

## Indian Place Names in South America and the Antilles. II.

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OF NAMES ENDING IN *-KOCHA* 'LAKE,' — in addition to the above-mentioned Lago Cocha, in southern Colombia (cf. Note 10) — we notice: Catacocha, a place in southern Ecuador (cf. below); Yaguacocha ('bloody lake'), a small lake in Ecuador (cf. Yahuarcocha, in Peru, and Note 28); Chinchaycocha, a considerable lake in Peru, to the south of Cerro de Pasco and not far from Junín (the name means 'the lake of *Chinchaysuyu*,' that is Peru north of Cuzco; the lake is alternatively called Lago de Junín); Morococha, also near Junín, Peru (from Kechua *murú* 'spotted'); Lauricocha, another lake in Peru; Parinacochas, an Andean lake in the Peruvian province of Ayacucho (supposed to be from Kechua *parihuana* 'flamingo,' which is, however, doubtful); Pacocha, a place near the coast in southern Peru. Along with the *kocha*-names we may mention those in *-kota*, which are of Aymara origin (*quta* is the Aymara form of the Kechua *quća* or *q'uća*): Parinacota, in northern Chile (Tacna), seems quite identical with the Peruvian Parinacochas, quoted above, but is a mountain name (cf. below; there is, however, a lake Parinacota in Oruro, Bolivia); further: Río Cotagaita, which is in Bolivia (Potosí). — A river name of quite a different kind is the Bolivian Misque (Mizque, Mixque), an affluent of the Río Grande (the Guapay); this name, which represents Kechua *misk'i* 'sweet,' clearly refers to the fresh water of this river.

South of the countries of the Kechua and Aymara Indians begins the land of the Araucanians, where the river names end in *-co* or

<sup>28</sup> With this name cf. Yahuarcocha ('bloody lake'), in Cajabamba, Peru. By 'blood' is evidently meant some kind of 'earth' or 'mud,' perhaps 'lava'; cf. the use of Kechua *wira* 'fatness' (formally = Aymara *wila* 'blood') in the name Viracocha (*wiraquća*), which might be translated 'lava sea' or the like.

-*llacu* (the latter rather = 'lukewarm water'). The first name of importance which we meet south of Santiago, Chile, is Curicó ('Black Water'), now the name of a Chilean province and provincial capital, the latter standing on a small river (probably the original Curicó); further: Chanco, a coastal place north of La Concepción in Chile; Arauco, a place just south of La Concepción (also the name of a province); Quidico, a place further south on the coast; Temuco, a place inland — it is now an airport — on a river in the province of Cautín, of which it is the capital; Lago Ranco, an Andean lake above Valdivia, Chile; Covuncó, an affluent of the Neuquen, Argentina, and also the name of a fort on the same river; Camarico, a place on the San Juan river in the province of San Juan, Argentina;<sup>29</sup> Remecó ('water of the rushes'?), a place in the southern part of the Argentinian territory of Pampa (for a time officially named Eva Perón, but now again La Pampa); Luancó ('guanaco river'), the name of rivers in southern Argentina and Chile. According to Lazaro Flury, the Argentinian river name Neuquen means a 'reach (in a river)'; for the meaning and occurrences of this term, see Ivan Lind, *Varadouro* (p. 17). — Beside these names, we find lake names such as: Nahuel Huapí ('the tiger *huapi*'), a well-known name in southern Argentina (on the banks of this lake is the famous holiday resort of Bariloche); Colhué Huapí, a lake in the province of Chubut, Argentina. For the Araucanian *huapi*, see further below. *Lauquen* rather corresponds to 'sea'; it appears in Chadi Lauquen ('salt lake') and Urre Lauquen (or Lago Amargo), lakes formed by the Río Salado, an affluent of the Río Colorado in the province of Eva Perón (territory of Pampa);<sup>30</sup> Trarú Lauquen ('turkey buzzard lake'), now the name of a fort in the same province; Luan Lauquen ('guanaco sea'), another fort in the same province (there are salty lakes all around); Trenque Lauquen ('dry lake,' according to Flury), a place in the province of Buenos Aires; Cari Lauquen ('green lake'), a lake in the territory of Río Negro, Argentina.

<sup>29</sup> *Camarico* is however, a familiar Spanish American word, used in several senses; possibly the place name is originally Indian and assimilated to a Spanish form, according to what we have said introductorily.

<sup>30</sup> These evidently are salty lakes like the many *salinas* found in these parts of South America.

In this connection certain peculiarities of a semantic nature, pertaining to the Amerindian languages, must necessarily be taken into consideration. As we have remarked by way of introduction, the native concepts do not by any means always cover exactly those to which we are accustomed. We have noticed above how a distinction is made in river and lake names between fresh and salty or stagnant water (or between 'potable' and 'non-potable' water). The former category — in the first place the rivers — constituted an important element in the life of the Indians and served many purposes: the fetching of drinking water, provision of fresh-water fish, washing and bathing, etc.; further they were an excellent means of communication. Other waters — the lakes and the sea — were just there; the Indians, although having by necessity once arrived by sea, ultimately from Asia, have since then (with a few notable exceptions) seldom been fond of sailing. The natural consequence of this has been that river names often contain an element which means 'water' *par excellence*, sometimes also 'drinking water' or 'drink' (we only have to point to the North American "Big Drink," used of the Mississippi, or 'drink' as a slang designation of 'river'). Other waters might not be well differentiated; they are all called 'seas' or 'morasses,' but just as the English 'moor' or 'moorland,' which is originally 'marshy land' (AS *mór* being from the same root as Latin *mare*), is now used of any infertile tract of land, this also holds for the American Indian 'seas'; the names which we have translated by 'lake' or 'sea' above ought rather to be rendered by 'any waste or barren expanse,' land of no use to the Indians and avoided by them, hence, more or less, by the English 'moor.' In the Cuna language in Panama, the word *matta* means 'lake, puddle, plain'; the Cuna Indians, who are good sailors, have, however, another word when speaking of the 'sea' itself. Now we find a number of these names in mountain tracts where there are likely to be no 'seas' or 'lakes' in our sense.<sup>31</sup> Among these are: Cochabamba, a depart-

<sup>31</sup> Notice that this also holds for Europe: in southern France, at the very foot of the Pyrenees, stands a place Itxassou, meaning 'the sea' (in Basque *itzaso*); in the Spanish provinces of Guipúzcoa and Navarre we find places named Ichaso (of the same meaning). For references to these latter, the author is much obliged to Luis Michelena, who also is of the same opinion as to their etymology and it need not be said here that Michelena's opinion weighs heavy in these matters.

mental capital in Bolivia (the city stands in the middle of a plain, now cultivated and fertile, surrounded by mountains; literally the name, of course, means 'lake plain', but a more exact translation would no doubt be just 'the plain'; cf. Note 31, above); Catacocha, a village in southern Ecuador, also in the mountains (Kechua *q'ata* means a 'mountain slope' and occurs in several names, e.g., Catamarca; cf. below); Soiroccochoa, an over 16,000 foot high Andean peak in Peru; finally we have the above-mentioned Parinacota, which is the name of a mountain in northern Chile.

Conversely, *pampa* ('plain') may as well refer to 'morasses' and 'waters.' A large expanse in southern Bolivia is called Pampa Salada 'the salty plain.' This at one time must have been a lake, similar to Lago Coipasa and Lago Poopó to the north of it. Urubamba (that is *-pampa*) is the name of an affluent of the Ucayali in Peru; the name evidently refers to an entire region of the desolate type called *pampa*, including the river itself; notice that a mountain range above is called Sierra (or Cordillera) Vilcabamba, while the river below it — as a matter of fact the upper course of the Urubamba — is the Vilcamayo. Similarly we have Riobamba in central Ecuador (once evidently a river name). A whole Sub-Andean mountain tract in northern Chile, originally forested, is called Pampa de Tamarugal (that is, the 'mimosa plain'; it generally rises above 3,000 feet); cf. further below regarding mountain names. Analogously, some river names in Peru end in *-pata* (or *-pada*; from Kechua *pata* 'bank, slope,' etc.) and are therefore rather names of something else than the river itself: Marcapata, a river and place in Peru; Pilcopata, a river; Cosñipata ('smoky river or bank', also called Yanamayu), another Peruvian river (Cuzco); Tambopata, a place in Peru, etc. — Regarding the above-mentioned Araucanian *huapi*, which is generally interpreted as 'island,' we may say that it is not necessarily an 'island' surrounded by water; in some cases it just denotes any isolated tract, as one among mountains, a 'plain' or 'nook,' and it is actually used as a designation of at least two important lakes in southern Argentina, viz. the above-mentioned Nahuel Huapi and Colhué Huapi ('*caña* nook'? also called Lago Colhué).

We have said that the rivers were excellent means of communication. In some Indian languages 'river' and 'way' are almost

synonyms.<sup>32</sup> We find in some parts of Brazil river names ending in *-(r)ape*, which may be identified with the Guarani word for 'way' (*tape*, of which the stem is *-ape*; cf. *ka'aguy rape* 'jungle way'). Such names are: Pacu-Igarapé (from Guarani *paku*, a Brazilian fresh-water fish) and Macu-Igarapé, rivers in the Colombia-Brazil borderland; Igarapé-Açu ('big Igarapé') and Igarapé-Mirim ('little Igarapé'), which now are known as cities in the state of Pará, Brazil (in these names we evidently have the Guarani word *ygarape* 'boat way,' a word used even in Brazilian Portuguese to denote a small navigable river; cf. *Igara Paraná* 'boat river,' in southeastern Colombia); Iguapé, a place in the Brazilian state of São Paulo, on a small river — the Ribeira — (perhaps from Guarani *ygue* 'mango'); Tapirapé, the name of a river in the northeast of the state of Mato Grosso (from Tupi *tapihyra* 'tapir'). In these names we may think of 'water ways' used when gathering mangoes, fishing the *pacu* or hunting the tapir, etc.

River names have, however, occasionally a more individual flavor. This holds especially for the Peruvian Rimac (on which stands the city of Lima, to which also it has given the name), the Apurimac (in central Peru) and possibly Rimachuma (for which see below). The Kechua *rimaq* means 'talking' and whether this element originally had reference to any particular sound (as produced by the waters)<sup>33</sup> or not, the fact still remains that at least one of these names, Apurimac ('the speaking lord'), indicates a personification of the river (cf. further below, regarding the mountain names). Rimachuma, a lake or swamp in northern Peru (between the lower Pastaza and Morona rivers), shows many variants of spelling on maps and in reference books,<sup>34</sup> yet it seems to be from the same stem as the preceding ones.

The mountain names are of quite a different type. The mountains were partly the abode of the gods or of spirits and therefore highly feared, partly hunting ground and in this latter sense not essentially distinguished in name from the woods (cf. Spanish *monte* 'moun-

<sup>32</sup> Cf. the author's *Some semantic problems in Cuna and Kaggaba*, p. 198.

<sup>33</sup> Cf. the Latin *loquor* ('I talk') and Horace's *lympba loquax* or 'talking water.'

<sup>34</sup> The following were noted: Rimachuma, Rimachumac, Rimachuna, Rimacheima, Rimacheimacocha and even Lagarto Rimachi.

tain' and 'wood').<sup>35</sup> The former were the *paramos*, the bleak high and inaccessible mountains (in Spanish often designed by the word *cerro*); the latter were the lower wooded mountains or sierras. No uniform name therefore exists for 'mountain' in the native toponymy. Let us begin with the names denoting hunting grounds. The most known one of these is likely to be the Chaco, which is a rather general designation for various areas in Bolivia, Paraguay and Argentina. The name is the Kechua word *chacu*, which simply means 'hunting' or 'beating for game.' It corresponds somewhat to the Brazilian *mato* (in general 'uncultivated land'), as in the name Mato Grosso (the latter entirely of Portuguese origin). These areas are not mountainous, but we mention them here on account of what we have said above regarding mountains and forests. The names in question do not, therefore, generally refer directly to the mountains or mountain chains themselves. In the eastern central part of Venezuela, between the rivers Paragua and Caroni, we find a mountain called Tonoro (or Cerro Tonoro), of which the name represents the Carib word for a 'bird' of the larger kind which is hunted; it is quite likely that this mountain name just refers to a place where birds are found or killed. Of the same type is Sierra Tapirapécó, on the border of Venezuela and Brazil, not far from the Río Negro; it is evidently from Tupi *tapihyra* 'tapir,' which were hunted there (cf. the river name Tapirapé, mentioned above). The Sierra de Amambaya (Serra de Amambai) mountain chain in southern Brazil and Paraguay, a watershed between the Paraná and the Paraguay river basins, derives its name from the Guarani word *amambai*, which is the generic name of various ferns; it runs on southeastward into Sierra Maracajú (Serra de Maracaju), marking the border between Paraguay and Brazil. This name probably indicates the presence of a certain calabash tree, well known as it furnishes material for *maracas*; the tree is called *mbaraka* in Guarani (the use of its fruit shell as a musical instrument has had firm traditions, for *mbaraka* is also the Guarani name of a 'guitar').

Especially in Brazil, many original mountain names begin with the element Ita- (meaning 'stone' or 'rock' in Guarani); these, of course, are often not mountain names in our sense, but rather are to

<sup>35</sup> 'Mountain' and 'forest' are both called *ka'aguy* in Guarani, but no name with this element is registered in this study, whereas the Tupian *ka'a* (*kaha*) 'jungle,' etc., occurs frequently.

be considered here owing to their importance. First of all, there are places called just Itá ('the rock'; e.g., a place in Paraguay, a little east of Asunción, and also a city in São Paulo, Brazil); there is also an Itai ('little rock'), a city in the same state in Brazil.<sup>36</sup> Itapiranga ('red-clay rock') is the name of a city in Amazonas and of another one in Santa Catarina, Brazil. Itamaracá is an island a little to the north of Recife (Pernambuco) in Brazil (for the meaning of the final element, compare what we have said of Sierra Maracajú, above). Among other names of this type we find: Itacoatiara, a city in Amazonas, Brazil (the last part of the name suggests Tupi *kuatiara* 'paint,' in a modern sense also 'writing' or 'book'); Itaituba, a city in the state of Pará, Brazil (for the last element, cf. further on); Itabaiana, a mountain and place in the state of Sergipe and of another one in Paraíba (the latter element seems derived from Portuguese *baía* 'bay'); Serra do Itapicuru (or Itapecuru), in Maranhão, Brazil — there are also cities and rivers in Maranhão and Bahia of the same name —, of which the latter part seems to be the Guaraní *pikuru* 'agouti' (also used in Spanish, *picuro*); Itaparica, the name of a mountain, island and city in the state of Bahia; Serra do Itacambira, a mountain chain in Minas Gerais, Brazil (*kambi* is a Tupi word for 'monkey');<sup>37</sup> Itambé, an almost 6,000 foot high mountain in Bahia, Brazil (also the name of a city in the same state); Itabira, the name of a sierra and of a mountain top in the state of Minas Gerais; Itaperuna, a city in the state of Rio de Janeiro; Itaqui, a city in Rio Grande do Sul, Brazil (in Guaraní *ita ky* means 'grindstone' — the name may originally have designated a place where these were obtained); Itatí and Itaivatí, places in the Argentinian province of Corrientes (the former name probably means 'white rock,' the latter 'high rock'); Itararé, city and river in São Paulo, Brazil; Itapetininga, another city and river in São Paulo; Pico de Itatiaia, one of the highest peaks in Brazil, in Serra Mantiqueira, Rio de Janeiro; Itapecerica, the name of places in Minas

<sup>36</sup> Itahim (or Itaim) is the name of a small affluent of the Parnahyba in Piauí, Brazil, and may perhaps contain the element *y* 'water' (cf. above). Otherwise, there are rivers, e.g., the Itu (in Rio Grande do Sul), of which the name is rather the designation of a 'rock,' etc. (*itu* means either a 'reef' or a 'precipice' in Guaraní); also cf. the Kechua river names in *-pata* (originally 'river bank,' 'terrace' or the like).

<sup>37</sup> In the last names, Serra seems a mere translation into Portuguese of the Guaraní Ita-



Gerais and São Paulo, Brazil. A Tupian mountain name is also (Chapada or Chapadão da) Tabatinga, of which the meaning is undoubtedly 'white clay'; this is the name of a vast plain in Minas Gerais and also of a rather important place on the upper Amazon river and near the airfields of Leticia and Benjamin Constant (Amazonas).

The inaccessible mountains, those without importance for the hunters, are in the first place the lofty peaks of the mighty Andean chain and consequently in most cases named by Indians speaking languages of the Kechua type.<sup>38</sup> These languages are, as we have said, structurally closer to those of Asia and Europe and we find, for instance among the mountain names, more variation according to the principles with which we are acquainted. We have mentioned already that these mountains were often a source of fear to the Indians, owing to their being the supposed abode of evil spirits or gods — as a matter of fact the mountain and the god would presumably have been identical as far as the name goes. Thus we find in the mountain nomenclature in these parts clear traces of personification, that is, names which indicate personal characteristics. Among these we may mention names like Tata Sabaya ('Father Sabaya'), a high peak on the Chilean-Bolivian border (Sabaya is also the name of a place in Bolivia; considering the corruptions which often happen in names of Indian origin, it might even not be too rash to associate it with the Aymara equivalent of Kechua *supay* 'demon, devil'); of exactly the same type is Tata Jachura ('Father Jachura'), a volcano not far from the preceding one on the Chilean side of the border (the meaning of Jachura cannot so far be ascertained).

Personification is clearly involved in the names Aconcagua and Chimborazo. The former — long supposed to have been an extinct volcano, but in reality a granite formation on the Argentinian-Chilean border, in the southern central Andes —, the highest summit of the Andean chain, derives its name from two Kechua words: *agu* 'sand' and *k'awa* 'the fringe of red wool, covering the forehead, in the headband (*llautu*) worn by the Incas'; it is conceivable that this

<sup>38</sup> We must remember here that Kechua itself has had an enormous influence on the surrounding languages and cultures and that Kechua names are widely spread all over western South America (cf. the Introduction to this study). Kechua loan-words are profusely found in Aymara and to some extent in many other neighboring languages, such as Araucanian, etc.



majestic peak which reaches to above 23,000 feet was likened unto the head of a powerful chief, wearing the diadem of the Incas. The name of Chimborazo, a somewhat lower volcano in Ecuador, represents Kechua *çimpu* 'multicolored woollen threads' and *rasu* 'snowy peak'; the description is rather similar to the preceding one and refers to the appearance of these mountains, whose slopes are covered by debris forming a pattern resembling the woollen threads in the *llautu*. Exactly the same idea seems expressed in Pichupichu, an Andean peak in Peru (cf. Kechua *p'ïcu* 'woolly tuft' and *p'ïcuq* 'many-colored fillet or sash'). Personification seems evident also in Lullailaco, the name of a volcano in central Chile (south of Antofagasta); *lulla* means 'lying, deceitful' in Kechua as well as in Aymara and denotes a typically human quality. Incahuasi and Cordillera del Inga (= *inka*), in the central Andes (above Coquimbo), of which the former name means 'the house or abode of the Inca,'<sup>39</sup> both suggest a personal designation, but it should be remembered that the original meaning of the term 'Inca' is not known and, further, that the word *inka* in Kechua has several other meanings as well. Huascarán (or Huascán), a peak in northern Peru, near the headwaters of the Marañón, vaguely recalls the name of one of the last Incas at Cuzco. Cuzco itself, the name of the old Inca capital, also suggests personification, although of a far more general type: the word (in Kechua *qusqu*) means the 'umbilicus' and like the Greek *ἔμφαλος* — as used of various places, even of a part of Athens, in the sense of the 'middle of the earth' — or *Te Pito o te Henua* ('the umbilicus, or center, of the land or earth') as a native name of Easter Island, Cuzco no doubt refers directly to a purely geographical feature, either to the capital itself as center of the Inca Empire or — rather more likely — to the valley in which it stands.

Let us now consider some of the mountain names in the various cordilleras in the range of the Andes, beginning in the northern part. In Ecuador, to the west of Quito, rises the volcano Pichincha (on some maps the name is spelled Pinchincha); with regard to the latter form the name might perhaps be connected with the Kechua verb *pinçi-* or *p'inçi-* 'shine,' but Pichincha is the form of the name of a mountain in northern Chile also); Cotocachi, the name of an

<sup>39</sup> There are mountains, districts and places of that name (Incahuasi, Incaguasi) in Peru, Bolivia and Argentina.

even higher peak north of Quito, simply means the 'salt mound' in Kechua. The same initial element is met with in Cotopaxi, an active volcano south of Quito; the Kechua form of the name is indubitably *q'utu p'asi* (originally *p'asi*), meaning 'smoky mound' (in reality the same as the Mexican Popocatepetl, 'smoky mountain'; the latter, however, but seldom emits smoke). There are several Andean peaks whose names begin with the element Il(1)-: Illimani (Illimani), Illiniza, Illesca (in Ecuador and northern Peru), Illampu (or Sorata, in western Bolivia); it might be suggested that such names be connected with the Kechua verb stem *illa-* 'shine' (related to the Aymara *illapa*, *illapu* 'lightning'; 'shot') and thus of the same type as suggested for Pichincha (Illesca, however, is also the name of a Spanish town in the province of Toledo and it is in any case probable that the form of the name, which in Kechua might have been \**illasqa* 'shone' or 'shining,' has been influenced by the Spanish name). Sarasara, an almost 20,000 foot high volcano near the coast in southern Peru, is strangely named, since *sara* means 'maize' in Kechua; as a matter of fact, *sarasara* is the Kechua word for 'corn field.' Unless the name originally pertained to something else than the mountain itself, it might possibly refer to the coloring of its slopes or some similar detail. Another, still higher, volcano in southern Peru is Coropuna (the element *Coro-* is not infrequent in the Andean toponymy; there is a Corocoro in Bolivia, a place rich in copper); we do not know the meaning of the initial part of the name, but *-puna* is originally the word for a 'bleak plateau' in the Andes. The volcano Misti, above Arequipa in the very south of Peru, has quite a strange name, as it means — at least in present-day Kechua — a 'mestizo' or anything 'mixed'; this name form is actually used by the Indians when speaking of the mountain, although the reason for this designation remains obscure. Sierra de Huataconda (or Guataconda) in northern Chile (above Iquique) is one of the many names indicating 'smoky' mountains; the Kechua *qunta* (= *-conda*) is 'steam' or 'vapor' (the first part seems to mean 'year,' but it would be too rash to conclude that the name is to be interpreted as something like 'annual vapor'). Sierra de Sarapana, also in northern Chile (above Antofagasta), again seems derived from *sara* 'corn' (cf. Sarasara, above). Nevado de Aconquija, in the Argentinian province of Catamarca, shows the same element *aqu*

'sand' as we have seen in Aconcagua;<sup>40</sup> the latter part of the name seems to be the Kechua *kiša* (*k'íša*, *kisa*) 'nest' (hence 'nest of the sands' or 'sandy nest'; in another form we meet this Kechua word in the Ecuadorian river name Gualaquiza). Uspallata, the name of a city in the Argentinian province of Mendoza (rich in copper), might be mentioned in connection with the mountain names; situated at the foot of Aconcagua, this place may derive its name from Kechua *usp'a* (*usp'a*) 'ashes,' possibly with reference to emanations from nearby volcanoes.

Finally, we have to consider the Andes, the name of the mountain system, 4,500 miles in extent, which runs along the whole of the Pacific coast, from the Isthmus of Panama in the north to Cape Horn in the south. The name undoubtedly comes from Kechua or has at least connections with Kechua words. It belongs to a type of name quite common in the Andean region, in which the element *anta*, *anti* or *antu* dominates. The form *anta* means 'metal,' especially 'copper,' in Kechua and *Anti* (in the plural *Anticuna* or — with a Spanish termination — *Antis*) is the Kechua name of the Andes;<sup>41</sup> *antu*, on the other hand, enters only as an element in certain other names. All these forms are evidently related; but whether they originally indicate 'copper' or just some part of, or locality in, the Andes (in that case the name might be Pre-Kechuan) is quite impossible to say (we might compare the name Cyprus, from which 'copper' — in Latin *cuprum* — is generally supposed to be derived). Of the names containing these elements, however, we may quote the following ones: Antisana, an about 17,000 foot volcano to the east of Quito in Ecuador (if related to Kechua *sani* 'red,' we might get the meaning 'red copper or Andes' — *anta* (*Anti*) *sani*); Andahuaylas, a place between Cuzco and Ayacucho in Peru; Antabamba ('copper plain'), southwest of Cuzco, Peru; Anta ('copper'), the name of a place and a province in Peru (Cuzco) and also that of a department in the Argentinian province of Salta; Antofagasta, the

<sup>40</sup> The intercalated *-n-* in these forms is probably due to a kind of "euphony" — the linguist, by the way, looks at "euphonious" trends in language as a tendency toward an assimilation to current, or accustomed, phonetic sequences —; in this case the "euphony" consists in an assimilation to well-known Spanish words of the type *acongojar*, *aconsejar*, *acontecer*, etc.

<sup>41</sup> There are derivations such as *Antisuyu* ('Andean land') and there is even an Araucanian tribe, the *Anti*, which once occupied a river valley in the very heart of Peru.

important seaport in northern Chile and the name of a province (there are several mines there; the element *-gasta* (= ?) occurs in various other names in these parts and there is also another place Antofagasta in the Argentinian province of Catamarca); Antofalla, a volcano in the old territory of the Andes in Argentina; Andalgalá, a fort in Catamarca, Argentina, also called El Fuerte (the final element may be Aymara *kala* 'stone, rock'); Andacollo, a place in Chile (Coquimbo); finally, Antuco, a volcano in southern Chile (above La Concepción), of which the name may possibly be Araucanian (in this language, however, *antù* means 'sun').

Names of the other metals are occasionally represented in the toponymy. Thus we have the mountain peak Collquihorcuna, to the east of Cuzco, a name which simply means 'silver mine'; further, Colquemarca ('silver town'), a place and district south of Cuzco, and Collque-Huichcana, the name of a peak and silver mines in Huanca-vélica, Peru. Kechua *kori* (*quri*) 'gold' seems to occur in at least one name, *viz.*, that of Cori, a place in the territory of the Andes (now part of Salta) in northern Argentina; there is another Cori in Chile (province of Antofagasta). Among original mountain names we shall also have to mention Titicaca, now the official name of the largest lake in South America, which is supposed to have formerly covered a still larger area, its level having been more than 300 feet higher; since the final element means 'rock' (in Kechua *qaqa*; cf. Caca-Aca 'excrement of the mountain' in the Bolivian Andes), one is inclined to believe that the name originally applied to the surrounding rocks (*titi* means 'lead,' as in *titihurquna* 'lead mine'), whereas the lake itself would have had another designation (notice that it has, ever since the time of the Incas, been alternatively called Lago Chucuito, after the name of a place on its western shore, near Puno).

The Kechua word *cachi* (*kaçi*) 'salt' enters into several names: Huanacache (Guanacache), a salty lake in the Argentinian province of San Juan; Cachi-Yacu ('salt river'), a river in central Peru; Cachicocha ('salt lake') and Cachicoto ('salt mound'), also in Peru; (perhaps) Cachiboya, the name of a river and place in Peru; Cachiyuyo ('salty grass land'), on the Argentinian-Chilean border; finally Cachi, the name of several peaks and places in Argentina and Peru, e.g., Nevados de Cachi, which rises about 20,000 feet in Salta, Argentina.

South of the Kechua-dominated region, with which we have now dealt, appear mountain names having *mahuida* (or *mauida*, *mavida*) as their final element; this is the Araucanian word for 'mountain.' Names of this type are found far to the east, in Patagonia: Minchinmávida, in southern Chile; Auca Mahuida ('mountain of the Araucanians') and Pum Mahuida, in the territory of Neuquen and province of Mendoza, Argentina; Sierra Pichi Mahuida ('little mountain'), in the province of Eva Perón (territory of La Pampa). In roughly the same area mountain names are found of which either the first or last element is *huincul* ('peak' or 'hill' in Araucanian) or *lemu* ('mountain'); we have: Montes de Huincul Mapu ('peak or hills of the land' — that is, that of the Mapuche or Araucanians — or perhaps rather 'hilly land') in the territory of Río Negro, Argentina, and Sierra de Pillahuinco (probably for *-huincul*) in the province of Buenos Aires (this name, by the way, marks the farthest eastward expansion of the Mapuche in Argentina). Pichilemu ('little mountain') and Bucalemu are the names of places on or near the coast south of Valparaiso in Chile.

In the names pertaining to what we might call the "older" toponymy — of the type chiefly found in the eastern parts of South America — the standard geographical designations, such as 'mountain,' 'lake,' etc. (however, with the important exception of the 'river' designation in Guarani names in *-hy* or *-i*; cf. above), are almost entirely absent. Instead, characteristic appellatives are used alone, of which we can never be sure as to just what particular geographical feature they originally referred or whether they were ever the name of any particular mountain, lake or river, although they may figure as such in the official toponymy. In these we find a most profuse collection of plant or tree names, as well as animal names (including those of birds and fish), denoting the typical occurrence of important plants or trees, of game or other animals, of birds in the forests, of fish in the rivers, etc. Let us begin with names referring to the vegetation.

Such a name is, for instance, that of Punta de Maisí (the easternmost point of Cuba), which means '(of the) Indian corn' (*maisí* or *marisi* — according to the dialects — is the Arawak name of 'maize,' which has become universally introduced into the European languages). In Venezuela we find the Río Amaná, meaning

'wild pineapple' in Carib (on this river, also called Río de los Chaimas, the Carib tribe of that name has been settled long since).<sup>42</sup> Sierra Pacaraima, the mountain chain on the border of Venezuela and Brazil, should probably be ranged here; the Carib word *pakara* is 'basket,' but it is very likely originally the name of the plant or tree which furnishes the material. Maripa, a place in Dutch Guiana, is more transparent, as *maripa* is the Carib word for a well-known palm tree (*Maximiliana Maripa*). Several names in Brazil contain the Guarani word *ka'a* 'the maté or Paraguay tea' (*Ilex paraguayensis*); this is, at least, the special signification of this word — in reality it is used to denote practically any kind of vegetation in the various Tupian dialects and even the 'jungle' itself (the meaning of the word answers fairly well to that of *hierba* in Spanish). One of the names containing this word element is Caeté ('the very *hierba*'), the name of several places and rivers in Brazil; Caeteté, the name of a city in Bahia, has essentially the same meaning. Totorá, a place east of Cochabamba and a province in Bolivia, represents the plant name *totorá* (probably ultimately from Kechua), which is still used in Spanish for the South American 'cattail' (*Typha*), a marsh plant or reed used by the Peruvians for making light rafts; in this particular case the name may, of course, have been given comparatively recently by the Bolivians. Another formally non-Indian name is Taquaral, the name of several mountains and rivers in Brazil; *taquaral* is the Portuguese word for a 'bamboo grove,' but the word comes ultimately from Guarani *takuara*, the native bamboo. Rio Taquaruçu ('big bamboo'), in the Tocantins basin, and the place Taguatinga ('white bamboo'), both in the state of Goiás, Brazil, are named from this word as is also Taquaritinga do Norte ('white bamboo river'), the name of a city in Pernambuco. Taquari ('bamboo river') occurs, as we have mentioned above, in many parts of Brazil. Another botanical name is that of Timbo, a place in Bahia, Brazil (it is the Guarani name of a certain tree). The Rio Jequiriçá, in the same state, seems derived from Guarani *jekyra* or *jekyri*, plant names, and Maracás, the name of a coffee-growing place, also in Bahia, is no doubt from the word meaning 'calabash (tree)' — cf.

<sup>42</sup> Cf. the native name of a small river in Dutch Guiana, *Amanawa'u*, of a similar meaning (see Ahlbrinck, *Encyclopaedie*, p. 79). Amaná is also the name of a lake in Pará and of a lake and river island in central Amazonas. — This name, of course, has nothing to do with the place name Amana in the Argentinian province of La Rioja.

above — (the final -s perhaps deriving from the tribe name Maracás). Rio Jequitinhonha, the rather important river in Minas Gerais and Bahia, takes its name from a Guarani word *jekyty* (in Tupi *jekitiba*), which is that of a certain tree of the soapberry family (for the final part of the name, cf. the end of this study). Araripe, a place on the coast, near the mouth of the equally named river, means 'the place of *arari*' (a Brazilian leguminous tree called *centrilobio* in Spanish and *arari* in Guarani). Campos de Caatinga, in southern Bahia, is from Guarani (or Tupi) *ka'atinga* ('white maté'; cf. above) and Caratinga, a place in Minas Gerais, takes its name from an edible plant (*kara*, in Guarani). Río Tacuarembó, in Uruguay — at present the name of an airport — means 'of the osier' or 'willow' (especially a kind of reed locally named *chusque*) and Peperi Guaçu (Pipri Guazú, 'big *Pipiri*'), an affluent of the Uruguay, between Brazil and Misiones (Argentina), represents another Guarani plant name (*pipiri*, a cyperaceous plant of the genus *Rhynchospora*). Lago Iberá, an important lake or swamp in Corrientes (Argentina) is quite significant, as *yvyra* is simply the word for 'tree' in Guarani; Uberaba, the name of a small lake (*lagoa*) in Mato Grosso and of a place in Minas Gerais, evidently has an identical origin. Curitiba, the capital of the state of Paraná, Brazil, is derived from the Guarani word for a certain 'pine tree' (probably an *Araucaria*). The names Caapucú, Caazapá, Caaguazú ('big maté') and Caacupé ('behind the maté growth'), all places in Paraguay, are named from the same Guarani word as quoted above for the Brazilian Caeté and here also enters Caapiranga ('red *hierba*'), the name of an island in the Rio Branco, Amazonas, Brazil (in the last name *ka'a* is perhaps to be taken in its general sense; cf. above). Urundaití, a district in southern Bolivia, seems to refer to a quebracho vegetation (cf. Guarani *urundi* 'quebracho'). The names Rio Jundiatuba (in Amazonas) as well as Jundiá (the name of a city in São Paulo) also seem to be from a plant name (*jundiá* — ultimately from Tupi — is still used in the Portuguese of Brazil as the name of a labiate plant; the name is sometimes given as Jandiatuba, a form which may have been influenced by another river name or the Tupi and Portuguese word for a certain fish, *jandiá*).

In the western part of the continent, the vegetation names are usually of the compound type to which we have referred as being,



toponymically, more "advanced." Such names are: Sunchopaso, a fort in the Argentinian province of Santiago del Estero (*suné'u* is the Kechua word for a certain shrub with yellow composite flowers; of *-paso* we can say nothing, except that it might possibly be the Spanish *paso* 'a step'); Utcubamba ('cotton plain'; cf. Kechua *ut'k'u* 'cotton'), the name of an affluent of the Marañón in northern Peru; Challapata, a place in western Bolivia (cf. Kechua *é'al'a* 'maize leaves' and *pata* 'river bank'), etc. Of simple (non-compound) forms we may quote Sunchulli, the name of a mountain in western Bolivia, which seems a derivation from the above-mentioned Kechua *sunchu*, but Sunchales, a place in Santa Fe, is just a Spanish word (a derivation of *suncho*, which in its turn is the Kechua *suné'u*); further, Achiras, a place in Cordoba, Argentina, from *achira* (very likely of Kechua origin), the Spanish name of various South American plants (in Peru and Ecuador, that of a canna). Finally, we have the rather dubitable Virú, a place south of Trujillo in Peru (the Kechua word *wiru* means the South American 'bamboo' — in Spanish *caña brava* —, but the name may be Pre-Kechuan and have nothing to do with the Kechua word). This name is interesting as it has been supposed to be the origin of the name Peru itself. If this is correct, we have a typical example of what often happens in place name history: a small place or district ultimately gives its name to a whole country. The Spaniards had heard of this place, by which entrance to the Inca Empire was presumably gained, and so became early acquainted with this geographical designation, which also became the official name of the new colony.

Among those names in which words for animals enter, we may quote the following ones, of which many are merely the name of the animal itself: Tamanduá, the name of numerous Brazilian sierras, rivers and islands (e.g., in Maranhão), is simply the Guarani word for the 'ant bear' or 'ant eater'; Warumatta, a place in northern British Guiana, is possibly connected with Carib *waru*, the name of a certain jaguar; Rio Jacaré, of which there are many in Brazil, is quite identical with the common South American river name Rio Caimán (or Caimanes), that is, 'alligator river' (from Guarani *jakare* 'cayman'); Tatuquara, on the Rio Negro, in Amazonas, Brazil, means 'the burrows of giant armadillos' (for the final element, cf. Urubuquara, among the bird names). Lago do Jacaré

(‘alligator lake’), in Amazonas, is quite analogous with the above river name (quite near is one Rio Jacaré). Tapiratiba, the name of a city in São Paulo, is derived from Tupi *tapihyra* (Guarani *tapi’y*) ‘tapir.’ Jaguaripe, the name of a place in Bahia and also of a river in the same state, means ‘at the water (or ‘river’) of the jaguars’ and Jaguarão, a city and river in Rio Grande do Sul, Brazil, conveys more or less the same meaning (the ending is the Portuguese augmentative, equaling ‘big’). Rio Aguaray Guazú, in Paraguay represents Guarani *aguaray* ‘fox (*zorro*) river’ and *guasú* ‘big.’ Rio Capivari, the name of rivers and places in Rio de Janeiro, São Paulo, etc., means ‘capybara water’ (cf. Capiberibe ‘at the capybara water,’ a river in Pernambuco; the Tupi form is *kapiwara*, the Guarani form, *kapiywa*, representing the origin of English ‘capybara’). Various places in Brazil are named Canguçu (e.g., in Rio Grande do Sul); this word, which is also used in Portuguese, denotes a kind of Brazilian lynx.

Among the Kechua (or Aymara) and Araucanian names we find: Pomarongo, a mountain in northern Chile, from Kechua *puma*, the ‘cougar or American lion,’ and of the same kind are Pomabamba (‘puma plain’; the name of rivers in Peru and Bolivia), Pomacata (‘puma slope’; a place in Peru), Pomacocha (‘puma lake’; various places in Peru), Pomacoto (‘puma mound’; a place in Peru), Pomamarca (‘puma town’; in Peru), Pomamayo (‘puma river’; also in Peru) and finally Nevado Pomarape, in northern Chile; further Vicuña, a place in central Chile, which simply means ‘the vicuña or vicuñas’ (that is, a place where there are vicuñas).<sup>43</sup> Of Araucanian origin are: Boquete Nahuel Pan, a mountain pass in the territory of Chubut, Argentina, in which the middle word, *nahuel*, means ‘jaguar’; from this word are also derived Nahuel Huapi (‘tiger island’; cf. above), the famous lake in the territory of Rio Negro, and Nahuel Mapu (‘tiger land’), the name of a small lake in the province of La Pampa. Many of the original Indian names have no doubt been translated into Spanish and Portuguese, for instance, Rio Tigre, the name of

<sup>43</sup> The name may quite as well be from Spanish — although *vicuña* is originally a Kechua word (*wik’uña*) —, but the type of name is certainly Indian, as is that of Gatico, a place near the coast in northern Chile, or Pájaro. El Pájaro, the names of various places in Latin America (cf. the Introduction to this study). Lagarto ‘alligator’ is the name of several rivers and lakes in Argentina, Brazil, Colombia, Ecuador, etc.; cf. Note 34.

various South American rivers, and Cerro del Leoncito, in the province of Rioja (Argentina).

Still more frequently than the names of mammals, bird names occur in the native toponymy. Starting in the north and east, where place names of a primitive type prevail, we come across the following ones: Cunavano, the name of a river and mountain in Venezuela (Bolívar), not far from the Orinoco, from the same stem as Carib *kunawaru*, the name of a bird (*Todus*); Curumú, a river name in eastern Venezuela and of a lake or lagoon in Brazil (Pará; also cf. Serra do Curumu, in Brazil), is nothing else than the Carib name of the 'turkey buzzard' (the *gallinazo*), which frequently figures in the South American toponymy; Guayana, a place near the Orinoco in eastern Venezuela, and Guiana, the well-known region in north-eastern South America, both represent, as it seems, the Carib bird name *wayana* (that of a parrot, *Ara severa*);<sup>44</sup> Vichada, the name of a river in western Colombia, recalls the Paez word *vicha-cue* 'bird,' but the location of the river can hardly be said to coincide with the present Paez territory; Cotinga, the name of a river in Pará (Brazil), represents Tupi *kotinga*, a bright-plumaged bird (the name is also used in Portuguese, *cotinga*); Warranuri, a place on a small river in British Guiana, contains the Carib name element *wara*, an ibis. The Guarani name of the 'turkey buzzard', *yryvu* (corresponding to the Tupi *urubu*, which is also used in Spanish and Portuguese), enters in a great many Indian place names in Brazil and elsewhere. The Rio Urubu is an affluent of the Amazon, in Amazonas, while Urubuquara, which means 'hollow or cave of the turkey buzzards,' is the name of several rivers and lakes in the Brazilian state of Pará.<sup>45</sup> We can, of course, also refer to the above-mentioned mountain name Tonoro in Venezuela. The name Rio Jacundá, a small river between the Amazon and the Rio Pará estuaries, seems a derivation of Guarani *jaku* 'pheasant.' Inhambupe, a place in Bahia, means 'at

<sup>44</sup> The English spelling *Guiana* was evidently meant to represent the Spanish *Gauyana*, but through a not unusual "hypercorrection," the pronunciation of the *-i-* as English *e* long (in place of *i* long) has become standard. Strange enough, John S. Kenyon and Thomas A. Knott's *A Pronouncing Dictionary of American English*, gives '*Guiana*' as the Spanish pronunciation of the name, a form which appears to be nonexistent in this language.

<sup>45</sup> The name is quite analogous to the Kechua Condorhuasi (Condorguasi), a peak in Catamarca (Sierra de Aconquija), a hill in Ancachs (Peru) and the name of several places in northwestern Argentina and Peru.

the place of the partridges' (in Guarani *ynambu*). Jacu, Jacuí and Jacuibe are all names of places and rivers in various parts of Brazil (Bahia, Minas Gerais) and are derived from the above-mentioned Guarani *jaku* 'pheasant.' Garauna, a place in Paraná (Brazil), possibly takes its name from Guarani (or Tupi) *karaũ* 'ibis' (a proverbially black-plumaged bird, which in Brazilian Portuguese is known as *caraúna* or *graúna*). Similarly, the place name Tieté (a river and city in São Paulo) is identical with the Brazilian Portuguese *tietê* (Tupi *tiete*), the name of a certain song bird. An amusing name is Salto do Urubupunga, which is a cataract in the Rio Paraná, on the border between the Brazilian states of São Paulo and Mato Grosso; the name is evidently Guarani and seems to mean 'of the inflated, obese or even dyspeptic turkey buzzard' (cf. the words Tupi *urubu*, Guarani *yryvu* and Tupi-Guarani *punga*, respectively). — In the western part we find the following ones: Cordillera del Cóndor, a mountain chain between Ecuador and Peru, from the name of the well-known Andean vulture (in Kechua *kuntur*). South of Lima (Peru) we find, on the bay of the same name, a place Pisco, evidently from Kechua *pisqu* 'bird.' Another bird name appears perhaps in Tocopilla and El Toco, both places in northern Chile; the former may be a compound of the Kechua *tuku* 'owl' and the latter possibly simply means 'the owl(s).'<sup>46</sup> The river names Pilcomayo and Pilcopata, the former the boundary river between Argentina and Paraguay, the latter a river in southeastern Peru, both come from Kechua *pil'qu*, the name of a red-plumaged bird (the translation of the names is, respectively, 'pillco river' and 'pillco bank'). Finally, we have some Araucanian names containing the Mapuche name of the 'turkey buzzard' (*traru*): Trarú Lauquen (a lake in La Pampa, Argentina) means 'turkey buzzard sea' and Trarú Rucá (in the territory of Chubut), 'the house (place) of the turkey buzzard(s)'; with the latter name compare Urubuquara and the Kechua Condorhuasi, dealt with above (in Note 45).

Perhaps one should range here — from a purely toponymical point of view — two names which are rather analogous to those above, namely, Talcahuano, the southern Chilean seaport at La

<sup>46</sup> Even in Spanish we come across names like El Pájaro ('the bird'); cf. Note 43. Whether the name Tucumán (province and provincial capital in Argentina) is from the same stem (*tuku-*) is uncertain.

Concepción, and Ushuaia, in Tierra del Fuego and at the same time the southernmost place in the world (now used as a penitentiary). The meaning of *Talca*- we do not know (*Talca* is the name of a city and province south of Santiago, Chile, but the proposed interpretation of the name as meaning 'thunder' in Araucanian is not quite convincing); the final element, however, is the well-known word 'guano' (from Kechua *wanu*), the fertilizer which is collected where sea fowl gather in great numbers, and since the word *ušwaya* has the same meaning in the Yamana (or Yahgan) language, there is reason to think that both names refer to quite similar ornithological conditions.

Many river names, as we have seen above, contain an element denoting some kind of fish which lives or is caught in that particular river and which, besides, often also is the designation of 'fish' in general. (Incidentally, rivers which were lacking in fish were often said to be 'unlucky' and designated by the Tupi word *panema* — in Guarani *panê* — of that meaning, which we have seen in the river names Paranapanema, Curuapanema, Cuminapanema, above.) By analogy with what we have seen in the preceding sections, we might expect the fish name itself to be the designation of the river or lake. But since rivers were probably earlier than other geographical concepts determined as such, the designations are more individual (as by the terminations *-y* and *-mayu*, etc.; cf. above). The lake and river name Pirara (also Pirarara; in Amazonas, etc.) seems, however, to be nothing but Tupi *pirarara*, a large food fish (a derivation of *pira* 'fish'). The same element enters in Piraiauaara (a lake and an affluent of the Madeira, in Amazonas), Pirayba (a place on the Madeira), Piraju and Pirajuí (cities in São Paulo), Pirapora and Rio Pirapó (rivers and places in São Paulo, Minas Gerais and Paraná), Piratinim (a place in Rio Grande do Sul) and Piratininga (a lake in Rio de Janeiro). Piranhaquara, a place in Pará (Brazil), is named for a certain voracious fish of the bream species, called *palometa* in Spanish (the Brazilian Portuguese name of this fish, *piranha*, corresponds to the Tupi pronunciation of the word, which in Guarani is *pirai*; for the ending, cf. Tatuquara, Urubuquara, above).<sup>47</sup> Lago Chalgua, in northern Peru, takes its name from the Kechua

<sup>47</sup> Rio das Piranhas, a river in Paraíba, and Rio Grande do Norte (Brazil), convey the same idea.

word for 'fish' (*cal'wa*) and is thus quite analogous to the above-mentioned Pirara in Brazil. Challuanca, a place in the mountains west of Cuzco, has its name derived from the same stem (probably originally a river name).

As we have seen in several of the names given in the preceding paragraphs, the plant or animal names are often provided with certain suffixes. As a matter of fact, in a great number of cases, if not in most, the Indians used in their designation of places a *locative* indicator, a termination corresponding to any of our prepositions 'in,' 'at,' 'on,' etc., as when we say 'in Peru,' 'at Santiago,' 'on the Amazon river,' etc. In the usage among the Indians these constructions prevailed, especially since the place designations were really nothing but common appellative nouns (cf. the introductory paragraphs), but whereas we are conscious of the independent character of the prepositions and so give the *name* as respectively 'Peru,' 'Santiago,' '(the) Amazon,' etc., the Indians would never think of pronouncing the place name without the suffix and the early Europeans who took over the Indian names would not have been aware of the presence of any suffix element which might have been detached when adopting the form as an official place name. The suffixes are of various kinds and differ considerably in the various languages; they seem far more common in the east (where, as we have said, the appellative nature of the names is still more noticeable).<sup>48</sup>

A suffix *-bo* (originally *\*-po*) belongs to the Arawak, Carib and Tupi-Guarani languages. It is found in Maracaibo, a place on the gulf or lake of the same name between the Goajira peninsula (Colombia) and Venezuela (we do not consider here the meaning of the name itself, which may be either of Arawak or Carib origin — the area is originally rather Arawak but later occupied by the Motilones, who are Caribs).<sup>49</sup> We find the same suffix in the river names Esse-qui-bo (British Guiana), Paramaribo (Dutch Guiana), Iracoubo (French Guiana), all probably of Caribbean origin; further in Comontibo, a place in French Guiana. Of the same type as *-bo* is

<sup>48</sup> Cf. further as to this the author's *Indian Place Names in North America*, pp. 23 sqq. — As general locative suffixes, forms in *-k-* are found in North and Central America, but these are seldom represented in the South American place names.

<sup>49</sup> The author has heard this place being referred to by Goajiro Indians as *Marakaya*, that is, without the locative suffix.

probably *-mo*, in Bayamo, a city in eastern Cuba (cf. Bayamón, in Puerto Rico, in which *-mon* represents a common postposition, meaning 'at,' in the Arawak languages) and perhaps in Salina de Coamo, in Puerto Rico. More commonly, however, we find the Guarani locative termination *-ba* (originally *\*-pa*), as in the name Pirayba, quoted above;<sup>50</sup> this suffix is often preceded by any of the syllables *-tu-* or *-ti-* (in Guarani *-ty* 'place'; cf. below), as in: Carapanatuba, the name of several rivers, lakes and islands in Brazil (from Tupi *karapana* 'mosquito,' also used in the Portuguese of Brazil, *carapanã*); Jundiatuba (and Jandiatuba?), a river name in Amazonas (cf. above); Paraiba, the name of a Brazilian state and of several rivers and places in Brazil ('at the river or water Para'); Itaituba, a place on the Tapajoz, in Para ('at the place of the little rock'); Uxituba, nearby in the same state; Paranayuba, an affluent of the Xingu in Mato Grosso (now called Paranaíba); Paraopeba, a river in Minas Gerais; Tapiratiba, a city in São Paulo (in Tupi or Guarani *tapi'yratyba* 'at the place of tapirs'); Miritiba, a place in Maranhão (Brazil); Ubatuba, a place on the coast in São Paulo ('at the place of *uba*,' a Brazilian plant or tree); Curitiba, the capital of the state of Paraná ('at the place of *curi*,' a Brazilian pine tree); Sepotuba, an affluent of the Paraguay, in Mato Grosso. An equivalent suffix is *-pe* (or *-be*, *-ve*), which is still commonly used as a postposition in Guarani (equaling 'in, on, at,' etc.): Jaguaribe, a river and city in Ceará, Brazil ('at the jaguar river'); Capiberibe, a river in Pernambuco ('at the capybara river'); Jacuípe, the name of a river in Bahia and of another one which separates the states of Alagoa and Pernambuco, Brazil ('at the pheasant water'); Jaguaripe, a river and place in Bahia (same meaning as the above-mentioned Jaguaribe); Itaípe, a river in Bahia ('at the little rock' — cf. Itaituba, above — or possibly 'at the rock water'); Araripe, a sierra and place in Ceará ('at the *centrilobios*,' a plant name); Itapemirim, river and place in the state of Espírito Santo ('at the little rock'); Peruibe, a place on the coast, southwest of São Paulo (cf. the river name Peruípe, in Bahia); Iguape, a place in São Paulo. — The termination *-ti* (*-ti*) or *-di* (*-di*) corresponds to a Guarani suffix meaning approxi-

<sup>50</sup> A common postposition in a great many Indian languages; the Guarani form is normally *-va*, but in the Spanish and Portuguese adaptation of the place names we more frequently find *-ba*.



mately 'place';<sup>51</sup> it is found in many place names: Tacuarendí, a place in the province of Santa Fe, Argentina ('place of willows'; in Guarani *takuare'ê*, in Spanish *mimbre*); (Cerro) Urundaití, a mountain and district in southern Bolivia ('quebracho place'). This, of course, is the syllable *-ti-* (in *-tiba*), which we have mentioned above.

As locative elements we probably have to understand the terminations *-cu* (as in Sibanicú, an inland place in eastern Cuba; cf. the tribe name Siboney, early inhabitants of Cuba, and Arawak *siba* 'stone, rock,' as well as, for the termination, the Cuban plant name *cubanícú*); *-ca* (as in Jamaica — cf. the tribe name Yamaye, a division of the Arawaks inhabiting that island — and in the Puerto Rico place name Guanica, which might possibly contain the same ending); *-go* (as in Tobago, the British island east of Trinidad); and finally *-nacán* (as in Cubanacán, a mountain chain — forming part of Sierra de Escambray — in the province of Las Villas, central Cuba; this name means 'in the middle of the land,' cf. Arawak (*a*)*nakan* 'middle, midst'). All these terminations recall current locative suffixes in the Amerindian languages (cf. Mexican Xochimilco, Oaja-ca, Coyoa-can, etc.).

In the western part — which largely coincides with the Kechua, Aymara and Araucanian culture areas — the locative names are rare or of a somewhat different type. The name Hualgayoc (a city and province in northern Peru) seems derived from the Kechua word *wal'qa*, a 'collar' or 'necklace,' and *yoc* denotes approximately 'having' or 'provided with' (what the name originally refers to we cannot say); with this type of name we shall deal later on. Some of the suffixes in Kechua names are obscure and perhaps explainable as obsolete formatives or as Pre-Kechuan residues; of such we have, for instance, *-nca*, as in Jayanca (a place in northern Peru), the afore-mentioned Challuanca (near Cuzco), etc.<sup>52</sup>

Lund, Sweden

To be Continued

<sup>51</sup> Perhaps originally *\*-tik* and phonetically identical with the Mexican (Nahuatl) adjectival suffix *-tic* (as in *coztic* 'yellow,' etc.), which is also found as a local derivative (as in *tlalticpac* 'on earth'); cf. the author's *Indian Place Names in North America* p. 23 (with Note 5).

<sup>52</sup> Notice that *\*-ka* — although not used in Kechua — is a common postposition in the American Indian languages, often used in place names; cf. the Mexican *Oajaca*, etc. and the author's above-mentioned work on the North American place names (pp. 22 sqq.).