

vocabulary of the Tungus dialects, alongside the native *kiltora*; or *tiljkan*, day, with *tirgani*; or *hamiltu*, to give, with *omuli*; or *antonger*, to go, with *genigar*; or *dellin*, green, with *tshurin*; or *tulkun*, red, with *fulachun*. Some words in the two groups are quite irreconcilable, the result, in some cases, of borrowing, on the part of the Tungus from the Mongols and Koriaks, and on that of the Dénés from surrounding American tribes, although their dialects exhibit distinct traces of Koriak influence in an Asiatic habitat. The argument for the original unity of the Dénés and the Tungus is as convincing as that which joins the Indo-Europeans or Aryans in one family.

THE OTHOMIS OF MEXICO THE MOST ANCIENT TUNGUSIAN COLONISTS OF AMERICA.

The identification of the Dénés with the Tungusic stock has led to an important discovery, to wit, that the Othomis, supposed to be one of the oldest peoples of Mexico, are of the same family. Anthropologists have long called attention to their almost monosyllabic speech, and have compared it with the Chinese. In a few features of grammar and vocabulary the Othomi exhibits traces of Huastec-Maya-Quiche influence, but in very few. I subjoin a comparative vocabulary of over a hundred and fifty words of different syntactical value, in which the Othomi is placed opposite Tungus and Déné equivalents, to its complete identification with these tongues. In the Othomi, therefore, we have the simplest and oldest extant form of Tungusic speech, as its primitive forms plainly indicate, and, at the same time, the language employed by Attila and his Huns in the middle of the fifth century. In one of the dated tablets from the Mounds, which I had the honour to submit to the Institute in December, 1894, that namely of Davenport, Iowa, the first authentic American record of the Othomis is found. It relates that Maka-Wala, or Wala-Maka, for both forms are given, was king of Atempa, and that he was overthrown in battle by Mashima, king of Tolaka, in 795 A.D. Now, the capital of the Othomis in Mexico was Otompan, and its American prototype was Atempa or Otempa, at present Ottumwa in Iowa. Otomo, or Odomo, was the name of a Japanese clan, the chiefs of which are conspicuous in the annals of the empire, some of them being at times found in revolt and punished with expatriation. The course of the Iowa moundbuilders must, judging by the purity of their Japanese record, have been from the Japanese Islands by sea to British Columbia, and thence to the Saskatchewan. This journey they might easily have accomplished within the century, so that