

inches into the hard wall. This was about fifteen feet from the outside. The excavator then dug out with his hand, from a horizontal pocket in the earth, eight or ten inches wide and eighteen or twenty inches deep, a quantity of soft brown dust, and a piece of bone some four inches long, a part of a human forearm bone. This pocket was plainly the original resting place of a skeleton, probably in a sitting posture. As deeper penetration was made, brown earthy spots, without a trace of bone remaining, were come upon. The excavation on the south side was continued for thirty feet into the mound, but at this stage it was evident that bones, pottery, etc., had been so long interred that they were reduced to dust. No hope seemed to remain now of finding objects of interest in this direction, and so, with about forty feet yet wanting to complete the tunnel, the search was transferred to the top of the mound.

Beginning on the crest of the mound, the mould was removed over a considerable space, and though some trouble was found from the presence of the roots of the growing trees, yet three or four feet from the surface human bones and skeletons began to occur. In some cases a complete skeleton was found, in other cases what seemed to be a circle of skulls, buried alongside charred bones, fragments of pottery and other articles. Several different excavations were made on the mound surface, and it was found that every part from the base to the crest contained bones and skeletons, to the depth of from six to ten feet, as already said; bones and articles of interest were found thus far; deeper than this, nothing. I shall now describe the articles found in this mound, and refer in some cases to what has been found in the other mounds of the Takawgamis.

(*To be continued*).

## A COMPARATIVE VOCABULARY.

**I**N the following tables are given, for the purpose of comparison, the words man, water, fire, and the numerals 1, 2, 3, 4, 5, 6, in fifty-four Indian languages, belonging to twelve distinct stocks, and also in Japanese and Ainu, the latter being the aboriginal language of Japan.

The pronunciation is the same in every case, namely, *a*, as in father; *e*, *ë*, as in they, met; *i*, *ï*, as in pique, pick; *o*, *ö*, as in note, not; *u*, as in rule; *ä*, *ü*, as in but; *ai*, as in aisle; *au*, as in bough, now; *tc*, as *ch* in church; *dj*, as in judge; *jas*, in *Jamais* (Fr.), pleasure; *â*, as in law; *ä*, as in fan; *ü*, as in *tu* (Fr.); *h*, as in *ich* (German); *ñ*, as in sing; *dh*, as in that; *th*, as in thin; *g̃*, a guttural *ghr* sound.