

masculine race, eager, not only for gold, but for the establishment of estates which were in fact principalities, and whose beneficial improvement required the employment of large bodies of continual and compulsory laborers. The Indians afforded the staple of this stock at once. The conquest rooted out all their old institutions by violence. Their government and laws were overthrown by force; their religion was changed by power; their graven idols, the material emblems of their gods, were ground to dust; their social system was completely overturned; and thus, perfectly annihilated as a nation, in politics, theology, and domestic life or habits, they were, in the end, but wretched outcasts in their own land.

The Indians may therefore be regarded as somewhat prepared by degradation for the system of *repartimientos*, which, as we have already seen in the historical part of this work, was instituted immediately after the conquest.

The aborigines throughout Mexico have been devoted as a class to agricultural labors. Immediately after the conquest the Spaniards forced them to toil in the mines as well as in the fields; but as soon as a race of mixed blood was found to replace these original laborers in the bowels of the earth, the native Indian escaped to wilder districts where there were no mines, or where his services were required on the surface of the earth. Besides this, since the revolution, labor has been somewhat more free than before that epoch. The Indian, if not bound to the estate, by the slavery of debt, as we shall see hereafter, has the right to do what he pleases, and consequently he selects that labor which will give him support with least fatigue in a country whose soil is almost spontaneously productive.

The Mexican Indian, may therefore be generally designated as an agriculturist. A few of them engage in the manufacture of certain elegant fabrics of wool and cotton; in some of the *imitative* arts, in which they greatly excel; and in the formation of utensils for domestic use.

In the field, the Indian executes all the labor, — sometimes in the midst of the great plantations of sugar, cotton, coffee, corn, tobacco, wheat, and barley — or, at others, in the midst of the beautiful gardens for which some parts of the republic are celebrated. In all these positions his labor is faithfully performed; — but he is the enemy of all changes in the modes or utensils of his work. He prefers the old system of drawing water for irrigation; the old system of rooting the earth with the Arab stake instead of the American plough; the old system of carrying offal, stones, or what-

ever is to be removed from his fields, in bags, instead of in barrows or carts; and the old system of bearing every burden, no matter how onerous, on his shoulders instead of a dray or a wagon. It offends him to speak of changes, which he regards as unrighteous innovations. His character, like that of the Chinese, is one of excessive tenacity for old customs. After three centuries of constant intercourse with strange races, he still segregates himself from the foreigner, and, nestling in his native village, keeps aloof from the Spaniard. He speaks his hereditary language; clings to his old habits; and, — according to the report of reliable travellers, — worships, occasionally in private, his ancestral idols. In the capital, garlands which have been secretly suspended on the images by Indians, are still sometimes found around the hideous Aztec divinities preserved in the court yard of the University. “You gave us three very good gods” — said an Indian once to a respectable Catholic curate, — “yet you might as well have left us a few of our own!”

Grave, taciturn and distrustful, — types, in manners, of a crushed and conquered race, — the Indians of Mexico, wear a sombre look and demeanor, accompanied by an air of evident submissiveness. It is rare to find them merry, except at the end of harvest on the large estates, when an annual festival is prepared, in which they are accustomed to unite with great zest. They have other periods of cessation from toil, such as the Sabbath day, the feasts of the patron saints of their village or parish church. Upon these occasions their devotion to the externals of religion is exhibited by a lavish expense in articles which they imagine may contribute to the honor or glory of their spiritual protector in heaven. In order to celebrate the occasion with due decorum, according to their simple ideas, they not only spend whatever money they happen to possess at the moment, but *pledge themselves*, in advance, at the *haciendas*, for the loan of sums which they must repay by future labor. The result is that these superstitious frivolities consume a large share of the Indian's substance; and, notwithstanding his economy and frugality, he and his family are obliged to spend the greater part of the year in misery, in recompense for the rockets, fire crackers, music, wax candles, and flowers, which he purchased on the Festival of his *Santo*. In addition to these ecclesiastical costs, we must not omit his personal expenses, for the Indian does not forget his bodily condition whilst he pays attention to his spiritual wants. Liquor and gambling, fill up the occasional pauses in the pious ceremonials, so that after the Indian has finished his religious ser-



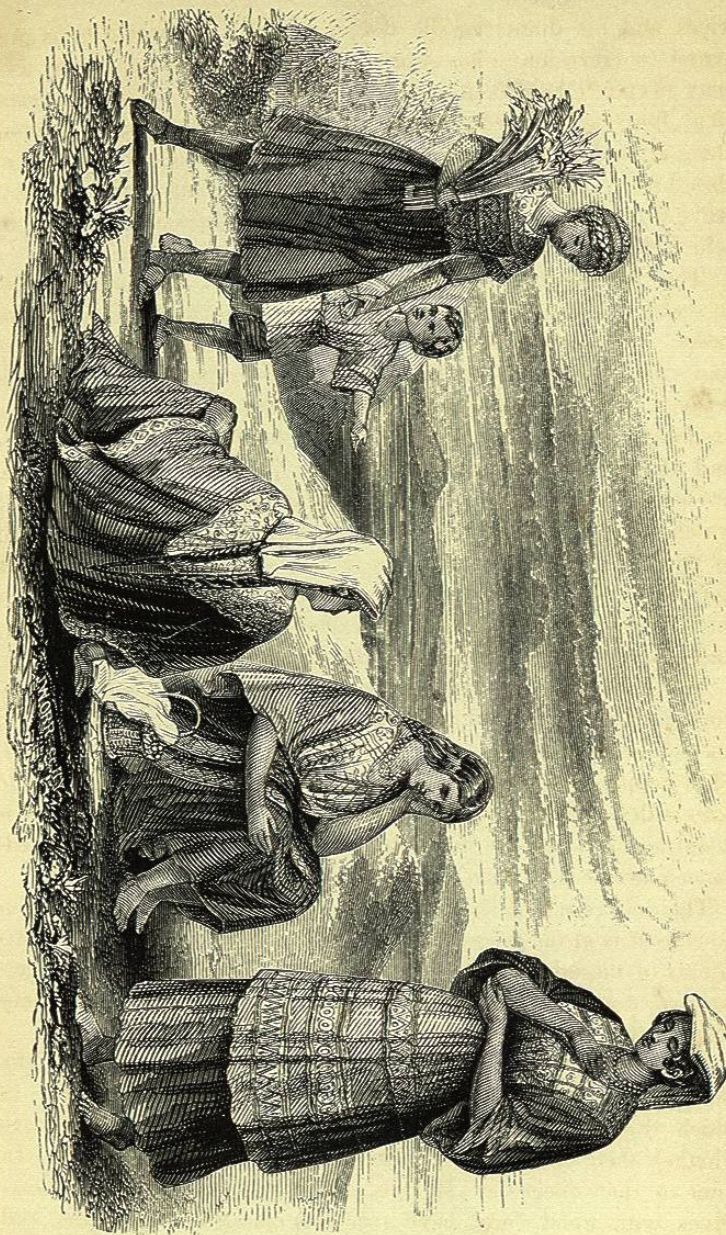
vices and his dinner for the day, it is quite likely that he is prepared to creep into a hovel or shelter with his family, where they may sleep off the debauch that universally finishes these ecclesiastical functions. Similar wild indulgences are permitted among them at marriages, baptisms and interments, and in consequence of this thriftlessness, these miserable wretches are never able either to leave property to their offspring or to afford them an education by which they may improve their lot in life.

The Indian woman is the true and faithful companion of her husband's fortunes. She works incessantly at her appropriate tasks. She grinds the corn for the *tortillas* and *atolé* of the family, and carries them to her husband wherever he is at work; she weaves, in her rude manner, all the materials of cotton or wool that are worn by her household; she makes the garments of her spouse and children; she keeps the domestic premises in order without an assistant; nor does she cease, for a moment, to nourish and watch her offspring during their infancy. If her husband departs to another district, or is enlisted as a soldier, she straps her pack and her youngest child on her back, and accompanies her liege lord, whilst a train of their mutual descendants, "small by degrees and beautifully less," follows in their rear.

We have said that the Indians are frugal in their food and economical in their dress, for in reality, their meals commonly consist only of cereal products, and, especially, of corn. *Atolé*, *tortillas*, Chili peppers and frijoles, are sufficient to support them. They do not eat flesh habitually, and yet they are healthy and robust, nor is it extraordinary to see individuals among them who attain the advanced age of more than of ninety years.

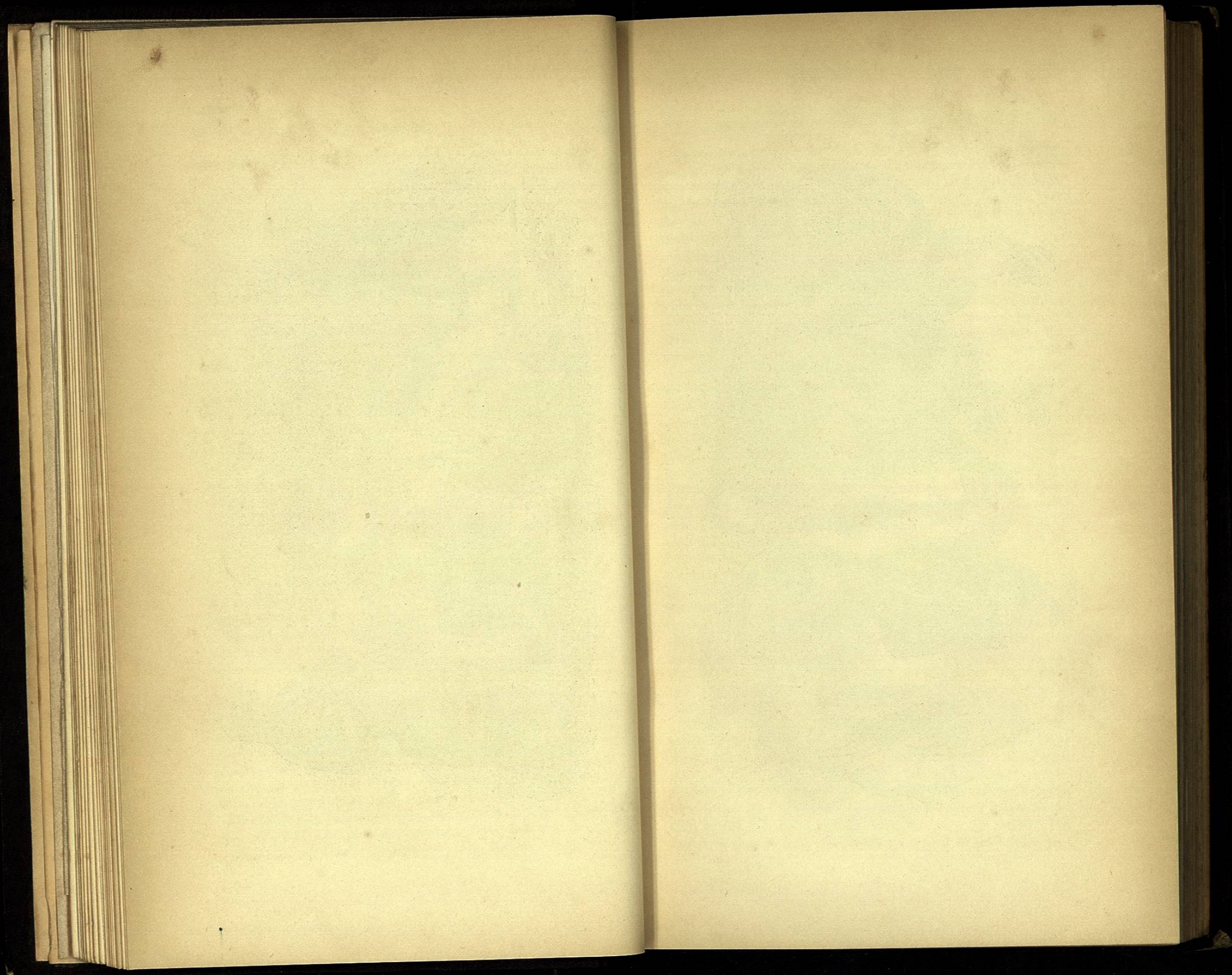
Their occasional indulgence in drunkenness, disgusting and injurious as it is at the moment, does not generally destroy the constitutions of these hardy laborers, whose subsequent compulsory temperance, not only in drink but in food, soon repairs the momentary inroads of a day's debauch.

The dress of both men and women is the simplest and the cheapest possible. In the state of ignorance and abjection in which this race has been so long held, it is not easy to conceive whether their intellectual faculties might be again aroused. In some of the colleges of Mexico, individuals have applied themselves with great care, have received classical educations, and made remarkable progress even in the sciences, in some of which they excelled. But generally speaking, these instances may be regarded as remarkable exceptions. The Indian, as we have



INDIANS OF THE SIERRA.





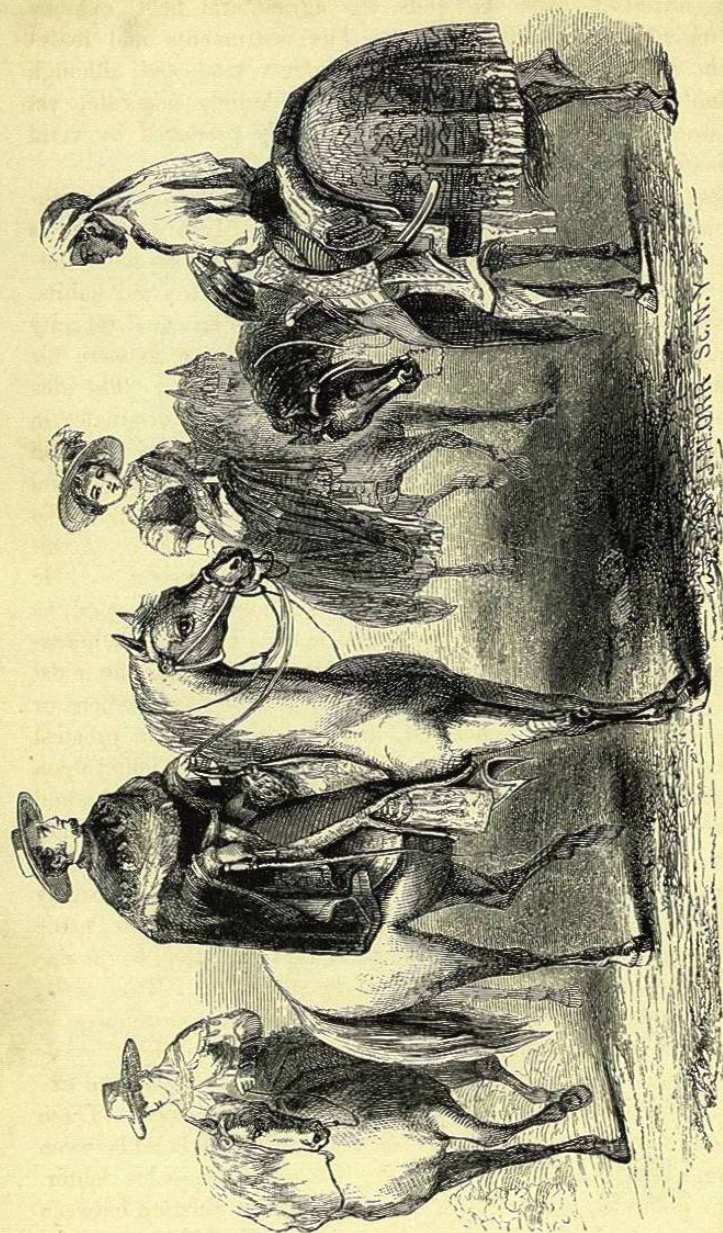


before observed, when he quits the agricultural field, exhibits most talent in the imitative arts. The instruments and materials he uses are of the simplest and rudest kind, and, although the imitations produced by him are wonderfully accurate, yet they want that lively variety which is only produced by vivid imaginations.

Upon the plantations the Indians are in reality slaves, notwithstanding the Mexican laws prohibit slavery. This condition is produced chiefly by two causes. The Mexican Indian who cherishes, as we have seen, a remarkable devotion to his old habits, customs, utensils and implements, is gifted with an equal tenacity or adhesiveness for the place of his birth. Nomadic as were his ancestors, the modern Mexican Indian is no wanderer. The idea of emigration, even to another state or district, never originates in his brain, or is tolerated if proposed to him as a voluntary act. So helpless is his condition if placed beyond the limits of his habitual neighborhood or hereditary haunts, that he feels himself perfectly lost, abandoned and cast off, if compelled to change either his residence or his occupation. He has no variety of resources. He knows nothing of alternatives. The operations of his mind, as well as of his hand, are perfectly mechanical. The utter helplessness of such an individual, if suddenly transferred from the midst of his companions and all the scenes of his life-long associations or duties, may be easily conceived, and consequently the greatest punishment that a *haciendado*, or Mexican planter, can inflict upon his Indian serf is to expel him from the estate upon which he and his ancestors have worked from time immemorial. When other punishments, which elsewhere would be thought severe, fail to produce reform or amendment in the Indian's conduct, it usually happens, that the serious threat of expulsion from the estate, made by the owner himself, or his authorised representative, to the native, reduces the refractory individual to subjection. Thus it is, that this peculiar territorial and local adhesiveness contributes to making the Indian's condition not only *menial* but *servile*.

The second cause may be found in the habits of wild and extravagant indulgence which we have already described. These licentious outbursts of recklessness create a pecuniary bond between the proprietor and his laborer. The Indian becomes his debtor. It is the policy of the landholder to establish this relation between himself and the Indian, and consequently he affords him every facility to sell himself in advance, even for life, to his estate. The Indian, is thus at least completely mortgaged to the landed pro-

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HACIENDADO.



prietor, and as that personage usually possesses considerable influence in his neighborhood, the laborer finds it extremely difficult or nearly impossible to enforce his freedom even by appeals to the legal authorities. Such is the origin and system of *peonage*, which still curses Mexico although the *repartimientos* and slavery have been abolished by fundamental laws.

We have observed that there are other punishments of the Indians resorted to on Mexican plantations for trifling faults or misdemeanors, besides the great and final calamity of expulsion. They are fined and they are flogged. "Looking into the corridor," says Mr. Stephens, in his work on Yucatan, "we saw a poor Indian on his knees, on the pavement, with his arms clasped around the knees of another Indian, so as to present his back fairly to the lash. At every blow he rose on one knee and sent forth a piercing cry, he seemed struggling to retain it, but it burst forth in spite of all his efforts. His whole bearing showed the subdued character of the present Indians, and with the last stripe the expression of his face seemed that of thankfulness for not getting more. Without uttering a word, he crept to the major-domo, took his hand, kissed it, and walked away. No sense of degradation crossed his mind. Indeed, so humbled is this once fierce people that they have a proverb of their own: "Los Indios no oyien sino por las nalgas," — "The Indians only hear through their backs."

This hereditary condition or relation between the Indian and the original Spanish races has acted and re-acted for their mutual degradation. With a large population under his control, for all purposes of labor and menial toil, the Spaniard, of whatever class, found himself entirely free from the necessity of manual labor or mechanical pursuits. Notwithstanding this immunity from bodily toil, the native of Castile did not devote the leisure he enjoyed, whilst the Indians were working for him, either to the improvement of his mind, or the preparation of philanthropic plans for the amelioration of his servant's lot. A mere physical life of personal indulgence, or an avaricious devotion to the rapid acquisition of fortune, absorbed the whole time of these planters, who lived in almost utter seclusion amid the lonely wastes of their large territorial possessions. The planter who resides in a populous nation, or who is enabled to visit easily the capitals of commerce, literature, and art, is a man, who, from his personal independence, culture, and wealth, is usually in our own country to be envied for the peculiar privileges which his station affords him. But in Mexico, the posi-

tion and education of the planter, if he lives constantly on his estate, — which is not universally the case, — are altogether different from those of the North American land-holder. The Mexican possesses few or none of those social and intellectual qualities that have been cultivated by the North American in the best colleges and circles of his country; nor does he enjoy equal facilities of intercommunication between the cities or rural districts of Mexico. The immense size of his plantation which sometimes extends several leagues in length and breadth, necessarily disperses instead of congregating a populous neighborhood. "He is master of all he surveys, — he is lord of the fowl and the brute," but his dominion is a solitary and cheerless one. Few, and irregular posts rarely bring him the news of what occurs in the great world. Visits are seldom and ceremoniously paid. He must find within himself the constant springing source of vivacity and of an ambitious desire for progress, or he must subside into mere animal existence. The latter is unfortunately in most instances the natural result, and it is therefore not at all astonishing to find Mexican planters or their mayordomos devoting all their energies to the maintenance of the servile system we have described, whilst their statute-book and constitution profess to have abolished slavery.

Whilst such is the effect upon the character of the master or his representative, it is natural to suppose that the character of the servant will be equally degraded by the want of those new ideas with which the constant refreshing intercourse of society ventilates the mind. The Indian knows no world but that bounded by his horizon. Slavery, when involuntary, may even be respected in the sufferer, but the Indian who becomes a slave in spite of law, by religious superstition, loathsome vices, and time-hallowed servility, sinks far below the level of the African, who is sober, careful, faithful to his master and his family, and either from imitation, or a degree of natural dignity, seeks to acquire respectability among his fellow slaves.

"It is hardly possible," says Mühlenpfordt, "to judge of the true character and intellectual capacity of the Indian at a time when he has but just partially recovered his rights as man, and has had little opportunity of giving independent culture to his mental faculties. Though the civic oppression under which the Spaniards and Creoles held all the copper colored race and the colored people generally before the revolution, has, for the most part disappeared, yet their emancipation has, as yet, only nominally taken place. Hierarchical oppression has yet hardly decreased, and the clergy, both



the inferior secular priests and the monks who have the greatest influence over the Indians, find their account in declining to promote, if they do not positively retard, their intellectual development. Time only can inform us what advantages will accrue to the Indians from the new order of things. Up to this period the introduction of the boasted civilization of Europe, as well as of the Catholic religion, has been of but trifling benefit to them, and only a trace here and there of progress to an amelioration of their condition is to be remarked.

"The Mexican Indian of the present day is generally grave and taciturn, and almost sullen, when not excited by music and intoxicating drinks to loquacity and pleasure. This serious character may be remarked even in the children, who appear more knowing at the age of five or six, than those of northern Europeans at that of nine or ten. But this appearance of steadiness is by no means consequent on a quicker development of mind, and the looks of these young people, dejected and void of all the cheerfulness and confidence of children, have nothing that gladdens the observer. Gruffness and reserve appear to be essential features of the Indian character, and it cannot, I think, be assumed that these qualities were implanted in them only by the long oppression that weighed down the Mexican race, first under their native rulers, and afterwards under the Spaniards; inasmuch as they occur among the aborigines almost universally throughout America, even when these have never suffered any curtailment of political liberty. To that cause may be rather attributed the stubbornness and selfishness which constitute a striking trait in the character of the present Indians. It is almost impossible to move any Indian to do a thing which they have resolved not to do. Vehemence, threats, even corporal punishment, are of as little avail as the offer of gold or reward; persuasion, coaxing, entreaties help as little. The Mexican Indian loves to give an appearance of mystery and importance to his most indifferent actions. If stirred up by weighty interests, he breaks his accustomed silence, and speaks with energy but never with fire. Jokes are as rare with him as raillery and laughter. I never heard an Indian laugh heartily, even when excited by spirituous liquors. His uncommon hardness of character allows him long to conceal the passions of indignation and vengeance. No sign betrays externally the fire that rages within until it suddenly breaks out with uncontrollable violence. In this condition the Indian is most likely inclined to commit the most dreadful cruelties and the most fearful crimes. The Mexican aborigines bear with

the greatest patience the torments which the whites were formerly and are still inclined to indulge against them. They oppose to these a cunning which they dexterously hide under a semblance of indifference and stupidity. Despite their long slavery; despite every effort which has been employed to rob them of their historical recollections, they have by no means forgotten their former greatness. They know right well that they were once sole lords of the land, and that those Creoles who are so fond of calling themselves Americans, are but the sons and heirs of their oppressors. I have myself frequently heard Indians, when their ordinary reserve has been overcome by spirituous liquors, declare that they were the true masters of the country, that all others were mere foreign intruders, and that if the Creoles could expel the Spaniards they had a far better right to expel the Creoles. May the latter be taught by their own acuteness to grant the Indians, while it is yet time, the practical exercise of these civic rights theoretically conceded to them, for the revolt of the copper colored race would indeed present a fearful spectacle!"

## INDIAN TRIBES OR RACES IN MEXICO

## IN THE STATE OF YUCATAN.

## 1. Mayas.

## IN THE STATES OF CHIAPAS AND TABASCO.

- |                   |           |             |
|-------------------|-----------|-------------|
| 2 Teochiapanécos, | 3 Zoques, | 4 Cendáles, |
| 5 Mames.          |           |             |

## IN THE STATE OF OAJACA.

- |                 |                      |              |
|-----------------|----------------------|--------------|
| 6 Zapotécos,    | 12 Chochos,          | 18 Soltécos, |
| 7 Mixtecos,     | 13 Chaténos,         | 19 Triques,  |
| 8 Mixes,        | 14 Huabes,           | 20 Pabúcos,  |
| 9 Chinanutécos, | 15 Huatequimánes,    | 21 Amúsagos, |
| 10 Chontáles,   | 16 Izcatécos,        | 22 Zoques,   |
| 11 Cuicatécos,  | 17 Almoloyas, a few. | 23 Aztécos.  |

## IN THE STATES OF MEXICO, PUEBLA AND VERA CRUZ.

- |                |                |                 |
|----------------|----------------|-----------------|
| 24 Aztécos,    | 27 Tlapanécos, | 29 Huastécos,   |
| 25 Totonáques, | 28 Mixtécos,   | 30 Cuitlatecos. |
| 26 Popolúcas,  |                |                 |

## IN THE STATE OF QUERETARO.

- |            |                                    |
|------------|------------------------------------|
| 31 Otomés, | 32 Chichimecas, and a few Aztécos. |
|------------|------------------------------------|

## IN THE STATE OF MICHOACAN.

- |               |            |
|---------------|------------|
| 33 Tarráscos, | 34 Otomés. |
|---------------|------------|

## IN THE STATE OF GUANAJUATO.

- |             |              |                  |
|-------------|--------------|------------------|
| 35 Pamos,   | 37 Samues,   | 39 Guamánes,     |
| 36 Capúces, | 38 Mayolias, | 40 Guachichiles. |



## IN THE STATE OF JALISCO.

- |                  |                 |                 |
|------------------|-----------------|-----------------|
| 41 Cazcánes,     | 43 Guamánes,    | 45 Matlacingos, |
| 42 Guachichiles, | 44 Tenoxquines, | 46 Jaliscos.    |

## STATES OF SAN LUIS POTOSI, NEW LEON AND TAMAULIPAS.

- |                 |             |               |
|-----------------|-------------|---------------|
| 47 Chichimecas, | Aztecos, or | Tlascaltecas. |
|-----------------|-------------|---------------|

## IN THE STATES OF DURANGO AND CHIHUAHUA.

- |                |               |                 |
|----------------|---------------|-----------------|
| 48 Tepehuanés, | 52 Sicurabas, | 56 Cocoyámes,   |
| 49 Topías,     | 53 Himas,     | 57 Yanos,       |
| 50 Acaxis,     | 54 Huimis,    | 58 Tarahumares. |
| 51 Xixímes,    | 55 Acotlánes, |                 |

## IN THE STATE OF SINALOA.

- |               |                 |              |
|---------------|-----------------|--------------|
| 59 Coras,     | 61 Hueicolhues, | 63 Cinaloas, |
| 60 Nayarítes, | 62 Tubaras,     | 64 Cahitas.  |

## IN THE STATE OF SONORA.

- |                       |                      |                                 |
|-----------------------|----------------------|---------------------------------|
| 65 Mayos,             | 85 Sonoras,          | 105 Apaches-mimbrenos,          |
| 66 Zuáques,           | 86 Eudebes,          |                                 |
| 67 Hiaquis,           | 87 Opatas,           | 106 Apaches-Chiricaguís,        |
| 68 Yaquis,            | 88 Seres,            |                                 |
| 69 Guazare,           | 89 Tiburones,        | 107 Yabipaís or Yabipias,       |
| 70 Ahome,             | 90 Pupos-altos       |                                 |
| 71 Ocoromi,           | 91 Papagos or Papa-  | 108 Jalchedumes,                |
| 72 Teguéca,           | hi-Ootam,            | 109 Juníguis,                   |
| 73 Tepahue,           | 92 Yumas,            | 110 Yamágas,                    |
| 74 Zoe,               | 93 Cucapachas,       | 111 Chemeonahas or Chemeguabas, |
| 75 Huite,             | 94 Coanopas,         |                                 |
| 76 Guaymas,           | 95 Cajuenches,       | 112 Cosninas,                   |
| 77 Pimas-bajos,       | 96 Cutguanés,        | 113 Moquis,                     |
| 78 Mobas,             | 97 Hoahonómos,       | 114 Navajos,                    |
| 79 Onabas,            | 98 Bagiópas,         | 115 Timpachis,                  |
| 80 Nures,             | 99 Quiquimas,        | 116 Yutas,                      |
| 81 Saboribas or Sisi- | 100 Cocomaricopas,   | 117 Tabeguachis                 |
| bolaris,              | 101 Apaches-tontos   | 118 Payúches,                   |
| 82 Huras,             | 102 Pimas-gileños,   | 119 Talarénos,                  |
| 83 Heris,             | 103 Apaches-gileños, | 120 Raguapuis.                  |
| 84 Sabaipures,        | 104 Nijoras,         |                                 |

## IN OLD CALIFORNIA.

- |                         |               |                |
|-------------------------|---------------|----------------|
| 121 Pericuis,           | 124 Coras,    | 128 Utschetas, |
| 122 Monquis or Menguis, | 125 Cochimas, | 129 Vehitis,   |
|                         | 126 Colimies, | 130 Icas.      |
| 123 Guaycúras,          | 127 Laimones, |                |

## IN NEW CALIFORNIA.

- |                 |                 |               |
|-----------------|-----------------|---------------|
| 131 Rumsenes,   | 134 Achastlies, | 136 Salses,   |
| 132 Escelenes,  | 135 Matalanes,  | 137 Quirotes. |
| 133 Eclémaches, |                 |               |

## IN NEW MEXICO AND PART OF TEXAS.

- |                |                       |                       |
|----------------|-----------------------|-----------------------|
| 138 Keras,     | 144 Jetans,           | 149 Nanahas,          |
| 139 Piras,     | 145 Tetans or Tetaus, | 150 Apaches-llaneros, |
| 140 Xumanas,   | 146 Yutas,            | 151 Lipans,           |
| 141 Zuras,     | 147 Kiaways,          | 152 Faraones,         |
| 142 Pecuris,   | 148 Apaches,          | 153 Mescaleros.       |
| 143 Cumanches, |                       |                       |

The following table exhibits, in separate groups, the varieties of parentage and blood, forming the castes in Mexico and throughout Spanish America:

## TABLE OF CASTES.

## 1. ORIGINAL RACES.

## PARENTS.

- |         |   |  |
|---------|---|--|
| White.  | } | European <i>whites</i> are called <i>gachupines</i> or <i>chapetones</i> |
|         |   | <i>Whites</i> , born in the colonies, are called <i>creoles</i> .        |
| Negro.  |   |  |
| Indian. |   |  |

## 2. CASTES OF WHITE RACE.

## PARENTS.

## CHILDREN.

- |                  |               |   |
|------------------|---------------|---|
| White father and | Negro mother, | Mulatto.  |
| White " "        | Indian " "    | Mestizo.  |
| White " "        | Mulatto " "   | Quarteron.  |
| White " "        | Mestiza " "   | } Creole, (only distinguishable from the white by a pale brown complexion.) |
| White " "        | China " "     |   |
| White " "        | Quarterona    | Quintero.   |
| White " "        | Quintera " "  | White.  |

## 3. CASTES OF NEGRO RACE.

## PARENTS.

## CHILDREN.

- |                  |                  |                                     |
|------------------|------------------|-------------------------------------|
| Negro father and | Mulatto mother,  | Zambo-negro.                        |
| Negro " "        | Mestiza " "      | Mulatto-oscuro.                     |
| Negro " "        | China " "        | Zambo-chino.                        |
| Negro " "        | Zamba " "        | Zambo and Negro, (perfectly black.) |
| Negro " "        | } Quarterona " " | Dark Mulatto.                       |
|                  |                  |                                     |



## 4. CASTES OF INDIAN RACE.

PARENTS.		CHILDREN.	
Indian	father and Negro mother,	Chino.	
Indian	" Mulatto "	Chino-oscuro.	
Indian	" Mestiza "	Mestizo-claro, often very beautiful.	
Indian	" China "	Chino-cholo.	
Indian	" Zamba "	Zambo-claro.	
Indian	" China-cholo	Indian, with short frizzily hair.	
Indian	" { Quarterona or Quintera	Brown Meztizo.	

## 5. MULATTO CORRUPTION.

PARENTS.		CHILDREN.	
Mulatto	father and Zamba mother,	Zambo, (a miserable race.)	
Mulatto	" Mestiza "	Chino, (rather clear race.)	
Mulatto	" China "	Chino, (rather dark.)	

Besides these specified castes there are several others not distinguished by particular names; such, for instance, as the produce of unions between the Mexican Indians or Spaniards and the people of the East Indian continent or Philipines, numbers of whom came over during the old viceroyal government. The best criterion for judging of the purity of blood, is the hair of the women, which is much less deceiving than their complexion. The short woolly hair, or coarse Indian locks, may always be detected on the head or on the back of the neck. This tabular statement exhibits at a glance the mongrel corruptions of the human race in Mexico, and presents an interesting subject for students of physiology and ethnology.<sup>1</sup>

<sup>1</sup> See Tschudi's Peru—American Edition, p. 80, and Mühlenpfordt—Die Republik Mejico, vol. 1;—Indians.

## CHAPTER III.

## POPULATION.

POPULATION — CENSUS. — TABLES OF POPULATION. — RELATIVE DIVISION OF RACES. — RELATIVE INTELLECTUAL CULTIVATION. — RELATIVE POPULATION IN HOT AND COLD DISTRICTS.

It is to be regretted that no very accurate census of Mexico has ever been made, and that since the year 1831, no effort has been persistently pursued by the government to enumerate its citizens and collect such statistical data as may always be easily gathered by persons engaged in this important task. The irregularity of the central or executive power; the instability of all governments since the establishment of independence; the intestine quarrels, not only in the capital but in the departments or states, have all contributed to, and even partially compelled, this neglect of a great national duty.

In the absence, therefore, of official statistics and reports, we are obliged to rely upon approximate results, founded on the *partial* enumerations of preceding years and the calculations of experienced statesmen and writers. In the following table we shall exhibit all the most trustworthy statements existing either in Mexican works or in the writings of reliable authors:—

VARIANCES BETWEEN THE DIFFERENT CALCULATIONS AND CENSUSES OF THE POPULATION OF MEXICO.

Years.	No. of Inhabitants.
1793—Census of the Viceroy Revilla-Gigedo, including Vera Cruz and Guadalajara, according to an estimate in 1803, . . . . .	5,270,029
1803—Geographico-political tables of New Spain, . . . . .	5,764,731
1810—Semanario economico of Mexico, . . . . .	5,810,005
1820—Navarro's Memorial on the population of the kingdom of New Spain, . . . . .	6,122,354
Calculation of the first Congress, . . . . .	6,204,000
1831—Actual census of the Mexican Republic, published by Valdes, . . . . .	6,382,264