

derived from one another, sometimes furnish words utterly different for the most common and most important things.\* But in discussions on mother-tongues and derivative languages, it is not the sounds, the roots only, that are decisive; but rather the interior structure and grammatical forms. In the American idioms, which are notwithstanding rich, the moon is commonly enough called the *sun of night*, or even the *sun of leep*; but the moon and sun very rarely bear the same name, as among the Macos. I know only a few examples in the most northerly part of America, among the Woccons, the Ojibbeways, the Muskogulges, and the Mohawks.† Our missionary asserted that *jama*, in Maco, indicated at the same time the Supreme Being, and the great orbs of night and day; while many other American tongues, for instance the Tamanac, and the Caribbee, have distinct words to denote God, the Moon, and the Sun. We shall soon see how anxious the missionaries of the Orinoco are not to employ, in their translations of the prayers of the church, the native words which denote the Divinity, the Creator (*Amanene*), the Great Spirit who animates all nature. They choose rather to Indianize the Spanish word *Dios*, converting it, according to the differences of pronunciation, and the genius of the different dialects, into *Dioso*, *Tiosu*, or *Piosu*.

When we again embarked on the Orinoco, we found the river free from shoals. After a few hours we passed the Raudal of Garcita, the rapids of which are easy of ascent, when the waters are high. To the eastward is seen a small chain of mountains called the chain of Cumadaminari, consisting of gneiss, and not of stratified granite. We were struck with a succession of great holes at more than one hundred and eighty feet above the present level of the Orinoco, yet which, notwithstanding, appear to be the effects of the erosion of the waters. We shall see hereafter, that this phenomenon occurs again nearly at the same height, both in the rocks that border the cataracts of Maypures, and fifty leagues to the east, near the mouth of the Rio Jao.

\* The great family of the Esthonian (or Tschoudi) languages, and of the Samoiède languages, affords numerous examples of these differences.

† *Nipia-kisathwa* in the Shawanese (the idiom of Canada), from *nippi*, to sleep, and *kisathwa*, the sun.