

that the characters belonged to the *Hing Shing*, or class in which meaning and sound are combined; but may it not be argued with reason that the others are on precisely the same footing? The advocates of the exclusively ideographic system will doubtless call attention to the fact, that even out of connexion with the sound, the compounds are significant. What more natural, they will exclaim, than that 'a knife cutting grain' should be used to denote 'sharp,' that 'sharp' combined with 'man' should signify 'clever,' with a mouth 'noise,' with sickness 'a sharp purge,' &c.? True; and if the aptness of these compounds be too striking to be the result of accident, so also is the circumstance of their being all connected with one sound *Le*.

In the limits to which this paper is necessarily confined, it has been found impracticable to touch upon several branches of the subject which present features of interest, but perhaps it may be of advantage, in taking a general survey, to pass over all but the broad outlines. The view that the Chinese system is that of lexicography and ideography combined, was first distinctly and unequivocally stated by M. Callery, who has developed it in an elaborate manner in his 'Systema Phonicum,' Macao, 1841. Perhaps it may be allowable to mention, that it was held by the writer of this paper before M. Callery had promulgated his opinions, but that he had advocated that view in conversation only*.

"Contributions to the Philological Ethnography of South America." By Sir Robert H. Schomburgk, Phil. Dr. &c.

The Council of the Royal Geographical Society of London resolved, towards the close of the year 1834, upon sending an expedition to the interior of Guiana, for the purpose of investigating the geography of that almost unknown region, and of connecting the discoveries by astronomical observation with those of the Baron Alexander von Humboldt on the Upper Orinoco. The British Government, desirous that the natural resources of the magnificent colony of British Guiana should be developed, on learning the nature of the enterprise, extended to it their patronage; and the author was appointed to conduct the expedition, which it was considered would occupy a period of three years. The necessary preparations having been made, he left Georgetown in Demerara on the 21st of September 1835, and in the course of the succeeding four years explored the territory comprised between the parallels of 7° north and 2° south latitude, and the meridians of 57° and 68° longitude west of Greenwich. The privations and exposures which he suffered during these expeditions rendered a sojourn in Europe necessary, and he returned to Europe in 1839.

The British Government having resolved upon procuring information of the course of rivers and the direction of mountain-chains in Guiana, which might serve as a base in case hereafter an adjust-

* Since this paper was read before the Philological Society, the writer has found that the same views are maintained in Endlicher's 'Anfangsgründe der Chinesischen Grammatik,' Vienna, 1845, 8vo.

ment of the limits between British Guiana and the adjacent territories should be determined upon, the author was honoured with Her Majesty's commission to head an expedition for that purpose, and a second time left England for Guiana in December 1840. In the course of this expedition he explored the eastern bank of the delta of the Orinoco and its affluents, traversed the ridge from whence the streams flow eastward into the Mazaruni, a tributary of the Essequibo, and westward into the Caroni, a tributary of the Orinoco, descended from thence the Cuyuni, and ascending again the Essequibo, reached the division of those rivers, which between the 56th and 58th meridian fall southward into the Amazon, and northward into the Essequibo, the Berbice, the Corentyn and Marawini. The territory therefore which extends from the shores of the Atlantic, between the river Corentyn to the east and the Orinoco to the west as far southward as the Rio Negro, and from the banks of the Corentyn westward to the Cassiquiare (that remarkable natural canal which connects the Orinoco with the Rio Negro), has been more or less explored during the eight years which were dedicated to these expeditions. Although the object of the mission required that the author's attention during these expeditions should be chiefly dedicated to matters connected with the geography of Guiana, the ethnography of this interesting part of South America was not neglected, and he collected every information within his reach respecting the customs and manners of the aboriginal inhabitants of this vast territory.

These tribes are passing rapidly away; indeed in so short an interval as six years, the author found the inhabitants of whole villages decimated, and in some instances entirely swept away by small-pox and measles. He considered it therefore of the greater importance to collect vocabularies of the principal tribes, which might serve hereafter as a mournful relic of their former existence, while Mr. Edward Goodall, who was attached as artist to the boundary expedition, was assiduously occupied in representing by faithful delineations the characteristic features of the natives who were visited*. The author succeeded, during his various expeditions, in collecting vocabularies (of greater or less extent) of the following tribes:—

Arawaks.	Atorais or Aturatis.
Warraus.	Parauans or Paravillanans.
Caribs or Caribisis.	Tarunas.
Accawais or Waccawaios.	Maopityans.
Macusis.	Pianoghottos or Pianohuttos.
Arecunas.	Guinaus.
Tiverighottos.	Matongkong.
Waiyanamans.	Lingua Gerai, as spoken on the
Woyawais.	rivers Negro and Branco.
Wapishanans.	

* These drawings, which were formerly at the Colonial Office, were presented, at the author's suggestion, to the British Museum, where they may be referred to by any who take an interest in the ethnography of Guiana.

Affinity of Words in the GUINAVU with other Languages and Dialects in America.

<p>HAND (or perhaps MY HAND). GUINAVU, <i>inkabo</i>. Carib (of the islands), <i>ukabulu</i>. Maypuri, <i>uacapi</i>. Delaware, <i>enksal</i> (English pronunciation). — <i>enahke</i> (ditto). Wyandot, <i>emnga</i> (Engl.), fingers.</p>	<p>MOXOS, <i>uhluca</i>. Maopityan, <i>n'gnomiti</i>.</p>
<p>TONGUE. GUINAVU, <i>'naeni</i>. Malali, <i>numu</i>. Chinanos, <i>neha</i>. Moxos, <i>munene</i>. Aturati or Atorai, <i>oninu</i>. Macusi, <i>hunu</i> (my). Chetemacha, <i>huene</i>. Kiriri, <i>numu</i>. Maypuri, <i>nuare</i>. Cherokee, <i>yahnogah</i> (Engl.). Chippeway, <i>otainani</i> (ditto). Massachusetts, <i>meenamoh</i> (ditto). Nanticookes, <i>neenanow</i> (ditto). Sankies, <i>nenaneweh</i> (ditto). Algonkins (McKenzie), <i>otainani</i> (ditto).</p>	<p>NOSE. GUINAVU, <i>intske</i>. Chinanos, <i>intshingen</i>. Mobima, <i>china</i>. Salivia, <i>ineuu</i>.</p>
<p>TEETH. GUINAVU, <i>'nache</i>. Chinanos, <i>nih</i> or <i>nague</i> (Span.). Pareni, <i>nasi</i>. Maypuri, <i>nati</i>. Moxos, <i>nuce</i> (<i>maula</i>). Maopityan, <i>n'gno-o</i>. Museoghe, <i>notech</i> (Engl.). Dahootahs, <i>hee</i> (Engl.). Yanktons, <i>hee</i> (Engl.); Ottoes, <i>hee</i> (Engl.).</p>	<p>WAYER. GUINAVU, <i>oni</i>. Omagua, <i>wii</i>. Chinanos, <i>uhu</i>. Pareni, <i>uenci</i>. Maypuri, <i>uemi</i>. Moxos, <i>uue</i>. Yatura, <i>uri</i>. Maopityan, <i>uune</i>. Wapisiana, <i>uwin</i>. Atorai, <i>uab</i>, <i>woni</i>. Arawaaks, <i>wunigab</i>. Quichua, <i>huno</i>, <i>unu</i>. Aymara, <i>huma</i>. Carib, <i>tuna</i>. Macusi, <i>tana</i>. Tamanaki, <i>tuna</i>. Pianoghott, <i>tuna</i>. Maingkong, <i>tuna</i>. Kina, <i>thungqulpas</i> (Engl.). Quappas, <i>nih</i> (Engl.). Osages, <i>neh</i> (Engl.). Ottoes, } <i>nee</i> (Engl.). Omahas, } Minctares, } <i>neence</i> (Engl.). Yanktons, }</p>
<p>MOOTH. GUINAVU, <i>'noma</i>. Chinanos, <i>noma</i>. Pareni, <i>nomna</i>. Maypuri, <i>numanacu</i>.</p>	<p>MOON. GUINAVU, <i>keuari</i>. Sapiocconi, <i>bari</i>. Pareni, <i>ke'ri</i>. Maopityan, <i>kersu</i>. Atorai, <i>kairrhe</i>*. Wapisiana, <i>kairr'h</i>*</p>

* It would prove almost impossible to convey a correct idea of the sound *irrh* and *irrh* in the Atorai and Wapisiana dialects; the word "myrrh," pronounced in a harsher way than usual, gives perhaps a faint idea of the manner in which it is uttered by these tribes.

In the following languages and

dialects, namely in

Tuscaroras, *enauh* (Engl.) }
 Nottoways, *ena* (Engl.) } signifies
 Dahootahs, *eenah* (Engl.) } mother
 Osages, *enauh* (Engl.) }
 Caddoes, *ench* (Engl.) }

BREAST (MY).

GUINAVU, *untoko*.

Atorai, *untoghat*.

Wapisiana, *ungtogharre*.

Maopityan, *n'gnotiba*.

TREE.

GUINAVU, *tanon-hiha*.

Atorai, *atonon*.

Maopityan, *atckomon*.

Wapisiana, *atonon*.

FIRE.

GUINAVU, *tsheke*.

Maopityan, *tsihikisi*.

Atorai, } *tegherre*.

Wapisiana, }

Warran, *ihko*, *ikhonu*.

Eskimaux of Hudson's Bay, *ih-*

koona (Engl.).

Arawaak, *hikchehi*.

Pima, *taiki*.

Abipocan, *nkaatek* (Engl.).

Cannacan, *diakheke* (Engl.).

Onondago, *jolecka* (Engl.).

Aena, *tenck* (Engl.).

Hyahyackmutsi, *takyak*.

EARTH.

GUINAVU, *kati*. In Sapiocconi *cuati*, in Arawakan *cuthal*, in Maypuri

catti, in Yucatan *kakch*, signifies 'fire'; while in Ge or Geiso *chigku*, in

Chinanos *tocke*, in Omagua *tuyuca*, signifies 'earth.'