

the name of *inti*,* nearly the same as in Sanscrit; while God is called *Vinay Huayna*, 'the eternally young.' †

The arrangement of words in the Chayma is similar to that found in all the languages of both continents, which have preserved a certain primitive character. The object is placed before the verb, the verb before the personal pronoun. The object, on which the attention should be principally fixed, precedes all the modifications of that object. The American would say, 'liberty complete love we,' instead of 'we love complete liberty;' 'Thee with happy am I,' instead of 'I am happy with thee.' There is something direct, firm, demonstrative, in these turns, the simplicity of which is augmented by the absence of the article. May it be presumed that, with advancing civilization, these nations, left to themselves, would have gradually changed the arrangement of their phrases? We are led to adopt this idea, when we reflect on the changes which the syntax of the Romans has undergone in the precise, clear, but somewhat timid languages of Latin Europe.

The Chayma, like the Tamanac and most of the American languages, is entirely destitute of certain letters, as *f*, *b*, and *d*. No word begins with an *l*. The same observation has been made on the Mexican tongue, though it is overcharged with the syllables *tli*, *tla*, and *itl*, at the end or in the middle of words. The Chaymas substitute *r* for *l*; a substitution that arises from a defect of pronunciation common in every zone.‡ Thus, the Caribbees of the Orinoco have been transformed into *Galibi* in French Guiana by confounding *r* with *l*, and softening the *c*. The Tamanac has made *choraro* and *solalo* of the Spanish word *soldado* (soldier). The disappearance of the *f* and *b* in so many American idioms arises out of that intimate connection between certain sounds, which is manifested in all lan-

* In the Quichua, or language of the Incas, the sun is *inti*; love, *munay*; great, *veypul*; in Sanscrit, the sun, *indre*; love, *manya*; great, *vipulo*. (Vater, Mithridates, tom. iii. p. 333.) These are the only examples of analogy of sound, that have yet been noticed. The grammatical character of the two languages is totally different.

† *Vinay*, 'always,' or 'eternal;' *huayna*, 'in the flower of age.'

‡ For example, the substitution of *r* for *l*, characterizes the Bashmuric dialect of the Coptic language.