

de Ordaz received from the natives the first idea of civilized nations, who inhabited the table-lands of the Andes of New Granada; "of a very powerful prince with one eye (Indio tuerto), and of animals less than stags, but fit for riding like Spanish horses." Ordaz had no idea that these animals were llamas (ovejas del Peru). Must we admit that llamas, which were used in the Andes to draw the plough and as beasts of burden, but not for riding, were already common on the north and east of Quito? I find that Orellana saw these animals at the river Amazon, above the confluence of the Rio Negro, consequently in a climate very different from that of the table-land of the Andes. The fable of an army of Omaguas mounted on llamas served to embellish the account given by the fellow-travellers of Felipe de Urre of their adventurous expedition to the Upper Caqueta. We cannot be sufficiently attentive to these traditions, which seem to prove that the domestic animals of Quito and Peru had already begun to descend the Cordilleras, and spread themselves by degrees in the eastern regions of South America.

Herrera, the treasurer of the expedition of Ordaz, was sent in 1553, by the governor Geronimo de Ortal, to pursue the discovery of the Orinoco and the Meta. He lost nearly thirteen months between Punta Barina and the confluence of the Carony in constructing flat-bottomed boats, and making the preparations indispensable for a long voyage. We cannot read without astonishment the narrative of those daring enterprises, in which three or four hundred horses were embarked, to be put ashore whenever cavalry could act on one of the banks. We find in the expedition of Herrera the same stations which we already knew; the

denominations. If other names be added, they change in every province. Thus the Rio Turiva, near the Encaramada, has five names in the different parts of its course. The Upper Orinoco, or *Paragua*, is called by the Maquiritares (near Esmeralda) *Maraguaca*, on account of the lofty mountains of this name near Duida. Gili, vol. i, p. 22 and 364. Caulin, p. 75.) In most of the names of the rivers of America we recognize the root *water*. Thus *yacu* in the Peruvian, and *veni* in the May-pure tongues, signify *water* and *river*. In the Lule dialect I find *fo*, water; *foyavalto*, a river; *foysi*, a lake; as in Persian, *ab* is water; *abi frat*, the river Euphrates; *abdan*, a lake. The root *water* is preserved in the derivatives.