> ; khaili, <i>Atacama</i>	arba
name	toentl	zar, <i>Lesghian</i> ; chinna, <i>Iroquois</i>	izen, lcen
slater	tecinapo	tsheebk, shupch, <i>Circass.</i> ; enhuba, <i>Muysca</i>	atza
black	yapall	millh, <i>Yuma</i> ; shawagare, <i>Shoshonese</i>	beltz
wind	ehecatl	acate, <i>Sonora</i> ; shekin, "	alcea
all	ixquich	honhcasse, <i>Dacotah</i> ; eezahk, <i>Circassian</i>	guei
enemy	teyacuh	toka, " tatiyok, <i>Corean</i>	etsaya
give	maca	muy-acua, <i>Muysca</i> ; beekish, <i>Lesghian</i>	eman, eman
sick	cocoxqui	ccotaa, <i>Atacama</i> ; joatsh, <i>Yukahiri</i>	gaicho, gaitz
I	ne	nah, <i>Pueblo</i> ; na, <i>Aymara</i> ; na, <i>Lesghian</i>	ni
thou	te	too, " ta, " de, <i>Dacotah</i>	zu
he	ye	thih, " uca, " eeah, "	hau

Thanks to the survival of Lesghian forms in *tl*, the disguise of the Aztec has been penetrated, and we are thus enabled to assert, first of all, that the apparently widely divergent Peruvian dialects, the Quichua, Aymara, Atacameno, &c., are really its near relations. There is therefore every reason to believe that the Peruvians were the Toltecs, who preceded the Aztecs as rulers of Mexico, and who, under their king, Topiltzin Aexitl, withdrew to the south in 1062, and there founded the kingdom of the Sun. The Peruvian annals place the accession of their first historical monarch, Sinchi Rocca, in the same year. Passing over the intermediate kingdom of Bogota, the home of the Chibchas or Muyscas, which was distinctively Peruvian in character, and another Toltec remnant, the Lencas of Honduras, we come to the north of the Aztec country, where the Sonora, Pueblos, and Paduca tribes dwell, who have already been associated with the Aztecs by several writers. To these I would add the comparatively small but philologically important Yuma and Pujuni fami-

lies. In all of these tribes we may recognize the barbarous Chichimecs through whom the Aztecs passed on their way to empire. But of the same race are the central stocks, the Dacotah and Pawnee; and to no other belong the eastern families of the Huron-Cherokees, and the Choctaw-Muskogees. The Algonquins of the north, like the Maya-Quichés of Central America, are of a totally distinct branch of the Great Turanian division. The samples of Mound Builder language furnished by the Davenport, the Grave Creek, and the Brush Creek Stones add their evidence to that of the written characters in favour of a connection of the Mound Builders with the Aztecs and related tribes. The Dacotah Mandans, the Choctaws, the Natchez, and the Aztecs, have been severally set forth as the Mound Builders. The true Mound Builders may have been none of these, but a distinct tribe of Allighewi or Alleghenies, for whom we must look elsewhere, still, however, to find them a portion of the same great family. Ancient traces of this tribe appear in the Hittite country of the Nairi in Mesopotamia, where Elisansu was situated; in the Alazonus river of Albania in the Caucasus; in the nation of the Halizoni of Pontus mentioned by Homer; in the Scythic Alazonians of Herodotus; and in Alzania, a mountain region of the Basques. It is not at all improbable that the ancient name survives in those of the Alasar and Allakaweah, sub-tribes of the Dacotahs, but this only tends to prove that a people of the same race as the Dacotahs, and not necessarily the Dacotahs themselves, were the Mound Builders.

There is abundant reason for believing the tradition of most of the American tribes I have mentioned to the effect that their ancestors passed over the sea or great river and traversed a region of intense cold before arriving at their destination in more hospitable climates. Kamtchatka must have been their point of departure from the Old World, whether they reached that point from the Siberian Desert or journeyed thitherward from Corea and Japan by the Kurile Islands. There they set foot on the Aleutian chain which carried them safely over to the coast of Alaska. In Kamtchatdale there are many Aztec traces, and some which exhibit an exaggeration of the peculiarity of Aztec speech with which this paper is mainly occupied. Such is the rendering of the Aztec verb *tlacolla*, to love, by the elongated but distinctly recognizable form *tallochtelasin*. And, with the Kamtchatdale, the Aztec connection, which has been illustrated by comparative vocabularies, embraces all the hitherto unclassified languages of Nor-

thern Asia and Europe. The same forms that prevail over a great part of the American continent, somewhat disguised yet easily recognizable, are found in Japan and in Siberia, in the Caucasus and in Biscay.

Some time ago I alluded to a passage in the Paschal Chronicle in which the Dardanians of the Troad are referred to as Hittites, and since then Professor Sayce has seen reason for connecting the whole Trojan family with that ancient and illustrious people. Strabo tells us that at Hamaxitus in the Troad the Teuceri, near relations of the Dardani, consecrated a temple to Apollo Smintheus as a memorial of the destruction of their bow-strings and other leathern articles by an army of rats or mice. The same story is told by Herodotus of the Assyrian army, opposed by the Egyptian Sethos, whose name, being the equivalent of Sheth, is truly Hittite. This same story lives in America among the Utes of the Paduca or Shoshonese family, as related by Professor Powell, and among the Muskogees, as told by Dr. Brinton. Hamaxitus, the Trojan town where the legend was localized, was in all probability a transported Hittite Hamath, for in the form Hamaxia it occurs in the peculiarly Hittite country Cilicia, where Cetii dwelt in ancient times, and where Hittite kings held limited sway in the days of Rome's supremacy. The Scythic Hamaxoeci very probably bore no closer relation to the chariot or *Hamaxa* than the Muskogees do to *musk*. These words Hamaxitus, Hamaxia, and Hamaxoeci designated a tribe, sub-tribe or caste, which originally had its chief representatives in the Syrian Hamath. They were scribes, the most likely people to preserve and hand down traditions of the past, the Amoxoquis of the Mexicans, and the Amantas of the Peruvians. Through them this legend, and many others which recall old world stories, have found a resting-place on the American continent. Many writers on comparative mythology have been led to connect American tribes with Aryans and Semites by failing to recognize what Accadian studies have fully established, that the Turanians were the instructors in mythology and in many other things of these more highly favoured divisions of the human race.

The decipherment of the Hittite and Siberian inscriptions by the Aztec is but the first step in the solution of problems relating to ancient Old World populations, which are supposed either to have been exterminated or to have lost their independent existence. And the superior purity of the Aztec language as preserved by a literary

people, spite of its dialectic peculiarities, will enable the philologist to shed light on many points of etymology and construction in the languages of Europe and Asia to which it is related. Take, for instance, the word *totoh-tell*, an egg. Its meaning is clear, for *totoh* is *totol* a fowl, and *tell* denotes a stone. By a simple postposition of the nominative, therefore, the Aztec word for egg means the stone of the bird. In Yukahirian the word used is *nonten-daul*. Now *nonda* means a bird in Yukahirian, a form doubtless of the Lesghian *onotsh*, and the Japanese *ondori*, a fowl; but *daul*, which is just the Aztec *tell*, does not now designate a stone in that language. The form has undergone change and is now *kell*, but there can be no doubt that *daul* or *tol* was once the Yukahirian name for stone, as it now is the Mizjeji, Corean and Choctaw form. The Basque word, which I have not found any explanation of among the Basque etymologists, is *arrolechia* or *arroltz*. Here the order of the Aztec and the Yukahirian is inverted, for *arri* denotes a stone, and *ollo* or *oilo*, a fowl. The final *chi* or *zi* before the article *a*, is the mark of the genitive which is now *aco* or *eco*. Hence, literally translated, *arrolechia* is "stone fowl of the." The Iroquois has entirely lost the etymology of his word *onhonchia*, in which the Basque *r* and *l* have been replaced by *n*; and the same is the case with the Peruvian, who, by following his usual practice, like the Lesghian, of removing the initial vowel, and simply changing the *l* to *n*, makes the word *runto*. The Circassian *kutarr* is probably of the same composition, for *kut* should represent *kuttey*, fowl, and *arr*, though not now a Circassian word, was so at the time when Circassians and Basques were one people, and derived their respective tribal and local names, Chapsuch and Guipuzcoa, from the Hittite land of Khupuscai. It is interesting to note, as exhibiting the vicissitudes of language, that the Corean, who calls a stone *tol* or *tor*, retains *arr*, the primitive term, to denote an egg, just as the Aztecs frequently employed *tell* to express the same without any prefix.

There is a Basque word, the derivation of which puzzles the lexicographers, although some have ventured to derive the only Basque term denoting a boy from the Latin. It is *mutil*, or with the article *mutilla*. In Lesghian, *motshi* is a boy, in Japanese, *musuko*, in Sonoro, *te-machi*; but, as a rule, the *m* of these languages is replaced in others of the Khitan family by an ordinary labial. A similar difficulty in Basque attends the connected word *illoba*, which may

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 *poacauhqui*, 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-asso* and *boy-otchi* seem to be compound terms, like the Choctaw *poos-kuos* and the Dacotah *wah-cheesh* and *bak-katte*. Similar forms are the Iroquois *wocca-naume*, 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, *ihaha-wog*; the Choctaw, *chop-pootche*; and the Shoshonese, *ah-puts*. In the Old World, the Corean 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-



ponding Khitan forms for girl, daughter, are the Circassian *pus-pa*, the Yeniseian *bikh-jalja*, the Koriak *gna-fiku* and *goe-behkek*, the Kamtchatdale *uchtshi-petch*, the Corean *bao-zie*, and the Japanese *musu-me*; and, in America, the Paduca or Shoshonese *wya-pichi*, the Dacotah *west-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 Corean form is *ipsi-oor*, in which *ipsi* represents the Corean *ipkoo*, the mouth, and *oor*, the Japanese *iru* or *biru*. So also the Natchez adds *er* to *heche* the mouth, and calls the lip *ehec-er*. The Araucanian, from a primitive word *ia*, like the Dacotah *ea*, the Yuma *yu*, the Circassian *je*, *ja*, the Corean *ii* and the Basque *aho*, all meaning mouth, forms, with



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 *estarrri*, 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, biro</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

Lesghian *hueta* and the Basque *zuaitz*. The Yukahiri has conformed to the Lesghian *dzul* in *tehal*; and the Georgian, with its *che*, *lka*, and *tcheka*, more nearly approaches the Yuma and other American forms. Still *lel*, *djitaha* and *zeli* are thoroughly Khitan in character, answering to the Circassian *zla*, the Basque *zuhatsa*, and the Lesghian *dzul* and Yukahiri *tehal*. Such examples suffice to show how difficult it must be to gain a thorough acquaintance with the structure of our American languages, without having reference to the stock from which they are derived, as well as the paramount value of these languages in all matters affecting the construction of the Basque and Caucasian, the Siberian and Japanese tongues.

Whether the Aztec *tl* was an original element in Hittite speech, or a corruption arising after the dispersion in 717 B.C., we shall not know definitely until the inscriptions of Syria and Asia Minor, of India, Siberia, and Japan, yield a vocabulary of sufficient extent to enable us to judge. It is very probable that it existed as a substitute for *r* in certain Khitan tribes from a very early period, since, in the land of the Nairi, the Assyrian inscriptions mention a town Citalli, in which we recognize the Aztec word for star, the equivalents for which in Araucanian, Atacameno, Shoshonese, Aino, Lesghian and Basque are *schalela*, *halar*, *shul*, *xirari*, *suri*, and *izarra*. The land of the Nairi or Nahri, the *Naharina* of the Egyptian records, has been generally regarded as a form of the Semitic *Naharaim*, the rivers, whence the designation Mesopotamia. But the word is purely Turanian, and designates primarily a people, not a country. The Egyptian form is the most perfect, as it preserves the medial aspirate and retains the Hittite plural in *n*. It is just the Aztec national designation *Nahuatl*, *Nauatl*, or *Nuatl*, which, by the application of the law of phonetic change, becomes *Nahuar*, *Nauar* or *Navar*. The Aztec word means "that which is well-sounding, or a fluent speaker," but most of the words derived from the same root have either the meaning of *law* or *measure* or of *interpretation*. The fluent speaker probably was looked upon as one who spoke with regard to the laws of language and in measured tones, and the interpreter as one who converted the idiom of barbarians into the well-regulated language of the Aztecs. The Japanese preserve the word in two forms, *nori*, meaning law or measure, and *naori*, translation. In Basque it is represented by *neurri*, measure, and this in all probability is the same word as Navarre, a Basque province. As Khupuscai and the

land of the Nahri are united in the Assyrian inscriptions, so, in Basque geography, are Guipuzcoa and Navarre. The Scythic Nuri of Herodotus were probably members of the same family. The Niquirans, who are Aztecs, settled in Nicaragua, preserve the ancient name but have hardened the aspirate into a guttural.

More than thirty years ago that veteran ethnologist Dr. Latham, wrote the following: "The Kamskadale, the Koriak, the Aino-Japanese, and the Koreau, are the Asiatic languages most like those of America. (Afterwards he includes the Yukahiri and elsewhere connects that language with the Yeniseian.) Unhesitatingly as I make this assertion—an assertion for which I have numerous tabulated vocabularies as proof—I am by no means prepared to say that one-tenth part of the necessary work has been done for the parts in question; indeed it is my impression that it is easier to connect America with the Kurile Islands and Japan, &c., than it is to make Japan and the Kurile Islands, &c., Asiatic." Nothing can be truer than the above statement made by one whose name should carry the greatest weight with all his scientific utterances to the minds of scholars. It is therefore simply incomprehensible how a writer on philological subjects of such high standing as Mr. Horatio Hale could be led to say, "Philologists are well aware that there is nothing in the languages of the American Indians to favour the conjecture (for it is nothing else) which derives the race from Eastern Asia." I venture on the contrary to assert that there is no philologist worthy of the name who, having carefully studied the languages of the New World and the Old with which this paper deals, has come to any other conclusion than that reached by Dr. Latham and myself. And if Mr. Hale will simply follow up the relations of the Basque, which he wisely connects with our American aboriginal languages, he will soon find himself among those very peoples of Eastern Asia whom he so summarily dismisses. Dr. Latham's Peninsular Mongolidae, including the Yeniseians, and the Americans, are neither Mongolic, Tungusic, (with the exception of the Tinneh; Finno-Samoyedic, Dravidian, or Monosyllabic. They have relations in India among the aboriginal northern peoples, and the Kadum or red Kariens of Bir-mah belong to the same race. But, with these exceptions, the Khitan do not connect with the Asiatic populations. Not till we reach the confines of Europe and Asia in the Caucasus, where another unclassified group of languages makes its appearance, do we find the relatives

of the colonizers of America, and through them effect, what Mr. Hale would do *per saltum* across the Atlantic, a union with the Basques.

From these general considerations I turn to the special work set forth in this paper, that namely which exhibits the relation of the Aztecs to the Khitan family in general, and in particular with those branches of it which are found in the neighborhood of the ancient Hittite civilization. The meagreness of my vocabularies of the Caucasian languages compelled me to illustrate their connection by the closely related Basque in the case of the Hittite inscriptions which I recently translated. Some examples of the relation of the Hittite language spoken in Syria and Mesopotamia in the 8th and preceding centuries B.C., may fitly close the argument in favour of the Hittite or Khitan origin of these and their related languages.

#### COMPARISON OF HITTITE FORMS FROM THE MONUMENTS.

ENGLISH.	HITTITE.	BASQUE.	JAPANESE.	AZTEC.
dependence	kakala	katalo	kakari	cacalic, cetilia
incite	kasakaka	kitzikatu, kilikatu	keshikake	cocolquitia
oppose	kakeka	jauki	giyaku	ixquaqua
desirous	manene	niu	imue	mayanani
beseech	neka	nastu	negau	notza
modest	simaka	ziuniko	tsunio	temociui
country	kane	gunc	kuni	cana
cut	kara	zilhetze	kiru	xeloa
he	ra	hura, han	are	ye
small	sasa	chiki	sasai	xocoa
put	tara	ezarri	ateru	tlalia
fight	tiketi	zehatu, etsaigo	tekitai	teyaotia
between	neke	nas, nahas	naka	netech
hastily	sakasakasa	takataka	sekaseka	iciuhcayotica
destroy	kasa	chikitu	kachi	cacayaca
lay waste	susane	zuzi	susami	xixinia
accord	kane	on-gunc	kat:si	cen
come	al	el, hel	iru, kuru	vallauh
house	taku	tegi	taku	techan
I	ne	ni	mi	ne
within	tata	ta, hetan	tate	titech
at	ka	gau	oku	co
in	ne	an, n	ni	
vex	nebala	_____	naburi	navallachia
hear	kika	_____	kiki	caqui
ruler	basa	_____	bushi	pachoa
friend	tineba	_____	tomobito	tenamic

From these examples it appears that the best living representative of ancient Hittite speech is the Japanese, which, with the Aztec down to the time of Spanish conquest, has never ceased to be a literary language. Standing midway between the long-forgotten Hittite

civilization of Syria and the now extinct native civilization of Mexico, Japan affords the most satisfactory starting point for the investigation of problems of world-wide interest that find their centre in the Khitan name. In its name Yamato it shows a closer connection with Hamath than with the land of the Nahri in Mesopotamia. As the home, therefore, of the scribes, whom the Peruvians called Amautas and the Aztecs Amoxoaquis, literature naturally flourished in its islands; and the believer in Holy Writ will see in Japanese culture and prosperity the result of the blessing of Him who is governor among the nations upon the Kenite "scribes that came of Hamath, the father of Betl-Rehob," Hittites indeed, but nobler than their fellows.



