

Amazon and the Orinoco from the Mexican table-land; although history records no fact that connects the savage nations of Guiana with the civilized nations of Anahuac, the monk Bernard de Sahagun, at the beginning of the conquest, found preserved as relics at Cholula, certain green stones which had belonged to Quetzalcohuatl. This mysterious personage is the Mexican Buddha; he appeared in the time of the Toltecs, founded the first religious associations, and established a government similar to that of Meroë and of Japan.

The history of the jade, or the green stones of Guiana, is intimately connected with that of the warlike women whom the travellers of the sixteenth century named the Amazons of the New World. La Condamine has produced many testimonies in favour of this tradition. Since my return from the Orinoco and the river Amazon, I have often been asked, at Paris, whether I embraced the opinion of that learned man, or believed, like several of his contemporaries, that he undertook the defence of the *Cougnantainsecouima*, (the independent women who received men into their society only in the month of April), merely to fix, in a public sitting of the Academy, the attention of an audience somewhat eager for novelties. I may take this opportunity of expressing my opinion on a tradition which has so romantic an appearance; and I am farther led to do this as La Condamine asserts that the Amazons of the Rio Cayame* crossed

* Orellana, arriving at the Marañon by the Rio Coca and the Napo, fought with the Amazons, as it appears, between the mouth of the Rio Negro and that of the Xingu. La Condamine asserts, that in the seventeenth century they passed the Marañon between Tefe and the mouth of the Rio Puruz, near the Caño Cuchivara, which is a western branch of the Puruz. These women therefore came from the banks of the Rio Cayame, or Cayambe, consequently from the unknown country which extends south of the Marañon, between the Ucayale and the Madeira. Raleigh also places them on the south of the Marañon, but in the province of Topayos, and on the river of the same name. He says they were "rich in golden vessels, which they had acquired in exchange for the famous green stones, or *pedras hijadas*." (Raleigh means, no doubt, *pedras del hígado*, stones that cure diseases of the liver.) It is remarkable enough, that, one hundred and forty-eight years after, La Condamine still found those green stones (*divine stones*), which differ neither in colour nor in hardness from oriental jade, in greater numbers among the Indians who live near the mouth of the Rio Topayos, than elsewhere. The Indians said that they inherited these stones, which cure