

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 *yama*, *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 Sintoists; possibly the eponym of Japan or *yamato*, whose name, as indicating supreme divinity, was transferred by the Buddhists to their object of worship. In the Siberian inscriptions Buddha is occasionally called *Anata*, doubtless the Japanese *ando*, tranquillity, but this is a quite different word.

I have already referred to my translations of Mound-Builder inscriptions in the Transactions of the Canadian Institute. On the 15th of December, 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 tablets from Davenport, Iowa. All these have been cried down as forgeries by men who have or had the public ear, and who united to a dogmatic 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 *ku-be-ka*, and that they denote the fact that Katorats, 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 Horsford, 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