

to man, and common both to the islands and to the coasts of Cumana and Paria. Not satisfied with retaining these words borrowed from the Haytians, they helped also to spread them all over America (at a period when the language of Hayti was already a dead language), and to diffuse them among nations who were ignorant even of the existence of the West India Islands. Some words, which are in daily use in the Spanish colonies, are attributed erroneously to the Haytians. *Banana* is from the Chaconese, the *Mbaja* language; *arepa* (bread of manioc, or of the *Jatropha manihot*) and *guayuco* (an apron, *perizoma*) are Caribbee: *curiara* (a very long boat) is Tamanac: *chinchorro* (a hammock), and *tutuma* (the fruit of the *Crescentia cujete*, or a vessel to contain a liquid), are Chayma words.

I have dwelt thus long on considerations respecting the American tongues, because I am desirous of directing attention to the deep interest attached to this kind of research. This interest is analogous to that inspired by the monuments of semi-barbarous nations, which are examined (as was also heard by Americo Vespucci on the coast of Paria); *age* or *ajes* (*Dioscorea alata*), *copei* (*Clusia alba*), *guayacan* (*Guaiacum officinale*), *guajaba* (*Psidium pyrifera*), *guanavano* (*Anona muricata*), *mani* (*Arachis hypogæa*), *guama* (*Inga*), *henequen* (was supposed from the erroneous accounts of the first travellers to be an herb with which the Haytians used to cut metals; it means now every kind of strong thread), *hicaco* (*Chrysobalanus icaco*), *maghei* (*Agave Americana*), *muhiz* or *maiz* (*Zea*, maize), *mamei* (*Mammea Americana*), *mangle* (*Rhizophora*), *pitahaja* (*Cactus pitahaja*), *ceiba* (*Bombax*), *tuna* (*Cactus tuna*), *hicotea* (a tortoise), *iguana* (*Lacerta iguana*), *manati* (*Trichecus manati*), *nigua* (*Pulex penetrans*), *hamaca* (a hammock), *balsa* (a raft; however *balsa* is an old Castilian word signifying a pool of water), *barbacoa* (a small bed of light wood, or reeds), *canei* or *buhio* (a hut), *canoa* (a canoe), *cocujo* (*Elater noctilucus*, the fire-fly), *chicha* (fermented liquor), *macana* (a large stick or club, made with the petioles of a palm-tree), *tabaco* (not the herb, but the pipe through which it is smoked), *cacique* (a chief). Other American words, now as much in use among the Creoles, as the Arabic words naturalized in the Spanish, do not belong to the Haytian tongue; for example, *caiman*, *piragua*, *papaja* (*Carica*), *aguacate* (*Persea*), *tarabita*, *paramo*. Abbé Gili thinks with some probability, that they are derived from the tongue of some people who inhabited the temperate climate between Coro, the mountains of Merida, and the tableland of Bogotá. (Saggio, vol. iii., p. 228.) How many Celtic and German words would not Julius Cæsar and Tacitus have handed down to us, had the productions of the northern countries visited by the Romans differed as much from the Italian and Roman, as those of equinoctial America!