

struction of which is entirely different; I may cite as examples the Guarany and the Omagua,* languages of nations formerly very powerful. It may be conceived that, with the worship of the stars and of the powers of nature, words which have a relation to these objects might pass from one idiom to another. I showed the constellation of the Southern Cross to a Pareni Indian, who covered the lantern while I was taking the circum-meridian heights of the stars; and he called it *Bahumehi*, a name which the caribe fish, or *serra salme*, also bears in Pareni. He was ignorant of the name of the belt of Orion; but a Poignave Indian,† who knew the constellations better, assured me that in his tongue the belt of Orion bore the name of *Fuebot*; he called the moon *Zenquerot*. These two words have a very peculiar character for words of American origin. As the names of the constellations may have been transmitted to immense distances from one nation to another, these Poignave words have fixed the attention of the learned, who have imagined they recognize the Phœnician and Moabite tongues in the word *camosi* of the Pareni. *Fuebot* and *zenquerot* seem to remind us of the Phœnician words *mot* (clay), *ardod* (oak-tree), *ephod*, &c. But what can we conclude from simple terminations which are most frequently foreign to the roots? In Hebrew the feminine plurals terminate also in *oth*. I noted entire phrases in Poignave; but the young man whom I interrogated spoke so quick that I could not seize the division of the words, and should have mixed them confusedly together had I attempted to write them down.‡

* Sun and Moon, in Guarany, *Quarasi* and *Jusi*; in Omagua, *Huarassi* and *Jase*. I shall give, farther on, these same words in the principal languages of the old and new worlds. (See note at pp. 326-328.)

† At the Orinoco the *Puignaves*, or *Poignaves*, are distinguished from the *Guipunaves* (*Uipunavi*). The latter, on account of their language, are considered as belonging to the Maypure and Cabre nations; yet water is called in Poignave, as well as in Maypure, *oueni*.

‡ For a curious example of this, see the speech of Artabanus in Aristophanes, (*Acharn.* act 1, scene 3,) where a Greek has attempted to give a Persian oration. See also Gibbon's *Roman Empire*, chap. liii, note 54, for a curious example of the way in which foreign languages have been disfigured when it has been attempted to represent them in a totally different tongue.