by tinck forests. We passed the moutins of the Ueata, the Arapa, and the Caranaveni. About four in the afternoon we lauded at the Conucos de Siquita, the Indian plantations of the mission of San Fernando. The good people wished to detain us among them, but we continued to go up against the current, which ran at the rate of fire feet a second, according to a measurement I made by observing the time that a floating body took to go down a given distance. We entered the mouth of the Guaviare on a dark night, passed the point where the Rio Atabapo joins the Guaviare, and arrived at the mission after midnight. We were lodged as usual at the Convent, that is, in the house of the missionary, who, though much surprised at our unexpected visit, nevertheless received us with the kindest hospitality.

## NOTE.

$\mathrm{I}_{\mathrm{F}}$, in the philcsophical study of the structure of languages, the analogy of a few roots acquires value only when they can be geographically connected together, neither is the want of resemblance in roots any very strong proof against the common origin of nations. In the different dialects of the Totonac language (that of one of the most ancient tribes of Mexico) the sun and the moon have names which custom has rendered entirely different. This difference is found among the Caribs between the language of men and women; a phenomenon that probably arises from the circumstance that, amiong prisoners, men were oftener put to death than women. Females introduced by degrees words of a foreign language into the Caribbee; and, as the girls followed the occupations of the women much more than the boys, a language was formed peculiar to the women. I shall record in this note the names of the sun and moon in a great number of American and Asiatic idioms, again reminding the reader of the uncertainty of all judgments founded merely on the comparison if solitary words.

IN THE NEW WORLD.


