RELICS
OF THE
AMERICAN MOUNT-BUILDERS

1898
I.—Recently Discovered Relics of the American Mound-Builders.

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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-Builders, and Sinaiite 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 cen-
tury 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 Phoenicians. 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 Basque and the Japanese, are popularly supposed to have had no other form of writing than the cuneiform of Babylonia, and the Hittite hieroglyphies. 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 Sinaiic Peninsula, and east of Jordan up into Syria. They have been called Sinaiic, 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 Pict, 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 Kshatttiya 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 Siddharta 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, Shadekaronyes and Skandaswati.

From before the Christian era on to the fifth century A.D., the Brahman kings 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 Yobato. It is hard to decide, from the diverse data furnished by the Corean, 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 Corean alphabet is a much modified form of the Late 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 underworld.

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 a, 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, skika. 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, tranquility, 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 udma, 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 Shintoists, possibly the eponym of
Japan or yamato, whose name, as indicating supreme divinity, was trans-
ferred to their object of worship. In the Siberian inscriptions Buddha is occasionally called Anata, doubtless the Japanese
ando, tranquility, but this is a quite different word.

I have already referred to my translations of Mound-Builder inscrip-
tions in the Transactions of the Canadian Institute. On the 15th of De-
cember, 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
tables from Davenport, Iowa. All these have been cried down as for-
geries by men who have or had the public ear, and who united to a dog-
matie 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 kuba-ka, and that they denote the fact that Katarats, 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 Hors-
ford, 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:

\[ \text{aka toi ha ka obe mi to ra bei de to a re to ku} \]

3 fu 1 to 3. That is to say:

(1) \( \text{Akatoihaka ofi mio Raweideto to ar toki 73} \): Quatoghie, aged

No. I

No. II

THE MONHEGAN STONE

king Raweideto, which 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 1797. 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
when that was. The characters of the Monhegan stone are precisely of the same nature as that of those of Yarmouth, N.S.

I now proceed to an examination of the Wyman inscriptions of Michigan, of which I possess copies that justify an attempt at interpretation. By reference to the illustrations, it will be seen that I have first presented the inscriptions as they stand, and secondly, have analysed the compound groups into their individual parts, furnishing also a list of characters with their phonetic values, which, so far as the vowels go, follow not the

\[ \text{No I: } \text{hi ka ye o te o be ha ka ka de} \]

\[ \text{No II: } \text{hi ka ye o te o be ha ka ka de} \]

\[ \text{No III: } \text{hi ka ye o te o be ha ka ka de} \]

English, but the European-continental pronunciation. The first inscription, which is very irregular, is the key to the whole. It is from a side of one of the caskets. That part of it which occupies the principal space reads as follows:

No. I.—hi ka ye o te o be ha ka ka de

(2) * Hikaye Ote obe haka ka de

Hikaye Ote chief tomb house from

That is: "From the house of the tomb of the chief of the Ote (Utes or Otos), Hikaye."

Hikaye in Japanese means "The Forbearing." The three compound characters in the margin read:

ko i go ta fu ki fu ri
ko i gota fu ki fu ri

prayer whole-body spirit to expel

"A prayer to expel the spirit from the whole body."
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
shi ta be i yo bu da mi shi ta be i yo anony ya fu ya me no
amida bu da yo mi

Hikaye gohara nishara jahara yo hedateru
Hikaye anger spirit false spirit depraved spirit from separates.

shita be i yo Buda me shita be i 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 to shi 1 fu hi do ha ra go ha ra ha da mi ha ra shi ta
tyo fu ya me no he da ta ri anony 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.

shitata ya 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-
The door to separate the defilement of sin from the departed Buddha.

Buddha, the departed chief, has driven away the six indwelling lusts from the temple, from the resplendent kingdom 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
the sixth and seventh agree with the fourth, second and first. I have
not included in these lines that which simply contains the name Hikaye.

No. IV.—he da te ru ri go i bu da yo mi fu ya mo no shi-ma i
ma ye fu ho ma ni ni yo
go fu amida fu annai ri
ko to ta ri shi ta te ri yo he da te ba i fu mi no to i
ta yo shi ri yo shi ta te ri yo

I H /

NoIV (1) 1x = A : 0
(2) y = y : s
(3) z = z : a
(4) \( \int \int \int \text{E} : 1 \)
(5) \( \int \int \int \text{E} : 1 \)
(6) \( \int \int \int \text{E} : 1 \)
(7) \( \int \int \int \text{E} : 1 \)

PLATE V.

The translation of this more extensive document is as follows:

(4) 1. Hedateru rigai Buda yomi fuyame no shimai maye
separate gain and loss Buddha writing hasten will put away former
fuho ma nin yo
wicked devil man from

2. gofu Amida fuannai ri
charm Amida unacquainted law
3. *kototari shitate riyo hedate bai fumi no toi taye*
   satisfy lower world separating wall writing of request sustains
   *shiriyo shitate riyo*
   spirit lower world

4. *ide hedate bai nurnei shitat shita bei yo hedate*
   go out separating wall dishonourable dead, dead warrior from separ-
   *yurei naoshi tashita*
   spirit heal perfectly

5. *taridzu fumi no naoshi tashita yurei yo*
   unworthy writing of heal perfectly spectre froth

6. *shita nin tazuwa shita riyo tera tera*
   dead man participates dead kingdom resplendent

7. *naoshi fumi no riyo shitata hedate yurei tatsu ide*
   healed writing of world lower separated spirit rises goes out
   *shiru ho bei yo itomai beki*
   dead wicked warriors from free warrior.

The following is a free, but, at the same time, an exact English ren-
dering 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
ty 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 Nahua 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 Otomo 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-torno, 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 Machathites or Massagete (I. Chronicles iv. 19.) He was the son of Nahum of Caleb of Jephunneh of Ephron the Hittite, who sold the eave 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-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 o, aged.
   mitu, J. mi and to, the honourable door or Sublime Porte, of the same signification as mi-kado.
   Raveidato, the name of the Huron chief, which may be equivalent to the
   Iroquois Rawendio, "The Master."
   to oti, 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.
   nishhara, composed of nise, to falsify, and hara.
   jakara, composed of ja, depraved, and hara.
   go, 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.
   yorii, 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.
   hidokara, composed of kido, cruel, and hara, spirit.
   gohara, see Note 1.
   hadamihara, composed of hadami, naked body, and hara.
   shita, now shita, shitaota, love, long for.
   go, fuyame, no, hedateru, see above.
Anon, a Buddhist charm, meaning literally "rest," ease, tranquillity.
Amida, see above.
Buda yomi, see above.

(3.) hedote, from hedateru, to separate, distinguish.
ohe, 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.
ge, defilement, pollution.
roku, lusts, sensuality.
yadari, to sojourn, lodge, dwell in.
furita or furitte, preterite of furî, 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.
maya, former.
fuho, wicked, unlawful.
ma, a devil.
nin, a man.
gyôa, "a charm, or small piece of paper on which a sentence from the Buddhist sacred books is written by a priest."—Hepburn.
furanai, unacquainted with.
ri, law.
kototari, to content, satisfy.
shitate, subordinate, lower.
bori, old form of beî, a fence, partition or wall, as seen in the compounds
ita-bei, a board fence, ishi-bei, a stone fence.
no, genitive post-position.
tot, 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.
shina, dead.
yurei, a ghost, spectre.
nasobi, to heal, cure, mend, rectify, deliver from.
tashtu or tashtita, perfect.
tardzwu, old and more perfect form of taradzu, incompetent, lacking, insufficient, unworthy.
tadzana, 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.