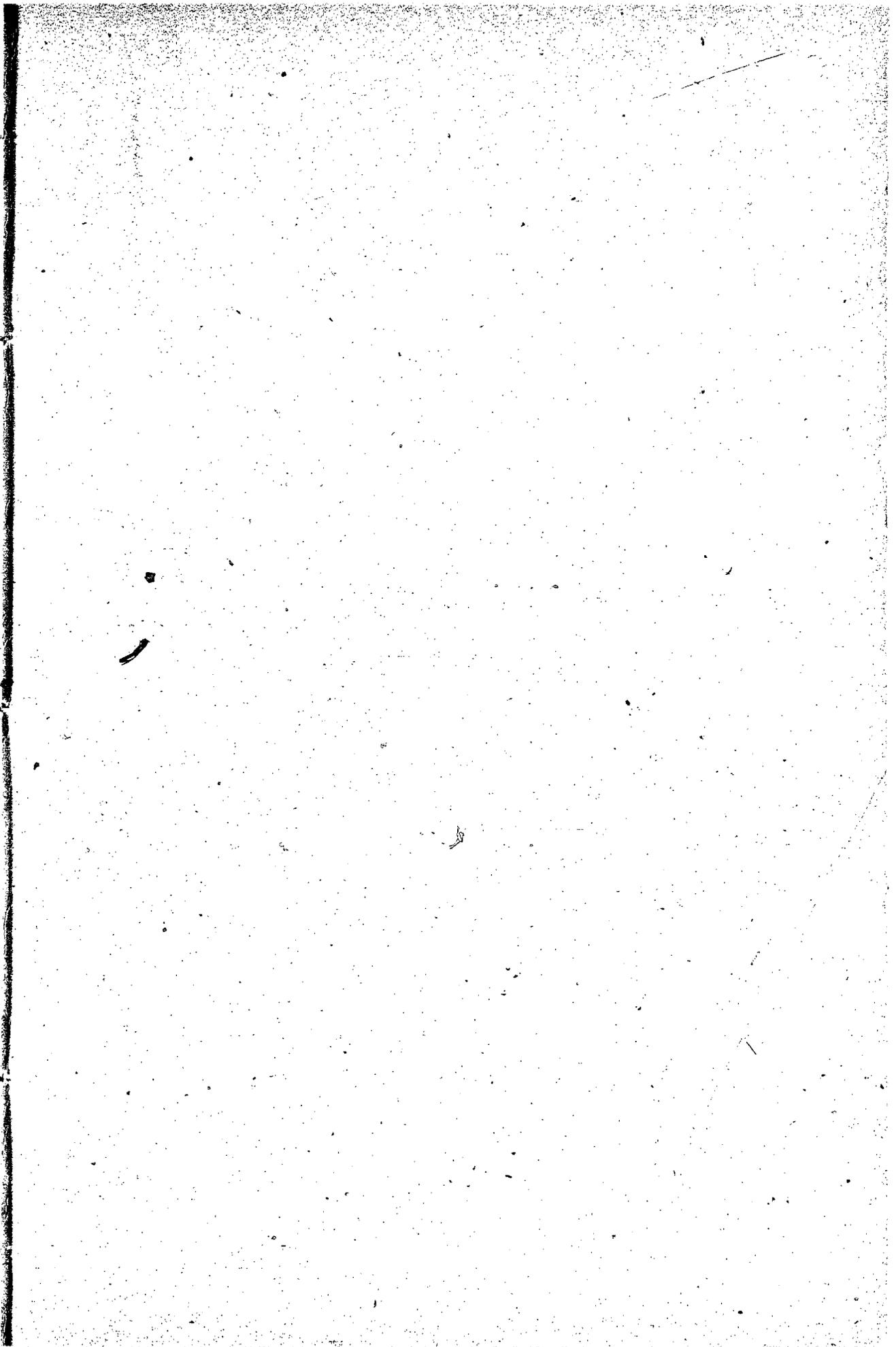


CAMPBELL

RELICS
OF THE
AMERICAN MOUNT - BUILDERS

1898



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c.1I.—*Recently Discovered Relics of the American Mound-Builders.*

By JOHN CAMPBELL, LL.D.,

Professor in the Presbyterian College, Montreal.

(Read 25th May, 1898.)

During the past winter there have been sent for my inspection, and if possible, for my decipherment, photographs of caskets, inscribed tablets, and other objects, that were found some six years ago in some mounds in Michigan. The first to send me these photographs was Mr. C. H. Roberts, of Paris, Ont., a gentleman until then entirely unknown to me, who was led to consult me by his study of my volumes on *The Hittites*. Mr. Roberts was under the impression that the objects were of great antiquity; that the characters of the inscriptions were cuneiform; and that one pictured tablet represented the Deluge. Any one who has seen the photographs will admit that, however improbable these conclusions may seem, there is much in the aspect of the articles portrayed to justify them. As a photograph, however well taken, is poor material for the epigrapher, I induced Mr. Roberts to furnish me with accurate drawings of such mound inscriptions as were in his possession, either as originals or as casts of the originals. He kindly provided me with four complete inscriptions and several fragments. Of the four inscriptions, two short ones belong to separate sides of a terra cotta casket; the other two are on tablets, one of which contains the supposed Deluge scene:

On a careful examination of the workable material before me, I saw that I had to deal with something that was only new in the matter of grouping, in other words, with the old Turanian syllabary. This syllabary I was led into acquaintance with through Hittite studies, and, having mastered its various forms and their phonetic equivalents, I have published many decipherments of inscriptions made in its protean characters. Among these may be mentioned contributions to the Canadian Institute of Toronto on the Etruscan, Siberian, Lat Indian, American Mound-Builder, and Sinaitic inscriptions. The Celtic Society of Montreal published an article on the Turanian Inscriptions of the Isle of Man. For the Rev. Wentworth Webster, the author of *Basque Legends*, M. Henri O'Shea, author of *La Maison Basque*, *La Tombe Basque*, &c., and M. Victor Stempf, the Vasconist of Bordeaux, I have translated several so-called Celt-Iberian inscriptions found in various parts of Spain. During the past winter, I deciphered for Señor Don Juan Bethencourt Alfonso of Tenerife a number of similar inscriptions found in Hierro, one of the Canary Islands. And, at the meeting of the Australasian Association for

the Advancement of Science, held last January in Sydney, N. S. W., Dr. John Fraser submitted my translation of a few characters inscribed upon a figure painted on the wall of a cave on the Glenelg river, which was the work of ancient ship-wrecked Japanese, as far back as the twelfth century A.D. The Association accepted my explanation, and Japanese and

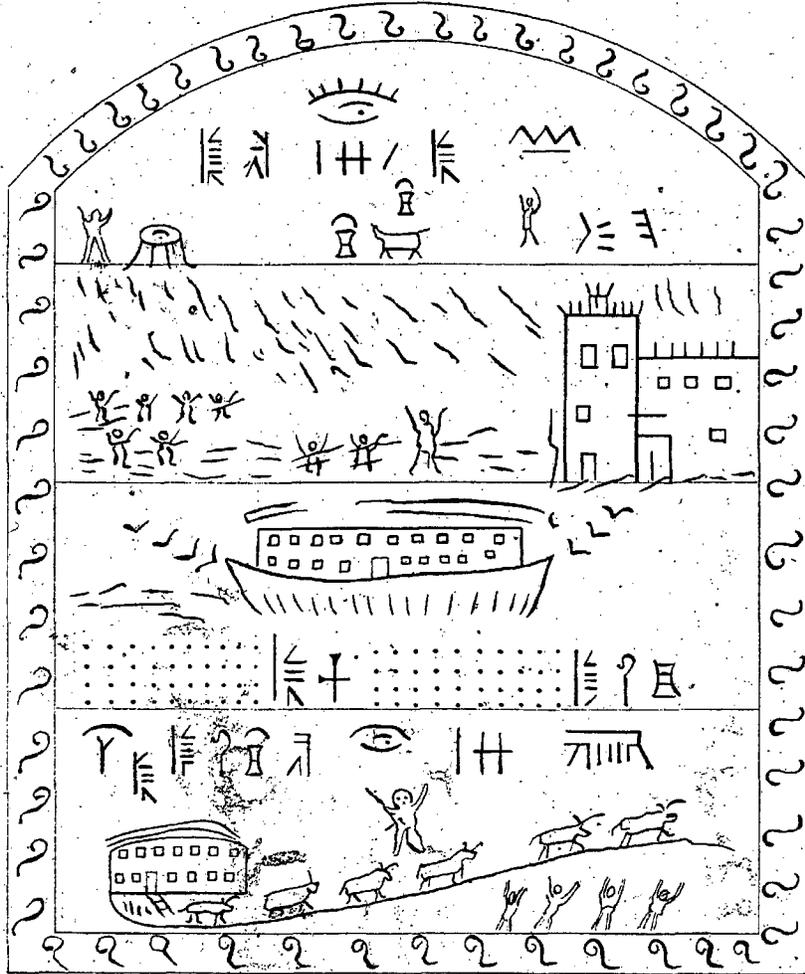


PLATE I.

Basque scholars favour my translations, in the east of the Lat Indian and Siberian inscriptions, and in the west of the Etruscan, Celt-Iberian, and similar documents. Unfortunately, among philological ethnologists there are few Basque and Japanese scholars. I mention the above facts, not as a matter of ostentation, but as a justification, rendered necessary by much incredulity, of my ability to read the old Turanian character.

The oldest civilizations of the world were Turanian, that is, they were neither Semitic nor Aryan. Semitic writing is old, and Semitic speech was adopted by non-Semitic peoples, such as the Phœnicians. But the rulers of men were Turanians. Such were the primitive Egyptians whom we would now call Malays; and the Accadians of Chaldea, who might be termed Uralians. The latter, representing the Northern Turanians of postponing grammar, and vocabulary that mediates between the

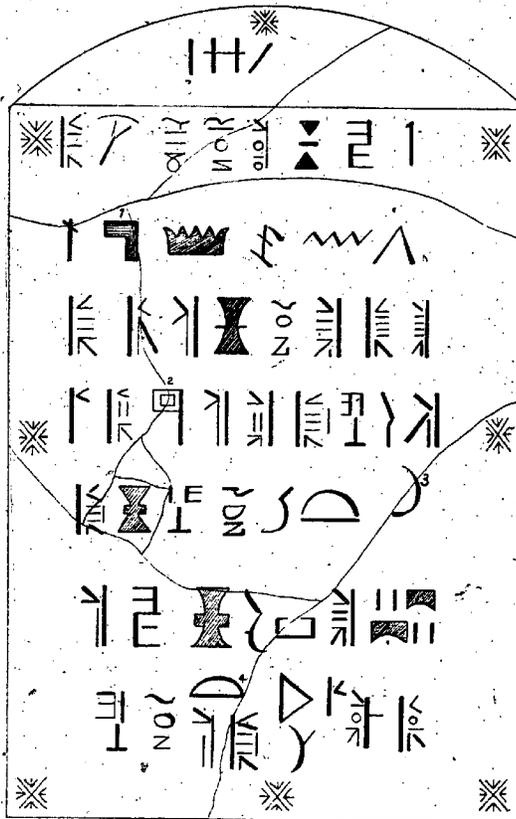


PLATE II.

Basque and the Japanese, are popularly supposed to have had no other form of writing than the cuneiform of Babylonia, and the Hittite hieroglyphics. This is a radical misconception. They possessed a phonetic syllabary, not an alphabet, from before the time of the patriarch Abraham. Over 3,000 inscriptions in it are found from the Sinaitic Peninsula, and east of Jordan up into Syria. They have been called Sinaitic, Nabatean, and many other names, and, because men have failed to decipher them, they have been set aside as worthless. Most of the native syllabaries of Asia Minor, such as the Phrygian and Lydian, are of the same character.

The inscription of Lemnos belongs to their category, with the Etruscan and other non-Pelasgic documents of Italy; and to these must be added the Celt-Iberian of Spain and the Canary Islands. When the Turanian was driven into the north, as the Esthonian, the Finn, the Lapp, and the Piet, he carried his runes with him, even as far as Greenland in the west. The Teutonic and perhaps the Celtic peoples seem to have borrowed these from him, changing the phonetic staff, and turning the syllabic into the alphabetic to suit themselves; but most of the runic inscriptions are not Norse, Gothic, and Anglo-Saxon, as their translators who make them yield unhistorical rubbish falsely imagine. Their authors and their languages were and are Turanian, and the best key to them is the Basque.

Besides this westerly movement of Turanian peoples and letters, there was a more extensive eastern one. When it first began we are not yet in a position to tell, but we know that it received a great impetus towards the end of the eighth century B.C., when Sargon of Assyria broke up the Hittite empire in Syria, Mesopotamia and the adjoining countries. The Turanians held their own in Parthia, and exercised sovereignty there from 255 B.C. till 226 A.D., when Persian rule was restored. They filled the rest of the Persian empire, in which scattered remains of their script may be found; but it was in northern India that their empire, arts, civilization and letters revived under the religious forms of Buddhism. There were no royal Aryans then in India; they were simply for a time Brahman priests and councillors of Kshatriya or Turanian kings. When Buddhism was revived by the Sakya prince who was called Gotama, the occupation of the Brahman was gone, and he became a merchant, a seaman and an agitator. The name of Prince Sidhartta has nothing to do with the keeping of cows, as the Sanscritists translate Gautama; it is pure Japanese, Go-tama, the excellent master. The Buddhist inscriptions of India are in a form of the old Turanian character; they are the work of royalty, not of mendicant monks, as Prinsep, Cunningham and others have made them out to be; and their language, as I have shown, is pure Japanese. It is not in vain that Japanese historians derive their race from India. An interesting fact to us in Canada is that, in the Andhra dynasty of Magadha, there reigned four Satakarnis and two Skandaswatis, names we are familiar with as those of two founders of the league of the Iroquois, Shadokaronyes and Skandaswati.

From before the Christian era on to the fifth century A.D., the Brahmans worked to overthrow Turanian and Buddhist rule; not driving all the Turanians out, but subordinating them as the three inferior castes, and imposing on all a modified Brahmanism that contained many elements of Turanian heathenism. As late as the seventh century, Brahman kings were few and weak in authority. But, as early as the fifth century, the literary Turanian betook himself from northern India to Siberia, carrying his Buddhism and his Buddhist scribes with him.

About the head waters of the Yenisei, and west and east of them, he built his wooden cities, heaped his mounds, and engaged in the chase and in war. Still his inscriptions are in the same character, if a little ruder in form, and their Japanese is less archaic than that of India. The chief monarchs who reigned in Siberia appear in the Japanese annals, which do not tell, as do the rocks of the Yenisei, that they ruled over the Raba and the Yoba Kita. It is hard to decide, from the diverse data furnished by the Korean, Japanese and Chinese historians, when the Turanians of Siberia descended upon Corea and northern China, over which they ruled for about two centuries. The rule of the Khitan in China is said to have ended in 1123, and is supposed to have begun before the middle of the tenth century; but they were in Corea before the end of the seventh. The Korean alphabet is a much modified form of the Lat-Indian and Siberian syllabary, and, with the Cypriote syllabary and the Aztec hieroglyphic system, constituted my material for fixing the phonetic values of the Hittite characters.

The Turanian writers must have been in Japan long before their brethren conquered China, probably as early as the sixth century. This we know, not from the Japanese annals, full of Siberian, Indian and still more western and ancient monarchs, going back to 660 B.C., but from the mound-builder inscriptions of America, and from the history of Mexico. The most ancient date of Mexican history is 717 A.D., and the oldest monuments on American soil which are dated are the two stones from Davenport, Iowa, engraved in 793 and 795. Their dates are Buddhist, reckoning from the death of the sage in 477 B.C. Copies of inscriptions in the Turanian character from Japan have been sent to me, but they were too much weathered to yield any satisfactory result. The Japanese are said to have replaced their ancient form of writing by modifications of the Chinese in 285 A.D., under the advice of the wise Wonin. This is quite fabulous, as the Japanese were at that time in India. But it is probable that the change of script took place during the period of Khitan rule in the celestial empire, which lies somewhere between the sixth and the twelfth century. The mound-builder inscriptions of America are all in the old character, although their dates extend from 793 to 1261, and I am not aware of the existence of any American inscription in the Japanese modifications of the Chinese form of writing. Ban Nobutomo's work on old Japanese alphabets shows that the Japanese are now ignorant of their ancient form of written speech; yet I have a shrewd suspicion that it may be preserved among the arcana of Buddhist priests in the land of the chrysanthemum. At any rate, it is perfectly evident that there is not knowledge enough of this old Turanian writing in the world to enable any one to forge it, as it has been charged over and again to have been done by American antiquarians, who have thus sought to shield their own ignorance.

I must not be unjust in this matter, nor leave it to be understood that America alone produces sceptics. Mr. Roberts sent his photographs and some memoranda with which I had furnished him to the head of one of the departments of the British Museum, who returned for answer this remarkable piece of dogmatism: "In my opinion, the objects shown in the photographs have not the least scientific interest or importance, and nothing founded on them can be of the slightest value." The same gentleman favoured me with a note, cautioning me against the discovered objects. Mr. Roberts's reception by the authorities of the Smithsonian Institution was equally chilling. At the same time, so convinced is he of the genuineness and unique character of the remains taken from the mounds, that he wished to keep the secret of their discovery, and gave me nothing more than the general statement that they came from a part of Michigan which had not been explored by Professor Cyrus Thomas and his mound-visiting coadjutors of Washington. With this meagre information I should have been compelled to rest content, had not a second set of photographs arrived about the middle of March, this time not from Paris, but from Leamington, Ont. They were sent by a respected minister of that town, who was formerly one of my best students. It will hardly be violating the confidence of private correspondence to transcribe that part of his letter which relates to the photographs. In regard to these the writer says:

"The story of them is briefly this. A young man visiting in this section recently brought these pictures to me, thinking that possibly I might be able to decipher them. Of course I was unable to do so, and expressed the desire that he would leave them with me, and I would get your opinion about them. As far as I could learn from him, they were found, about six years ago, at a place called Wyman, near Mount Pleasant, Michigan. The circumstances connected with the discovery were as follows: A man was digging holes in the ground for the purpose of erecting a fence, and about three feet below the surface his spade struck a stone, which appeared to give forth a hollow sound. He dug around it, and unearthed a casket, which when opened he found to contain some tablets, with curious inscriptions engraved on them. The tablets when taken out of the ground were soft like clay, but when exposed to the sun became quite hard. Of course, when this discovery was made, the whole community was aroused, and they began to dig in several other places, and on one spot, which was mound-shaped, they found the largest casket, containing other tablets. This one was very much below the surface of a mound on which there grew a pine-tree over four hundred years old. The tablets were preserved, and a photographer from Mount Pleasant took views of them, copies of which I am sending you. This, in brief, is about all the information I could get about them. He—that is, the man who brought them to me—said the people living

around there believed they were placed there by the Chaldeans, but I told them that in all probability they were similar to the tablets found in Mexico and Peru."

From the two sets of photographs, which are not identical, showing that the collection taken must have been larger than that in the possession of either of my correspondents, and from Mr. Roberts's communications, I gather that the terra-cotta caskets, surmounted by sphinx-like and couchant winged animal figures, were at least five in number; that either in or near them were found complete specimens of pottery, stone dies for stamping the figures on the clay, pieces of copper larger than a cent, having the appearance of coin, and some six tablets, of which one is an effigy thoroughly mound builder in character. As I have already stated, I have made no attempt to decipher any of the tablets but the two of which Mr. Roberts sent me faithful copies, nor of the legends of the caskets beyond two which he also sketched for my benefit. In the uninitiated they are calculated to inspire incredulity. Sphinxes and cuneiform characters, together with a deluge scene, seem out of place in Michigan. Yet, sphinxes with men's faces such as these belong to the art remains of Buddhist India, and doubtless are known in Japan. The supposed cuneiform characters are not really such, those that have a wedge appearance being few, and scattered among the ordinary types of the Turanian syllabary. There are also some hieroglyphic or ideographic symbols with which I am not familiar. The deluge scene is misnamed, as investigators might have learned had they only taken the trouble to look at the object near the human figure on the top of the left side of the tablet. It is the stump of a tree, and indicates that the three lower compartments are stages in the Buddhist under world.

The chief peculiarity in the writing on tablets and caskets, which, in the old Turanian syllabary throughout the world, I have met but rarely, is the grouping of characters, either by simple superposition or by adherence to a staff representing an open vowel or an aspirate syllable, such as *o*, *ha*, *ye*. As the documents are ecclesiastical rather than historical, consisting of what might almost be called charms, this mode of writing may have been an invention of the monks to add mystery to the formulas of their creed. A few ideographs occur in the tablets under consideration, such as the figure of a man, *hito*, and that of a deer, *shika*. These are simple enough; but more difficult are two conventional characters of much importance that play a considerable part in the funeral ritual. One of them is a crenelle, not unlike the Egyptian hieroglyphic for water, *ma*. But in Turanian script, such a crenelle has the consonantal value of *n* rather than of *m*, and has no relation to water directly. It may, however, represent the first syllable of the Japanese *nami*, a wave, which rises and falls. With reduplication, this would give *anon*, tranquillity; the Stoic frame of mind which Buddhism exalts, although it is hard to see how the

restless wave is its type. The other ideograph resembles a crown, but whether crowns were in use among Turanian monarchs or not, I have not found its representation symbolic in their writing. It rather sets forth a mountain range, the Basque *meta, mendi*, the Japanese *yama, yamato*, the Iroquois *onontes*, applied to supreme power, and the *mata* or *mito*, by which I have rendered a somewhat similar hieroglyphic in the inscription of the Cilician king Tarkutimme. It probably represents the title *amida* applied to Buddha by the Japanese. The historians of Japan indicate that Amida was an ancient god of the Sintoists, possibly the eponym of Japan or *yamató*, whose name, as indicating supreme divinity, was transferred by the Buddhists to their object of worship. In the Siberian inscriptions Buddha is occasionally called *Anata*, doubtless the Japanese *ando*, tranquillity, but this is a quite different word.

I have already referred to my translations of Mound-Builder inscriptions in the Transactions of the Canadian Institute. On the 15th of December, 1897, the paper containing these was read, and it set forth seven inscribed stones; that of Yarmouth, Nova Scotia; the so-called Northman's Written Rock near West Newbury, Mass.; the Grave Creek stone of West Virginia; the Plain Township and Brush Creek Stones of Ohio; and two tablets from Davenport, Iowa. All these have been cried down as forgeries by men who have or had the public ear, and who united to a dogmatic assertion, that the aboriginal American never rose above the stage of pictorial illustration, the epigraphic ignorance that enabled them to brave it out. Since my paper on Aboriginal American Inscriptions in Phonetic Characters was written, I have received copies of others. Mr. A. Cameron, President of the Summer School of Science for the Atlantic Provinces of Canada, wrote me on the 16th of September, last year, to the following effect: "I write in regard to the inscription on page 50 of the '96 Volume of Trans. R. S. C. That stone has been known since 1812. About three weeks ago, another graven stone was found near the shore, about a mile southwest of where the first one was found. The inscription is in two lines. The upper line is the same as the old one. The lower line contains only three characters: Y. V. H. Will you be good enough to tell me what this second line means?" I immediately replied to Mr. Cameron's letter, informing him that these three characters have the value of *ku-be-ka*, and that they denote the fact that Katorats, whom the stones commemorate, was a chief of the Kubekas, or, in modern parlance, of the Cayugas, whose ancient name solves the long vexed problem of the origin of Quebec.

In the spring of last year, if I remember aright, Miss Cornelia Horsford, of Cambridge, Mass., was kind enough to send me a volume of the Transactions of the Société Royale des Antiquaires du Nord, from the library of the poet Longfellow. This volume is of May 14, 1859, and on page 23 contains an engraving of the Monhegan stone, found by Augustus

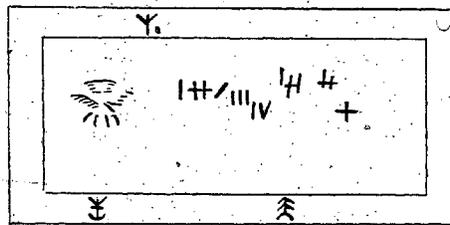
C. Hamlin, of Bangor, in 1856, on Monhegan island, near the coast of Maine. It is cut on a slab of rock. The lower line is to be read first, and the whole legend is :

aka toi ha ka obe mi to ra bei de to to a re to ku

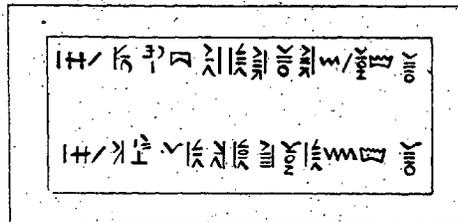
3 fu 1 to 3. That is to say :

(1) *Akatoihaka ofi mito. Raweideto to ari toki 73: Quatoghie, aged*

No. I



No. II



THE MONHEGAN STONE


 11 X I N V M X A V 11 X X I A X Y

PLATE III.

king Raweideto, who has years 73. Placing this legend in English order, it reads: "Raweideto, aged chief of the Quatoghies, whose years were seventy-three." The Quatoghies were a Wyandott or Huron tribe that were known historically as dwelling on the south side of Lake Michigan, and who sold their lands to the English in 1707. They may have been in Maine under Raweideto, when the Cayugas under Katorats were in Nova Scotia, but unhappily no date accompanies these monuments to tell us

Of greater interest is the second side of the casket, which has two lines of some length each.

No. II.—hi ka ye go ha ra ni se ha ra se ha ra yo he da te ru
shī ta be i yo bu da mi shī ta be i yo anon ya fu ya me no
amida bu da yo mi

Hikaye gohara nisehara jahara yo hedateru

Hikaye anger-spirit false-spirit depraved-spirit from separates.

shīta bei yo Buda me shīta bei yo anonya fuyame no

dead warrior from Buddha eye dead warrior from Anonya hasten will

Amida Buda yomi

Amida Buddha writing

"Hikaye. The Buddhist writing Anonya separates between the spirit of anger, the spirit of falsehood, the spirit of depravity, and the dead warrior; and between the eye of Buddha and the dead warrior; and the character Amida will hasten it."

The second line is:

hi ka ye shi ri r to shi 1 fu hi do ha ra go ha ra ha da mi ha ra shi ta
ta yo fu ya me no he da ta ru anon amida bu da yo mi

Hikaye, shi ri 2 toshi 1 fu. Hidohara, gohara, hadamihara

Hikaye 4 300 2 year 1 20. Cruel spirit, anger spirit, naked body spirit.

shītata yo fuyame no hedateru Anon Amida Buda yomi

love from hasten will to separate Anon Amida Buddha writing.

"Hikaye, 12 hundred, 1 score, and 2 years. The Buddhist characters Anon and Amida (tranquillity and contemplation) will hasten to separate from the love of the spirit of cruelty, the spirit of anger, and the spirit of the naked body."

Here we have a dated inscription, perfectly clear and definite. The date consists of 4 *ri-toshis*, which, as I have indicated in my essays on the Siberian and Buddhist-Indian inscriptions, are periods of 300 years, 1 *fu*, *futachi* or 20, and 2 units, making in all 1,222 years. The only Buddhist era is that of the death of the founder of their religion, or his attainment of Nirvana, which was 477 B.C. As he died in his eightieth year, his birth must have been in 557. The 1222nd year of Buddha was A.D. 745, when western Europe was in a state of barbarism. It was only 28 years later than 717, the most ancient date that American history presents, and 48 years earlier than the period of the Davenport inscriptions. As pure Japanese is found in many much later inscriptions than, this, but so far there has come to light no other trace of Buddhist ritual, nor any such elaborate work of art as the Michigan mounds have furnished. A war-

arrantable conclusion seems to be that Hikaye and his tribe, though so far in the east, had not been long out of Japan, and that, with a boldness almost unparalleled, though resembling the movements of the Huns in Europe and Asia, they had, with meagre appliances, traversed the vast extent of country from Oregon to Michigan in a single generation. They may have been an offshoot of the Utes, after whom the state of Utah was named.

The third inscription is that accompanying the supposed Deluge scene. The Leamington photographs also include such a scene, but the characters upon it are quite different from those on that furnished by my Paris correspondent, although both bear the name of Hikaye. All the complete lines begin, like those already deciphered, on the left, but the first is continued boustrophedon. The characters as separated read :

No. III.—he da te o be yo go ha ra yo hi ka ye he da te ru anon ya
 bu da i da hito ri do shika ri do
 he da te ru to he da te hi ye bu da
 ro ku yo ku ya do ri he da te o be fu ri ta te ra yo
 hi ka ye ri yo tera yo

(3) *Hedate obe yo gohara yo Hikaye hedateru Anonya*
 separated chief from anger spirit from Hikaye separates Anonya
Buda ida hito ri do shika ri do
 Buddha embracing man profit way as profit way

"Anonya (tranquillity) separates between Hikaye, the departed chief, and the spirit of anger; the path of profit of the man embracing Buddha as the path of profit."

Hedateru to hedate hi ye Buda
 to separate door departed evil defilement Buddha

"The door to separate the defilement of sin from the departed (is) Buddha."

Roku yoku yadori hedate obe furita tera yo Hikaye
 six lusts indwelling departed chief has driven away temple from Hikaye
riyo tera yo
 kingdom shining from

"The departed chief has driven away the six indwelling lusts from the temple, from the resplendent kingdom of Hikaye."

The last inscription is irregular. The first line reads from left to right, and so does the second, but the third reverses the order. The fourth is like the first and second, but the fifth follows the third, while

3. *kototari shitate riyo hedate bai fumi no toi taye*
 satisfy lower world separating wall writing of request sustains
shiriyō shitate riyo
 spirit lower world
4. *ide hedate bai mumei shita shita bei yo hedate* [ated
 go out separating wall dishonourable dead dead warrior from separ-
yurei naoshi tashita
 spirit heal perfectly
5. *tariodzu fumi no naoshi tashita yurei yo*
 unworthy writing of heal perfectly spectre from
6. *shita nin tadzuwa shita riyo tera tera*
 dead man participates dead kingdom resplendent
7. *naoshi fumi no riyo shita hedate yurei tatsu ide*
 healed writing of world lower separated spirit rises goes out
shi muho bei yo itoma bei
 dead wicked warriors from free warrior.

The following is a free, but, at the same time, an exact English rendering of the above :

HIKAYE.

"Distinguishing gain and loss, the writing of Buddha will hasten to put away from the man former wicked devils, (namely) the charm of the law of the unacquainted with Amida. To satisfy the separating wall of the lower world, the request of the writing sustains the spirit to go out of the lower world. The separating wall (delivers) the dead warrior from the dishonourable dead (and) the separated spirit it heals perfectly. Through the writing, the deficient are perfectly delivered from spectres. The dead man participates in the resplendent kingdom of the dead. Healed by the writing, the separated spirit of the lower world rises and goes out from dead wicked warriors, a free (discharged) warrior."

These documents enlighten us in regard to the character of Buddhist worship in the eighth century. It seems to have been largely a matter of magic or charms, the priestly writings in the name of Buddha being efficacious to deliver the soul of the dead from any relation to the dead body, from the six lusts of the Buddhist six senses, from spectres, from the wicked and unaided dead, and from the various stages of the lower world. Our Indians of northern Asiatic origin have long ago lost all the Buddhism their ancestors may have possessed, yet many of them still retain veneration for written documents which have in their eyes the value of a fetish. It is of course possible that the priests practised and taught the people to practise the virtues which are the opposites of the

vices their writings condemn. The vices condemned are anger, falsehood, cruelty, depravity, whatever that may stand for, and the naked body-spirit, which probably was simply the savage instinct that rejects clothing. The eighth century Buddhist priests had at any rate a mental acquaintance with sin in various forms, with its punishment in a future state, and with the possibility of redemption from that punishment. But, in regard to the last of these, the only means specified is the Buddhist charm, a document written by priestly hands. Apparently, the larger the number of these charms the friends of the deceased could afford to bury with his body, the more assured was his salvation. Hikaye, being a man of note, had a large number of such passports to the under-worlds, and the copper pieces found in one of his caskets were no doubt the fee of the Buddhist Charon who was to ferry him over the Styx in the vessel mistaken for Noah's ark.

There is every reason to believe that American history began, not in Mexico in the south, but in the north, and at first in the distant west. Brasseur de Bourbourg says that the Othomis occupied the mountains and valleys of Anahuac long before the Nahuas and the tribes afterwards known as the Toltecs. Their chief city was Otompan. The Davenport, Iowa, inscriptions, dated 793 and 795, are chiefly concerned with a chief named Maka-Wala, whose town or country I have transliterated as Atempa. This reading of the name of Maka-Wala's kingdom arose out of the poverty of the old Turanian syllabary in America, which, like ancient Semitic and modern Arabic, paid little attention to vowel sounds. Atempa may be, with equal justice, read Otompa, which in Japanese would be O tomo fu, or "the city of the great companion." The Otomos were a great feudal family in Japan. Titsingh in his annals mentions Otomo-no-Osi, son of the thirty-ninth emperor Tentsi, in the seventh century, and Otomo-no Sin, the younger brother of Saga-no-teno, the fifty-second emperor, in the ninth. Saganoteno is the Sakata of the Siberian inscriptions, and the Shekingtang of Chinese history, who heads the Khitan dynasty of China, and his brother, on the Siberian monuments, is called Mi-tomo, the honorific prefix *mi* taking the place of the equally honorific prefix *o*. The Old Testament student is familiar with the Othomi name in its Hebrew form Eshtemoa, the head of the Maachathites or Massagetae (I. Chronicles iv. 19.) He was the son of Naham of Caleb of Jephunneh of Ephron the Hittite, who sold the cave of Machpelah to Abraham. Machpelah, after whom the cave was called, was Ephron's father; Zochar, who in Genesis xxiii. 8 takes his place, being a remote ancestor; and the name Machpelah is that of the king of Atempa or Otompan, namely, Maka-Wala, who was killed by the Mekushi and the Tolaku, under the chief Mashima, in 792.

Ottumwa in Iowa is some distance from Davenport, near which the Iowa tablets were found; but it marks the site of Maka-Wala's ancient

principality ; and, on American ground is the original Otompan of the Mexican historians. The Mekushi who fought against Maka-Wala were the ancestors of the Mexicans proper, and when, by way of the Mississippi, they made their way southward, they carried with them the record of this tribal conflict in the north. From these considerations I was disposed to regard Iowa as the first theatre of American history as distinguished from barbaric wanderings. But Michigan now puts in a claim of forty-

The poverty of the following syllabary will explain apparent inconsistency in the rendering of vowel sounds and aspirates, and in the consonantal forms k, t and s, replaced by g, d and j.

| / - \ open vowel or aspirate o, ha, ye, &c
 V Γ Π Γ ς ϕ ρ ε ε labials, b, f, c, v syllables
 ς w syllable
 # H N ka, ga.
 X Y ku, gu, ko, go.
 4 ke, ge, ki, gi
 // = X + ϕ H D < C dentals, d and t syllables.
) > L sibilants, s, ch, and j syllables
 ς Y ds, tz syllables.
 O δ Δ ς ς M m syllables
 E E Z Σ n syllables.
 A λ O R ς r syllables.
 W W W W , anon.
 W amida:

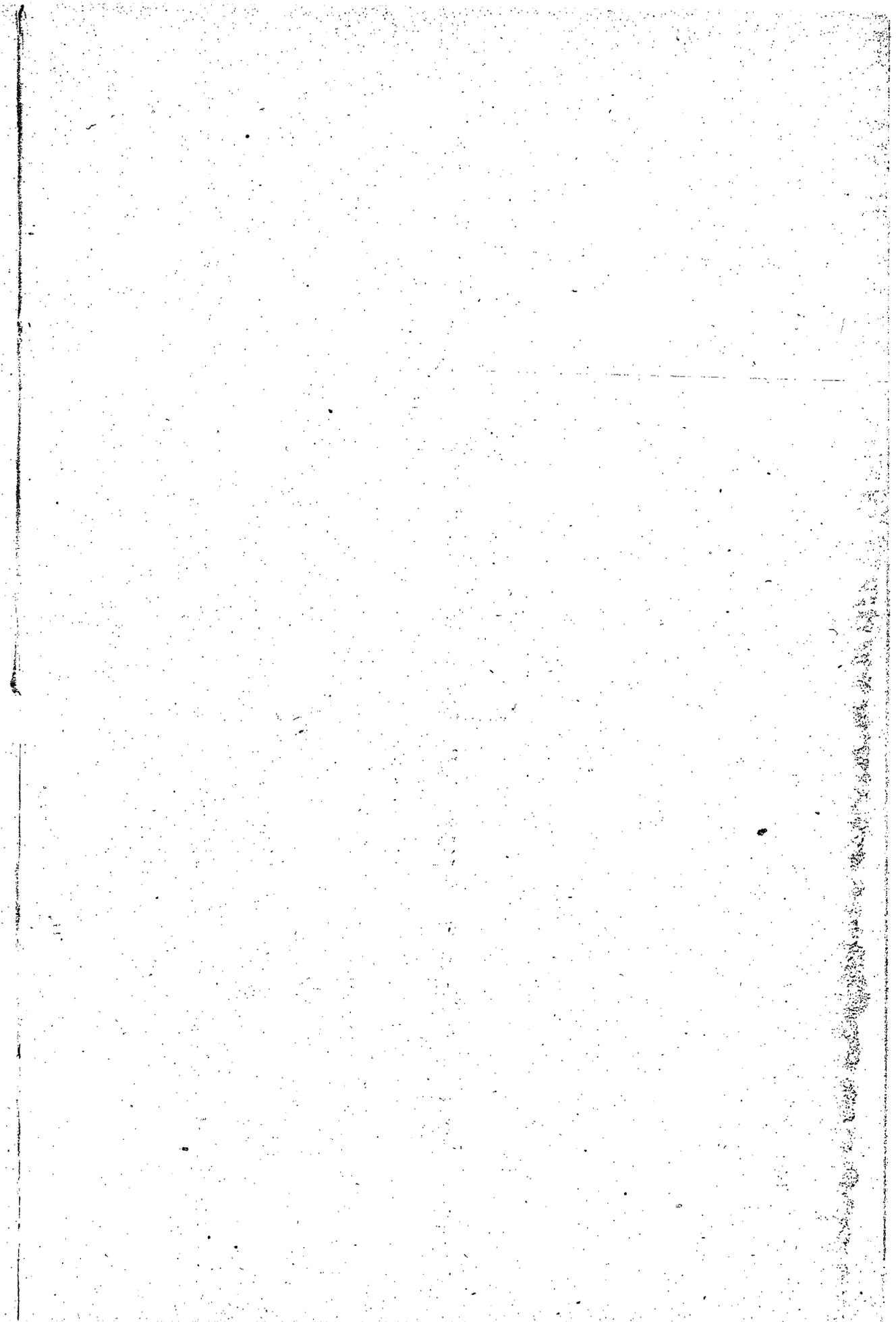
VOWELS, &C., SUBSCRIPT.

H aka.
 X of.
 V bei.
 X toi.

PLATE VI.

eight years' priority, in the person of Hikaye of the Otos or Utes, who appear to have been the same race as the Aztecs of Mexico. The Mexicans were a branch of the Aztecs, and they again of the Chichimecs, now represented by the Shoshonese of the Rocky Mountains. It is not impossible that the Otos, who, like the Iowas, belong to the great Dakota family, represent the descendants of Hikaye's tribe in retrogression, for no trace of them is to be found in the east ; but the probability is that the Dakotas belong to a much later tide of immigration, subsequent to that of the Huron-Iroquois-Cherokee stock, which was by no means one of the

earliest to seek the shores of the New World. Whether Hikaye's tribe was exterminated, or lost its identity in some larger invading force, or moved southward as the germ of Aztec monarchy to overthrow the Toltec power in Mexico, we cannot for the present tell; but the ancient records so far brought to light encourage us to hope that, before long, from many valuable fragments, there may be built up a consistent mosaic of American aboriginal history.



ANALYSIS OF THE INSCRIPTIONS.

- (1.) *Akatoihaka*, the Huron tribe called by the English Quatoghies.
ofi, archaic form of the Japanese *oi*, aged.
mito, J. *mi* and *to*, the honourable door or Sublime Porte, of the same signification as *mi-kado*.
Raweidato, the name of the Huron chief, which may be equivalent to the Iroquois Rawendio, "The Master."
to ari, original form of verbal suffix *tari*, "who is."
toki means a season or time; and here stands for *toshi*, a year.
fu is an abbreviation of *futachi*, now *hatachi*, twenty. The numeration of the Turanians was by scores.
to, ten.
- (2.) *Hikaye*, the Forbearing, name of a dead chief.
Ote or *Oto*, name of his tribe.
obe, old form of *kobe*, head or chief. *Omo* has the same signification.
haka, the tomb.
ka, the house.
de, postposition, with, by, from.
koi, desire, prayer.
gotafu, archaic form of *gotai*, the whole body. Many original endings in *fu* have been reduced to *i*. See Aston's Japanese Grammars.
gohara, anger, but composed of *go*, anger, and *hara*, mind or spirit.
nisehara, composed of *nise*, to falsify, and *hara*.
jahara, composed of *ja*, depraved, and *hara*.
yo, old postposition, from, now *yori*.
hedateru, to separate.
shita, dead.
bei, old form of *hei*, a soldier. Many Japanese labials have been reduced to aspirates.
yo, see above.
Buda or *Futa*, Buddha.
me, the eye.
shita, see above.
bei, see above.
anon-ya, the place or manner of tranquillity.
fuyame, now *hayame*, to hasten.
no, sign of futurity.
Amida, a Japanese title of Buddha which the lexicons fail to explain.
yomi, writing, reading, written character.
shi, four.
ri or more fully *ri-toshi*, a cycle of 300 years. See my Siberian Inscriptions, Transactions of the Canadian Institute, April, 1892, p. 279.
toshi, a year.
fu, see end of Note 1.
hidohara, composed of *hido*, cruel, and *hara*, spirit.
gohara, see Note 1.
hadamihara, composed of *hadami*, naked body, and *hara*.
shitata, now *shitai*, *shitaota*, love, long for.
yo, *fuyame*, *no*, *hedateru*, see above.

Anon, a Buddhist charm, meaning literally "rest," ease, tranquillity.

Amida, see above.

Buda yomi, see above.

(3.) *hedate*, from *hedateru*, to separate, distinguish.

obe, see Note 2.

ida, abbreviation of *idaki*, to embrace.

hito, a man, a Hittite.

ri, profit, victory, law, right, principle.

do, a way, path.

shika, as, thus, so.

to, a door.

hi, evil.

ye, defilement, pollution.

roku, six.

yoku, lusts, sensuality.

yadori, to sojourn, lodge, dwell in.

furita or *furitta*, preterite of *furi*, to drive away.

tera, a Buddhist temple or monastery.

riyo, kingdom, dominion, estate, rule.

tera, perhaps *teri*, to shine, or abbreviation of *tera-tera*, shining.

(4.) *rigai*, profit or loss.

shimai, to end, put away.

maye, former.

fuho, wicked, unlawful.

ma, a devil.

nin, a man.

gofu, "a charm, or small piece of paper on which a sentence from the Buddhist sacred books is written by a priest."—Hepburn.

fuannai, unacquainted with.

ri, law.

kototari, to content, satisfy.

shitate, subordinate, lower.

bai, old form of *hei*, a fence, partition or wall, as seen in the compounds.

ita-bai, a board fence, *ishi-bai*, a stone fence.

no, genitive post-position.

toi, question, inquiry.

taye, part of the verb *tayeru*, to support, sustain.

shiriyo, the spirit of a dead person.

riyo, dominion, territory.

ide, part of the verb *ideru*, to go out.

mumei, nameless, dishonourable.

shita, dead.

yurei, a ghost, spectre.

naoshi, to heal, cure, mend, rectify, deliver from.

tashita or *tasshita*, perfect.

tariodzu, old and more perfect form of *taradzu*, incompetent, lacking, insufficient, unworthy.

tadzuwa, now *tadzusawa-ri*, to join, participate in.

tera-tera, shining.

tatsu, part of the verb *tachi*, *tatsu*, to stand up.

ide, see above.

muho, lawless, wicked. See *fuho*, above; *fu* and *mu* are negatives.

itoma, freedom, liberty from service, honourable discharge.

