

But, notwithstanding the importance of Mr. Stephens's researches, I have not availed myself of them to make any additions to the original draft of this Essay, nor have I rested my conclusions in any instance on his authority. These conclusions had been formed from a careful study of the narratives of Dupaix and Waldeck, together with that of their splendid illustrations of the remains of Palenque and Uxmal, two of the principal places explored by Mr. Stephens; and the additional facts collected by him from the vast field which he has surveyed, so far from shaking my previous deductions, have only served to confirm them. The only object of my own speculations on these remains was to ascertain their probable origin, or rather to see what light, if any, they could throw on the origin of Aztec Civilization. The reader, on comparing my reflections with those of Mr. Stephens in the closing chapters of his two works, will see that I have arrived at inferences, as to the origin and probable antiquity of these structures, precisely the same as his. Conclusions formed under such different circumstances serve to corroborate each other; and, although the reader will find here some things which would have been different had I been guided by the light now thrown on the path, yet I prefer not to disturb the foundations on which the argument stands, nor to impair its value—if it has any—as a distinct and independent testimony.

APPENDIX, PART I.

ORIGIN OF THE MEXICAN CIVILIZATION.— ANALOGIES WITH THE OLD WORLD.

WHEN the Europeans first touched the shores of America, it was as if they had alighted on another planet,—every thing there was so different from what they had before seen. They were introduced to new varieties of plants, and to unknown races of animals; while man, the lord of all, was equally strange, in complexion, language, and institutions.* It was what they emphatically styled it,—a New World. Taught by their faith to derive all created beings from one source, they felt a natural perplexity as to the manner in which these distant and insulated regions could have obtained their inhabitants. The same curiosity was felt by their countrymen at home, and the European scholars bewildered their brains with speculations on the best way of solving this interesting problem.

* The names of many animals in the New World, indeed, have been frequently borrowed from the Old; but the species are very different. "When the Spaniards landed in America," says an eminent naturalist, "they did not find a single animal they were acquainted with; not one of the quadrupeds of Europe, Asia, or Africa." Lawrence, *Lectures on Physiology, Zoology, and the Natural History of Man* (London, 1819), p. 250.

In accounting for the presence of animals there, some imagined that the two hemispheres might once have been joined in the extreme north, so as to have afforded an easy communication.² Others, embarrassed by the difficulty of transporting inhabitants of the tropics across the Arctic regions, revived the old story of Plato's Atlantis, that huge island, now submerged, which might have stretched from the shores of Africa to the eastern borders of the new continent;* while

² Acosta, lib. I, cap. 16.

* [The existence at some former period of such an island, or rather continent, seems to be regarded by geologists as a well-attested fact. But few would admit that its subsidence can have taken place through any sudden convulsion or within the period of human existence. Such, however, is the theory maintained by M. Brasseur de Bourbourg, who dates the event "six or seven thousand years ago," and believes that the traditions of it have been faithfully preserved. This is the great cataclysm with which all mythology begins. It may be traced through the myths of Greece, Egypt, India, and America, all being identical and having a common origin. It is the subject of the *Teo-Amoxtli*, of which several of the Mexican manuscripts, the Borgian and Dresden Codices in particular, are the hieroglyphical transcriptions, and of which "the actual letter," "in the Nahuatlac language," is found in a manuscript in Boturini's Collection. This manuscript is "in appearance" a history of the Toltecs and of the kings of Colhuacan and Mexico; but "under the ciphers of a fastidious chronology, under the recital more or less animated of the Toltec history, are concealed the profoundest mysteries concerning the geological origin of the world in its existing form and the cradle of the religions of antiquity." The Toltecs are "telluric powers, agents of the subterranean fire;" they are identical with the Cabiri, who reappear as the Cyclops, having "hollowed an eye in their forehead; that is to say, raised themselves with masses of earth above the surface and filled the craters of the volcanoes with fire." "The Chichimecs and the Aztecs are also symbolical names, borrowed from the forces of nature." Tollan, "the marshy or reedy place," was "the

they saw vestiges of a similar convulsion of nature in the green islands sprinkled over the Pacific, once the mountain summits of a vast continent, now buried beneath the waters.³ Some, distrusting the existence of revolutions of which no record was preserved, supposed that animals might have found their way across the ocean by various means; the birds of stronger wing by flight over the narrowest spaces; while the tamer kinds of quadrupeds might easily have been transported by men in boats, and even the more ferocious, as tigers, bears, and the like, have been brought over, in the same manner, when young, "for amusement and the pleasure of the chase"!⁴ Others, again, maintained the equally probable opinion that angels, who had, doubtless, taken charge of them in the ark,

³ Count Carli shows much ingenuity and learning in support of the famous Egyptian tradition, recorded by Plato in his "Timæus,"—of the good faith of which the Italian philosopher nothing doubts. *Lettres Améric.*, tom. ii. let. 36-39.

⁴ Garcia, *Origen de los Indios de el nuevo Mundo* (Madrid, 1729), cap. 4.

low fertile region" now covered by the Gulf of Mexico. Quetzalcoatl is "merely the personification of the land swallowed up by the ocean." Tlapallan, Aztlan, and other names are similarly explained. Osiris, Pan, Hercules, and Bacchus have their respective parts assigned to them; for "not only all the sources of ancient mythology, but even the most mysterious details, even the obscurest enigmas, with which that mythology is enveloped, are to be sought in the two mediterraneans hollowed out by the cataclysm, and in the islands, great and small, which separate them from the ocean." (*Quatre Lettres sur le Mexique.*) There can be no refutation of such a theory, or of the assumptions on which it rests; but it may be proper to remark that its author has not succeeded in deciphering a single hieroglyphical character, and has published no translation of the real or supposed *Teo-Amoxtli*,—a point on which some misapprehension seems to exist.—ED.]

had also superintended their distribution afterwards over the different parts of the globe.⁵ Such were the extremities to which even thinking minds were reduced, in their eagerness to reconcile the literal interpretation of Scripture with the phenomena of nature! The philosophy of a later day conceives that it is no departure from this sacred authority to follow the suggestions of science, by referring the new tribes of animals to a creation, since the deluge, in those places for which they were clearly intended by constitution and habits.⁶

Man would not seem to present the same embarrassments, in the discussion, as the inferior orders. He is fitted by nature for every climate, the burning sun of the tropics and the icy atmosphere of the North. He wanders indifferently over the sands of the desert, the waste of polar snows, and the pathless ocean. Neither mountains nor seas intimidate him, and, by the aid of mechanical contrivances, he accomplishes journeys which birds of boldest wing would perish in attempting. Without ascending to the high northern latitudes, where the continents of Asia and America approach within fifty miles of each other, it would be easy for the inhabitant of Eastern Tartary or Japan to

⁵ Torquemada, *Monarch. Ind.*, lib. 1, cap. 8.

⁶ Prichard, *Researches into the Physical History of Mankind* (London, 1826), vol. i. p. 81, et seq.—He may find an orthodox authority of respectable antiquity, for a similar hypothesis, in St. Augustine, who plainly intimates his belief that, "as by God's command, at the time of the creation, the earth brought forth the living creature after his kind, so a similar process must have taken place after the deluge, in islands too remote to be reached by animals from the continent." *De Civitate Dei*, ap. *Opera* (Parisii, 1636), tom. v. p. 987.

steer his canoe from islet to islet, quite across to the American shore, without ever being on the ocean more than two days at a time.⁷ The communication is somewhat more difficult on the Atlantic side. But even there, Iceland was occupied by colonies of Europeans many hundred years before the discovery by Columbus; and the transit from Iceland to America is comparatively easy.⁸ Independently of these channels, others were opened in the Southern hemisphere, by means of the numerous islands in the Pacific. The population of America is not nearly so difficult a problem as that of these little spots. But experience shows how practicable the communication may have been, even with such sequestered places.⁹ The savage has been picked up in his canoe, after drifting hundreds of leagues on the open ocean, and sustaining life, for months, by the rain from heaven, and such fish as he could catch.¹⁰

⁷ Beechey, *Voyage to the Pacific and Beering's Strait* (London, 1831), Part 2, Appendix.—Humboldt, *Examen critique de l'Histoire de la Géographie du Nouveau-Continent* (Paris, 1837), tom. ii. p. 58.

⁸ Whatever skepticism may have been entertained as to the visit of the Northmen, in the eleventh century, to the coasts of the great continent, it is probably set at rest in the minds of most scholars since the publication of the original documents by the Royal Society at Copenhagen. (See, in particular, *Antiquitates Americanæ* (Hafniæ, 1837), pp. 79–200.) How far south they penetrated is not so easily settled.

⁹ The most remarkable example, probably, of a direct intercourse between remote points is furnished us by Captain Cook, who found the inhabitants of New Zealand not only with the same religion, but speaking the same language, as the people of Otaheite, distant more than 2000 miles. The comparison of the two vocabularies establishes the fact. *Cook's Voyages* (Dublin, 1784), vol. i. book 1, chap. 8.

¹⁰ The eloquent Lyell closes an enumeration of some extraordinary and well-attested instances of this kind with remarking, "Were the

The instances are not very rare; and it would be strange if these wandering barks should not sometimes have been intercepted by the great continent which stretches across the globe, in unbroken continuity, almost from pole to pole. No doubt, history could reveal to us more than one example of men who, thus driven upon the American shores, have mingled their blood with that of the primitive races who occupied them.

The real difficulty is not, as with the animals, to explain how man could have reached America, but from what quarter he actually has reached it. In surveying the whole extent of the New World, it was found to contain two great families, one in the lowest stage of civilization, composed of hunters, and another nearly as far advanced in refinement as the semi-civilized empires of Asia. The more polished races were probably unacquainted with the existence of each other on the different continents of America, and had as little intercourse with the barbarian tribes by whom they were surrounded. Yet they had some things in common both with these last and with one another, which remarkably distinguished them from the inhabitants of the Old World. They had a common complexion and physical organization,—at least, bearing a more

whole of mankind now cut off, with the exception of one family, inhabiting the old or new continent, or Australia, or even some coral islet of the Pacific, we should expect their descendants, though they should never become more enlightened than the South Sea Islanders or the Esquimaux, to spread, in the course of ages, over the whole earth, diffused partly by the tendency of population to increase beyond the means of subsistence in a limited district, and partly by the accidental drifting of canoes by tides and currents to distant shores." *Principles of Geology* (London, 1832), vol. ii. p. 121.

uniform character than is found among the nations of any other quarter of the globe. They had some usages and institutions in common, and spoke languages of similar construction, curiously distinguished from those in the Eastern hemisphere.

Whence did the refinement of these more polished races come? Was it only a higher development of the same Indian character which we see, in the more northern latitudes, defying every attempt at permanent civilization? Was it engrafted on a race of higher order in the scale originally, but self-instructed, working its way upward by its own powers? Was it, in short, an indigenous civilization? or was it borrowed in some degree from the nations in the Eastern World? If indigenous, how are we to explain the singular coincidence with the East in institutions and opinions? If Oriental, how shall we account for the great dissimilarity in language, and for the ignorance of some of the most simple and useful arts, which, once known, it would seem scarcely possible should have been forgotten? This is the riddle of the Sphinx, which no *Œdipus* has yet had the ingenuity to solve. It is, however, a question of deep interest to every curious and intelligent observer of his species. And it has accordingly occupied the thoughts of men, from the first discovery of the country to the present time; when the extraordinary monuments brought to light in Central America have given a new impulse to inquiry, by suggesting the probability—the possibility, rather—that surer evidences than any hitherto known might be afforded for establishing the fact of a positive communication with the other hemisphere.

It is not my intention to add many pages to the volumes already written on this inexhaustible topic. The subject—as remarked by a writer of a philosophical mind himself, and who has done more than any other for the solution of the mystery—is of too speculative a nature for history, almost for philosophy.¹¹ But this work would be incomplete without affording the reader the means of judging for himself as to the true sources of the peculiar civilization already described, by exhibiting to him the alleged points of resemblance with the ancient continent. In doing this, I shall confine myself to my proper subject, the Mexicans, or to what, in some way or other, may have a bearing on this subject; proposing to state only real points of resemblance, as they are supported by evidence, and stripped, as far as possible, of the illusions with which they have been invested by the pious credulity of one party, and the visionary system-building of another.

An obvious analogy is found in *cosmogonical traditions* and *religious usages*. The reader has already been made acquainted with the Aztec system of four great cycles, at the end of each of which the world was destroyed, to be again regenerated.¹² The belief in these periodical convulsions of nature, through the agency of some one or other of the elements, was familiar to many countries in the Eastern hemisphere;

¹¹ "La question générale de la première origine des habitans d'un continent est au-delà des limites prescrites à l'histoire; peut-être même n'est-elle pas une question philosophique." Humboldt, *Essai politique*, tom. i. p. 349.

¹² *Ante*, vol. i. p. 64.

and, though varying in detail, the general resemblance of outline furnishes an argument in favor of a common origin.¹³

No tradition has been more widely spread among nations than that of a Deluge. Independently of tradition, indeed, it would seem to be naturally suggested by the interior structure of the earth, and by the elevated places on which marine substances are found to be deposited. It was the received notion, under some form or other, of the most civilized people in the Old World, and of the barbarians of the New.¹⁴ The Aztecs combined with this some particular circumstances of a more arbitrary character, resembling the accounts of the East. They believed that two persons survived the Deluge,—a man, named Coxcox, and his wife. Their heads are represented in ancient paintings,

¹³ The fanciful division of time into four or five cycles or ages was found among the Hindoos (*Asiatic Researches*, vol. ii. mem. 7), the Thibetians (Humboldt, *Vues des Cordillères*, p. 210), the Persians (Baillly, *Traité de l'Astronomie* (Paris, 1787), tom. i. discours préliminaire), the Greeks (Hesiod, *Ἔργα καὶ Ἡμέραι*, v. 108, et seq.), and other people, doubtless. The five ages in the Grecian cosmogony had reference to moral rather than physical phenomena,—a proof of higher civilization.

¹⁴ The Chaldean and Hebrew accounts of the Deluge are nearly the same. The parallel is pursued in Palfrey's ingenious *Lectures on the Jewish Scriptures and Antiquities* (Boston, 1840), vol. ii. lect. 21, 22. Among the pagan writers, none approach so near to the Scripture narrative as Lucian, who, in his account of the Greek traditions, speaks of the ark, and the pairs of different kinds of animals. (*De Deâ Syriâ*, sec. 12.) The same thing is found in the *Bhagawatn Purana*, a Hindoo poem of great antiquity. (*Asiatic Researches*, vol. ii. mem. 7.) The simple tradition of a universal inundation was preserved among most of the aborigines, probably, of the Western World. See McCulloh, *Researches*, p. 147.

together with a boat floating on the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphical emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb.¹⁵ The neighboring people of Michoacán, inhabiting the same high plains of the Andes, had a still further tradition, that the boat in which Tezpi, their Noah, escaped, was filled with various kinds of animals and birds. After some time, a vulture was sent out from it, but remained feeding on the dead bodies of the giants, which had been left on the earth, as the waters subsided. The little humming-bird, *huitzitzilin*, was then sent forth, and returned with a twig in its mouth. The coincidence of both these accounts with the Hebrew and Chaldean narratives is obvious. It were to be wished that the authority for the Michoacán version were more satisfactory.¹⁶

¹⁵ This tradition of the Aztecs is recorded in an ancient hieroglyphical map, first published in Gemelli Carreri's *Giro del Mondo*. (See tom. vi. p. 38, ed. Napoli, 1700.) Its authenticity, as well as the integrity of Carreri himself, on which some suspicions have been thrown (see Robertson's *America* (London, 1796), vol. iii. note 26), has been successfully vindicated by Boturini, Clavigero, and Humboldt, all of whom trod in the steps of the Italian traveller. (Boturini, *Idea*, p. 54.—Humboldt, *Vues des Cordillères*, pp. 223, 224.—Clavigero, *Stor. del Messico*, tom. i. p. 24.) The map is a copy from one in the curious collection of Siguenza. It has all the character of a genuine Aztec picture, with the appearance of being retouched, especially in the costumes, by some later artist. The painting of the four ages, in the Vatican Codex, No. 3730, represents, also, the two figures in the boat, escaping the great cataclysm. *Antiq. of Mexico*, vol. i. Pl. 7.

¹⁶ I have met with no other voucher for this remarkable tradition than Clavigero (*Stor. del Messico*, dissert. 1), a good, though certainly not the best, authority, when he gives us no reason for our faith. Humboldt, however, does not distrust the tradition. (See *Vues*

On the way between Vera Cruz and the capital, not far from the modern city of Puebla, stands the venerable relic—with which the reader has become familiar in the course of the narrative—called the temple of Cholula. It is, as he will remember, a pyramidal mound, built, or rather cased, with unburnt brick, rising to the height of nearly one hundred and eighty feet. The popular tradition of the natives is that it was erected by a family of giants, who had escaped the great inundation and designed to raise the building to the clouds; but the gods, offended with their presumption, sent fires from heaven on the pyramid, and compelled them to abandon the attempt.¹⁷ The partial coincidence of this legend with the Hebrew account of the tower of Babel, received also by other nations of the East, cannot be denied.¹⁸ But one who has not

des Cordillères, p. 226.) He is not so skeptical as Vater; who, in allusion to the stories of the Flood, remarks, "I have purposely omitted noticing the resemblance of religious notions, for I do not see how it is possible to separate from such views every influence of Christian ideas, if it be only from an imperceptible confusion in the mind of the narrator." *Mithridates, oder allgemeine Sprachenkunde* (Berlin, 1812), Theil iii. Abtheil. 3, p. 82, note.

¹⁷ This story, so irreconcilable with the vulgar Aztec tradition, which admits only two survivors of the Deluge, was still lingering among the natives of the place on M. de Humboldt's visit there. (*Vues des Cordillères*, pp. 31, 32.) It agrees with that given by the interpreter of the Vatican Codex (*Antiq. of Mexico*, vol. vi. p. 192, et seq.); a writer—probably a monk of the sixteenth century—in whom ignorance and dogmatism contend for mastery. See a precious specimen of both, in his account of the Aztec chronology, in the very pages above referred to.

¹⁸ A tradition, very similar to the Hebrew one, existed among the Chaldeans and the Hindoos. (*Asiatic Researches*, vol. iii. mem. 16.) The natives of Chiapa, also, according to the bishop Nuñez de la

examined the subject will scarcely credit what bold hypotheses have been reared on this slender basis.

Another point of coincidence is found in the goddess Cioacoatl, "our lady and mother;" "the first goddess who brought forth;" "who bequeathed the sufferings of childbirth to women, as the tribute of death;" "by whom sin came into the world." Such was the remarkable language applied by the Aztecs to this venerated deity. She was usually represented with a serpent near her; and her name signified the "serpent-woman." In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations.¹⁹

Vega, had a story, cited as genuine by Humboldt (*Vues des Cordillères*, p. 148), which not only agrees with the Scripture account of the manner in which Babel was built, but with that of the subsequent dispersion and the confusion of tongues. A very marvellous coincidence! But who shall vouch for the authenticity of the tradition? The bishop flourished towards the close of the seventeenth century. He drew his information from hieroglyphical maps, and an Indian MS., which Boturini in vain endeavored to recover. In exploring these, he borrowed the aid of the natives, who, as Boturini informs us, frequently led the good man into errors and absurdities; of which he gives several specimens. (*Idea*, p. 116, et seq.)—Boturini himself has fallen into an error equally great, in regard to a map of this same Cholulan pyramid, which Clavigero shows, far from being a genuine antique, was the forgery of a later day. (*Stor. del Messico*, tom. i. p. 130, nota.) It is impossible to get a firm footing in the quicksands of tradition. The further we are removed from the Conquest, the more difficult it becomes to decide what belongs to the primitive Aztec and what to the Christian convert.

¹⁹ Sahagun, *Hist. de Nueva-España*, lib. 1, cap. 6; lib. 6, cap. 28, 33.—Torquemada, not content with the honest record of his predecessor, whose MS. lay before him, tells us that the Mexican Eve had two sons, Cain and Abel. (*Monarch. Ind.*, lib. 6, cap. 31.) The ancient interpreters of the Vatican and Tellerian Codices add the further tradition

But none of the deities of the country suggested such astonishing analogies with Scripture as Quetzalcoatl, with whom the reader has already been made acquainted.²⁰ He was the white man, wearing a long beard, who came from the East, and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation. There is little in these circumstances to remind one of Christianity. But the curious antiquaries of Mexico found out that to this god were to be referred the institution of ecclesiastical communities, reminding one of the monastic societies of the Old World; that of the rites of confession and penance; and the knowledge even of the great doctrines of the Trinity and the Incarnation!²¹ One party, with pious industry, accumulated proofs to establish his identity with the Apostle St. Thomas;²² while

of her bringing sin and sorrow into the world by plucking the forbidden *rose* (*Antiq. of Mexico*, vol. vi., explan. of Pl. 7, 20); and Veytia remembers to have seen a Toltec or Aztec map representing a garden with a single tree in it, round which was coiled the serpent with a human face! (*Hist. antig.*, lib. 1, cap. 1.) After this we may be prepared for Lord Kingsborough's deliberate conviction that the "Aztecs had a clear knowledge of the Old Testament, and, most probably, of the New, though somewhat corrupted by time and hieroglyphics"! *Antiq. of Mexico*, vol. vi. p. 409.

²⁰ *Ante*, vol. i. pp. 60, 61.

²¹ Veytia, *Hist. antig.*, lib. 1, cap. 15.

²² *Ibid.*, lib. 1, cap. 19.—A sorry argument, even for a casuist. See, also, the elaborate dissertation of Dr. Mier (apud Sahagun, lib. 3, Suplem.), which settles the question entirely to the satisfaction of his reporter, Bustamante.

another, with less scrupulous faith, saw, in his anticipated advent to regenerate the nation, the type, dimly veiled, of the Messiah!²³

Yet we should have charity for the missionaries who first landed in this world of wonders, where, while man and nature wore so strange an aspect, they were astonished by occasional glimpses of rites and ceremonies which reminded them of a purer faith. In their amazement, they did not reflect whether these things were not the natural expression of the religious feeling common to all nations who have reached even a moderate civilization. They did not inquire whether the same things were not practised by other idolatrous people. They could not suppress their wonder, as they beheld the Cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of a cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration.²⁴

²³ See, among others, Lord Kingsborough's reading of the Bergian Codex, and the interpreters of the Vatican (*Antiq. of Mexico*, vol. vi. explan. of Pl. 3, 10, 41), equally well skilled with his lordship—and Sir Hudibras—in unravelling mysteries

“Whose primitive tradition reaches
As far as Adam's first green breeches.”

²⁴ *Antiquités Mexicaines*, exp. 3, Pl. 36.—The figures are surrounded by hieroglyphics of most arbitrary character, perhaps phonetic. (See, also, Herrera, *Hist. general*, dec. 2, lib. 3, cap. 1.—Gomara, *Crónica de la Nueva-España*, cap. 15, ap. Barcia, tom. ii.) Mr. Stephens considers that the celebrated “Cozumel Cross,” preserved at Merida, which claims the credit of being the same originally

Their surprise was heightened when they witnessed a religious rite which reminded them of the Christian communion. On these occasions an image of the tutelary deity of the Aztecs was made of the flour of maize, mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, “showed signs of humiliation and sorrow, declaring it was the flesh of the deity!”²⁵ How could the Roman Catholic fail to recognize the awful ceremony of the Eucharist?

With the same feelings they witnessed another ceremony, that of the Aztec baptism; in which, after a solemn invocation, the head and lips of the infant were touched with water, and a name was given to it; while the goddess Cioacoatl, who presided over childbirth, was implored “that the sin which was given to us be-

worshipped by the natives of Cozumel, is, after all, nothing but a cross that was erected by the Spaniards in one of their own temples in that island after the Conquest. This fact he regards as “completely invalidating the strongest proof offered at this day that the Cross was recognized by the Indians as a symbol of worship.” (*Travels in Yucatan*, vol. ii. chap. 20.) But, admitting the truth of this statement, that the Cozumel Cross is only a Christian relic, which the ingenious traveller has made extremely probable, his inference is by no means admissible. Nothing could be more natural than that the friars in Merida should endeavor to give celebrity to their convent by making it the possessor of so remarkable a monument as the very relic which proved, in their eyes, that Christianity had been preached at some earlier date among the natives. But the real proof of the existence of the Cross, as an object of worship, in the New World, does not rest on such spurious monuments as these, but on the unequivocal testimony of the Spanish discoverers themselves.

²⁵ “Lo recibian con gran reverencia, humiliacion, y lágrimas, diciendo que comian la carne de su Dios.” Veytia, *Hist. antig.*, lib. 1 cap. 18.—Also, Acosta, lib. 5, cap. 24.