

introducing their language with their sovereignty into the country of the Gauls, into Boetica, and into the province of Africa. But the natives of these countries were not savages;—they inhabited towns; they were acquainted with the use of money; and they possessed institutions denoting a tolerably advanced state of cultivation. The allurements of commerce, and a long abode of the Roman legions, had promoted intercourse between them and their conquerors. We see, on the contrary, that the introduction of the languages of the mother-countries was met by obstacles almost innumerable, wherever Carthaginian, Greek, or Roman colonies were established on coasts entirely barbarous. In every age, and in every climate, the first impulse of the savage is to shun the civilized man.

The language of the Chayma Indians was less agreeable to my ear than the Caribbee, the Salive, and other languages of the Orinoco. It has fewer sonorous terminations in accented vowels. We are struck with the frequent repetition of the syllables *guaz*, *ez*, *pucc*, and *pur*. These terminations are derived in part from the inflexion of the verb *to be*, and from certain prepositions, which are added at the ends of words, and which, according to the genius of the American idioms, are incorporated with them. It would be wrong to attribute this harshness of sound to the abode of the Chaymas in the mountains. They are strangers to that temperate climate. They have been led thither by the missionaries; and it is well known that, like all the inhabitants of warm regions, they at first dreaded what they called the cold of Caripe. I employed myself, with M. Bonpland, during our abode at the hospital of the Capuchins, in forming a small catalogue of Chayma words. I am aware that languages are much more strongly characterised by their structure and grammatical forms than by the analogy of their sounds and of their roots; and that the analogy of sounds is sometimes the light-haired Germanic nations; and though the Druid caste recalls to our minds one of the institutions of the Ganges, this does not demonstrate that the idiom of the Celts belongs, like that of the nations of Odin, to a branch of the Indo-Pelasgic languages. From analogy of structure and of roots, the Latin ought to have penetrated more easily on the other side of the Danube, than into Gaul; but an uncultivated state, joined to great moral inflexibility, probably opposed its introduction among the Germanic nations.