

The inscription of Lemnos belongs to their category, with the Etruscan and other non-Pelagic 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 Kshattriya 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.