

THE DÉNÉS OF AMERICA IDENTIFIED WITH THE TUNGUS OF ASIA.

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GUTZLAFF writes: "The Mantchoos, a Tongosian race, have, since their conquest of China, become a civilized people. Those who remain in their original country form, nevertheless, a portion of the imperial forces. Every male is obliged to enlist under one of the royal standards, of which there are eight. Many thousands are dispersed throughout the whole Chinese empire, where they are either soldiers or hold the highest offices in the state. They were originally Nomades, in manner not unlike the Mongols, though inferior in courage. The inhabitants of the northern provinces are a miserable race, living almost exclusively upon dried fish." Klaproth says: "All the Tungusian stocks under Chinese sway bear the common name Mandju." The Mantchus, therefore, are simply a section of the Tungus, of whom Klaproth further remarks: "The Tungus have no common or national name, yet most who dwell in Siberia call themselves Boye, Boya or Bye, that is, men (Mantshu beye, body, self). Some give themselves the name Donki, people, whence the name Tungus appears to have arisen. * * * However this may be, it is acknowledged without doubt that the Tungus' name is already very old, for we find it among the Chinese as early as the birth of Christ, when they called this people the Tungchu." Among their tribes, which I shall enumerate later, are those called Djan, Donggo, Djanggia, Dunggia, Dung, and Djang.

Father Morice's able, interesting, and instructive monographs on the Dénés of the far Northwest have had the effect of reviving my interest in the extensive and widely scattered aboriginal population so-called. Just sixteen years ago, within a few days, for it was on the 17th of December, 1880, and I write now on the 22nd, of 1896, I read a paper before the Literary and Historical Society of Quebec, in which, among other things, a comparison was instituted between the Dénés of America and the Tungus of Asia. These peoples are so well differentiated in Asia and in America from neighboring tribes as to make the task of comparison void of much difficulty, the chief want being material on both