

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 Massagetæ (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