

already mentioned several times under the name of agglutination or incorporation. Many things, which appear to us at present inflexions of a radical, have perhaps been in their origin affixes, of which there have barely remained one or two consonants. In languages, as in everything in nature that is organized, nothing is entirely isolated or unlike. The farther we penetrate into their internal structure, the more do contrasts and decided characters vanish. It may be said that they are like clouds, the outlines of which do not appear well defined, except when viewed at a distance.

But though we may not admit one simple and absolute principle in the classification of languages, yet it cannot be decided, that in their present state some manifest a greater tendency to inflexion, others to external aggregation. It is well known, that the languages of the Indian, Pelasgic, and German branch, belong to the first division; the American idioms, the Coptic or ancient Egyptian, and to a certain degree, the Semitic languages and the Biscayan, to the second. The little we have made known of the idiom of the Chaymas of Caripe, sufficiently proves that constant tendency towards the incorporation or aggregation of certain forms, which it is easy to separate; though from a somewhat refined sentiment of euphony some letters have been dropped and others have been added. Those affixes, by lengthening words, indicate the most varied relations of number, time, and motion.

When we reflect on the peculiar structure of the American languages, we imagine we discover the source of the opinion generally entertained from the most remote time in the Missions, that these languages have an analogy with the Hebrew and the Biscayan. At the convent of Caripe as well as at the Orinoco, in Peru as well as in Mexico, I heard this opinion expressed, particularly by monks who had some mathematical system of languages which are justly cited as models of an interior developement by inflexion. In the grammatical system of the American tongues, for example in the Tamanac, *tarecschi*, 'I will carry,' is equally composed of the radical *ar* (infin. *jareri*, 'to carry') and of the verb *ecschi* (Infin. *nocschiri*, 'to be'). There hardly exists in the American languages a triple mode of aggregation, of which we cannot find a similar and analogous example in some other language that is supposed to develope itself only by inflexion.