

fore the beginning of the world might not visit the child, but that, cleansed by these waters, it might live and be born anew!"²⁶

It is true, these several rites were attended with

²⁶ *Ante*, vol. i. p. 67.—Sahagun, *Hist. de Nueva-España*, lib. 6, cap. 37.—That the reader may see for himself how like, yet how unlike, the Aztec rite was to the Christian, I give the translation of Sahagun's account, at length: "When everything necessary for the baptism had been made ready, all the relations of the child were assembled, and the midwife, who was the person that performed the rite of baptism, was summoned. At early dawn, they met together in the court-yard of the house. When the sun had risen, the midwife, taking the child in her arms, called for a little earthen vessel of water, while those about her placed the ornaments which had been prepared for the baptism in the midst of the court. To perform the rite of baptism, she placed herself with her face towards the west, and immediately began to go through certain ceremonies. . . . After this she sprinkled water on the head of the infant, saying, 'O my child! take and receive the water of the Lord of the world, which is our life, and is given for the increasing and renewing of our body. It is to wash and to purify. I pray that these heavenly drops may enter into your body, and dwell there; that they may destroy and remove from you all the evil and sin which was given to you before the beginning of the world; since all of us are under its power, being all the children of Chalchivilycue' [the goddess of water]. She then washed the body of the child with water, and spoke in this manner: 'Whencesoever thou comest, thou that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is born anew; now is he purified and cleansed afresh, and our mother Chalchivilycue again bringeth him into the world.' Having thus prayed, the midwife took the child in both hands, and, lifting him towards heaven, said, 'O Lord, thou seest here thy creature, whom thou hast sent into this world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts, and thine inspiration, for thou art the great God, and with thee is the great goddess.' Torches of pine were kept burning during the performance of these ceremonies. When these things were ended, they gave the child the name of some one of his ancestors, in the hope that he might shed a new lustre over it. The name was given by the same midwife, or priestess, who baptized him."

many peculiarities, very unlike those in any Christian church. But the fathers fastened their eyes exclusively on the points of resemblance. They were not aware that the Cross was a symbol of worship, of the highest antiquity, in Egypt and Syria,²⁷ and that rites resembling those of communion²⁸ and baptism were practised by pagan nations on whom the light of Christianity had never shone.²⁹ In their amazement, they not only magnified what they saw, but were perpetually cheated by the illusions of their own heated imaginations. In this they were admirably assisted by their Mexican converts, proud to establish—and half

²⁷ Among Egyptian symbols we meet with several specimens of the Cross. One, according to Justus Lipsius, signified "life to come." (See his treatise, *De Cruce* (Lutetiæ Parisiorum, 1598), lib. 3, cap. 8.) We find another in Champollion's catalogue, which he interprets "support or saviour." (*Précis*, tom. ii., *Tableau gén.*, Nos. 277, 348.) Some curious examples of the reverence paid to this sign by the ancients have been collected by McCulloh (*Researches*, p. 330, et seq.), and by Humboldt, in his late work, *Géographie du Nouveau-Continent*, tom. ii. p. 354, et seq.

²⁸ "Ante, Deos homini quod conciliare valerit
Far erat,"

says Ovid. (*Fastorum*, lib. i, v. 337.) Count Carli has pointed out a similar use of consecrated bread, and wine or water, in the Greek and Egyptian mysteries. (*Lettres Améric.*, tom. i. let. 27.) See, also, McCulloh, *Researches*, p. 240, et seq.

²⁹ Water for purification and other religious rites is frequently noticed by the classical writers. Thus Euripides:

"Ἄγνοις καθαρμοῖς πρῶτά νιν νίψαι θέλω.
Θάλασσα κλύζει πάντα τῶνθρώπων κακά."

IPHIG. IN TAUR., vv. 1192, 1194.

The notes on this place, in the admirable Variorum edition of Glasgow, 1821, contain references to several passages of similar import in different authors.

believing it themselves—a correspondence between their own faith and that of their conquerors.³⁰

The ingenuity of the chronicler was taxed to find out analogies between the Aztec and Scripture histories, both old and new. The migration from Aztlan to Anahuac was typical of the Jewish exodus.³¹ The places where the Mexicans halted on the march were identified with those in the journey of the Israelites;³² and the name of Mexico itself was found to be nearly identical with the Hebrew name for the Messiah.³³ The Mexican hieroglyphics afforded a boundless field for the display of this critical acuteness. The most remarkable passages in the Old and New Testaments were read in their mysterious characters; and the eye of faith could trace there the whole story of the Pas-

³⁰ The difficulty of obtaining anything like a faithful report from the natives is the subject of complaint from more than one writer, and explains the great care taken by Sahagun to compare their narratives with each other. See *Hist. de Nueva-España*, Prólogo,—Ixtlilxochitl, *Hist. Chich.*, MS., Pról.,—Boturini, *Idea*, p. 116.

³¹ The parallel was so closely pressed by Torquemada that he was compelled to suppress the chapter containing it, on the publication of his book. See the Proemio to the edition of 1723, sec. 2.

³² "The devil," says Herrera, "chose to imitate, in everything, the departure of the Israelites from Egypt, and their subsequent wanderings." (*Hist. general*, dec. 3, lib. 3, cap. 10.) But all that has been done by monkish annalist and missionary to establish the parallel with the children of Israel falls far short of Lord Kingsborough's learned labors, spread over nearly two hundred folio pages. (See *Antiq. of Mexico*, tom. vi. pp. 282-410.) *Quantum inane!*

³³ The word משיח, from which is derived *Christ*, "the anointed," is still more nearly—not "precisely," as Lord Kingsborough states (*Antiq. of Mexico*, vol. vi. p. 186)—identical with that of Mexi, or Mesi, the chief who was said to have led the Aztecs on the plains of Anahuac.

sion, the Saviour suspended from the cross, and the Virgin Mary with her attendant angels!³⁴

The Jewish and Christian schemes were strangely mingled together, and the brains of the good fathers were still further bewildered by the mixture of heathenish abominations which were so closely intertwined with the most orthodox observances. In their perplexity, they looked on the whole as the delusion of the devil, who counterfeited the rites of Christianity and the traditions of the chosen people, that he might allure his wretched victims to their own destruction.³⁵

But, although it is not necessary to resort to this startling supposition, nor even to call up an apostle from the dead, or any later missionary, to explain the coincidences with Christianity, yet these coincidences must be allowed to furnish an argument in favor of some primitive communication with that great brotherhood of nations on the old continent, among whom similar ideas have been so widely diffused. The probability of such a communication, especially with Eastern Asia, is much strengthened by the resemblance of sacerdotal institutions, and of some religious rites, as those of marriage,³⁶ and the burial of

³⁴ *Interp. of Cod. Tel-Rem. et Vat.*, *Antiq. of Mexico*, vol. vi.—Sahagun, *Hist. de Nueva-España*, lib. 3, Suplem.—Veytia, *Hist. antig.*, lib. 1, cap. 16.

³⁵ This opinion finds favor with the best Spanish and Mexican writers, from the Conquest downwards. Solís sees nothing improbable in the fact that "the malignant influence, so frequently noticed in sacred history, should be found equally in profane." *Hist. de la Conquista*, lib. 2, cap. 4.

³⁶ The bridal ceremony of the Hindoos, in particular, contains curious points of analogy with the Mexican. (See *Asiatic Researches*

the dead;³⁷ by the practice of human sacrifices, and even of cannibalism, traces of which are discernible in the Mongol races;³⁸ and, lastly, by a conformity of social usages and manners, so striking that the description of Montezuma's court may well pass for that of the Grand Khan's, as depicted by Maundeville and Marco Polo.³⁹ It would occupy too much room to go into details in this matter, without which, however, the strength of the argument cannot be felt, nor fully established. It has been done by others; and an occasional coincidence has been adverted to in the preceding chapters.

It is true, we should be very slow to infer identity, or even correspondence, between nations, from a partial resemblance of habits and institutions. Where

vol. vii. mem. 9.) The institution of a numerous priesthood, with the practices of confession and penance, was familiar to the Tartar people. (Maundeville, *Voyage*, chap. 23.) And monastic establishments were found in Thibet and Japan from the earliest ages. Humboldt, *Vues des Cordillères*, p. 179.

³⁷ "Doubtless," says the ingenious Carli, "the fashion of burning the corpse, collecting the ashes in a vase, burying them under pyramidal mounds, with the immolation of wives and servants at the funeral, all remind one of the customs of Egypt and Hindostan." *Lettres Améric.*, tom. ii. let. 10.

³⁸ Marco Polo notices a civilized people in Southeastern China, and another in Japan, who drank the blood and ate the flesh of their captives, esteeming it the most savory food in the world,—"*la più saporita et migliore, che si possa truovar al mondo.*" (*Viaggi*, lib. 2, cap. 75; lib. 3, 13, 14.) The Mongols, according to Sir John Maundeville, regarded the ears "*sowced in vynegre*" as a particular dainty. *Voyage*, chap. 23.

³⁹ Marco Polo, *Viaggi*, lib. 2, cap. 10.—Maundeville, *Voyage*, cap. 20, et alibi.—See, also, a striking parallel between the Eastern Asiatics and Americans, in the Supplement to Ranking's "*Historical Researches*;" a work embodying many curious details of Oriental history and manners in support of a whimsical theory.

this relates to manners, and is founded on caprice, it is not more conclusive than when it flows from the spontaneous suggestions of nature, common to all. The resemblance, in the one case, may be referred to accident; in the other, to the constitution of man. But there are certain arbitrary peculiarities, which, when found in different nations, reasonably suggest the idea of some previous communication between them. Who can doubt the existence of an affinity, or, at least, intercourse, between tribes who had the same strange habit of burying the dead in a sitting posture, as was practised to some extent by most, if not all, of the aborigines, from Canada to Patagonia?⁴⁰ The habit of burning the dead, familiar to both Mongols and Aztecs, is in itself but slender proof of a common origin. The body must be disposed of in some way; and this, perhaps, is as natural as any other. But when to this is added the circumstance of collecting the ashes in a vase and depositing the single article of a precious stone along with them, the coincidence is remarkable.⁴¹

⁴⁰ Morton, *Crania Americana* (Philadelphia, 1839), pp. 224-246.—The industrious author establishes this singular fact by examples drawn from a great number of nations in North and South America.

⁴¹ Gomara, *Crónica de la Nueva-España*, cap. 202, ap. Barcia, tom. ii.—Clavigero, *Stor. del Messico*, tom. i. pp. 94, 95.—McCulloh (*Researches*, p. 198), who cites the *Asiatic Researches*.—Dr. McCulloh, in his single volume, has probably brought together a larger mass of materials for the illustration of the aboriginal history of the continent than any other writer in the language. In the selection of his facts he has shown much sagacity, as well as industry; and, if the formal and somewhat repulsive character of the style has been unfavorable to a popular interest, the work must always have an interest for those who are engaged in the study of the Indian antiquities. His fanciful speculations on the subject of Mexican mythology may amuse those whom they fail to convince.

Such minute coincidences are not unfrequent; while the accumulation of those of a more general character, though individually of little account, greatly strengthens the probability of a communication with the East.

A proof of a higher kind is found in the analogies of *science*. We have seen the peculiar chronological system of the Aztecs; their method of distributing the years into cycles, and of reckoning by means of periodical series, instead of numbers. A similar process was used by the various Asiatic nations of the Mongol family, from India to Japan. Their cycles, indeed, consisted of sixty, instead of fifty-two, years; and for the terms of their periodical series they employed the names of the elements and the signs of the zodiac, of which latter the Mexicans, probably, had no knowledge. But the principle was precisely the same.⁴²

A correspondence quite as extraordinary is found between the hieroglyphics used by the Aztecs for the signs of the days, and those zodiacal signs which the Eastern Asiatics employed as one of the terms of their series. The symbols in the Mongolian calendar are borrowed from animals. Four of the twelve are the same as the Aztec. Three others are as nearly the same as the different species of animals in the two hemispheres would allow. The remaining five refer to no creature then found in Anahuac.⁴³ The resemblance went as

⁴² *Ante*, vol. i. p. 114, et seq.

⁴³ This will be better shown by enumerating the zodiacal signs, used as the *names of the years* by the Eastern Asiatics. Among the Mongols, these were—1, mouse; 2, ox; 3, leopard; 4, hare; 5, crocodile; 6, serpent; 7, horse; 8, sheep; 9, monkey; 10, hen; 11, dog; 12, hog. The Mantchou Tartars, Japanese, and Thibetians have nearly the same terms, substituting, however, for No. 3, tiger; 5, dragon;

far as it could.⁴⁴ The similarity of these conventional symbols among the several nations of the East can hardly fail to carry conviction of a common origin for the system, as regards them. Why should not a similar conclusion be applied to the Aztec calendar, which, although relating to days instead of years, was, like the Asiatic, equally appropriated to chronological uses and to those of divination?⁴⁵

I shall pass over the further resemblance to the Per-

8, goat. In the Mexican signs for the names of the days we also meet with *hare, serpent, monkey, dog*. Instead of the "leopard," "crocodile," and "hen,"—neither of which animals was known in Mexico at the time of the Conquest,—we find the *ocelotl, the lizard, and the eagle*.—The lunar calendar of the Hindoos exhibits a correspondence equally extraordinary. Seven of the terms agree with those of the Aztecs, namely, *serpent, cane, razor, path of the sun, dog's tail, house*. (Humboldt, *Vues des Cordillères*, p. 152.) These terms, it will be observed, are still more arbitrarily selected, not being confined to animals; as, indeed, the hieroglyphics of the Aztec calendar were derived indifferently from them, and other objects, like the signs of our zodiac. These scientific analogies are set in the strongest light by M. de Humboldt, and occupy a large and, to the philosophical inquirer, the most interesting portion of his great work. (*Vues des Cordillères*, pp. 125–194.) He has not embraced in his tables, however, the Mongol calendar, which affords even a closer approximation to the Mexican than that of the other Tartar races. *Comp. Ranking, Researches*, pp. 370, 371, note.

⁴⁴ There is some inaccuracy in Humboldt's definition of the *ocelotl* as "the tiger," "the jaguar." (*Ibid.*, p. 159.) It is smaller than the jaguar, though quite as ferocious, and is as graceful and beautiful as the leopard, which it more nearly resembles. It is a native of New Spain, where the tiger is not known. (See Buffon, *Histoire naturelle* (Paris, An VIII), tom. ii., *vox Ocelotl*.) The adoption of this latter name, therefore, in the Aztec calendar, leads to an inference somewhat exaggerated.

⁴⁵ Both the Tartars and the Aztecs indicated the year by its sign; as the "year of the hare" or "rabbit," etc. The Asiatic signs, like-

sians, shown in the adjustment of time by a similar system of intercalation;⁴⁶ and to the Egyptians, in the celebration of the remarkable festival of the winter solstice;⁴⁷ since, although sufficiently curious, the coincidences might be accidental, and add little to the weight of evidence offered by an agreement in combinations of so complex and artificial a character as those before stated.

Amid these intellectual analogies, one would expect to meet with that of *language*, the vehicle of intellectual communication, which usually exhibits traces of its origin even when the science and literature that are embodied in it have widely diverged. No inquiry, however, has led to less satisfactory results. The languages spread over the Western continent far exceed in number those found in any equal population in the Eastern.⁴⁸ They exhibit the remarkable anomaly of wise, far from being limited to the years and months, presided also over days, and even hours. (Humboldt, *Vues des Cordillères*, p. 165.) The Mexicans had also astrological symbols appropriated to the hours. Gama, *Description*, Parte 2, p. 117.

⁴⁶ *Ante*, vol. i. p. 115, note.

⁴⁷ Achilles Tatius notices a custom of the Egyptians,—who, as the sun descended towards Capricorn, put on mourning, but, as the days lengthened, their fears subsided, they robed themselves in white, and, crowned with flowers, gave themselves up to jubilee, like the Aztecs. This account, transcribed by Carli's French translator, and by M. de Humboldt, is more fully criticised by M. Jomard in the *Vues des Cordillères*, p. 309, et seq.

⁴⁸ Jefferson (*Notes on Virginia* (London, 1787), p. 164), confirmed by Humboldt (*Essai politique*, tom. i. p. 353). Mr. Gallatin comes to a different conclusion. (*Transactions of American Antiquarian Society* (Cambridge, 1836), vol. ii. p. 161.) The great number of American dialects and languages is well explained by the unsocial nature of a hunter's life, requiring the country to be parcelled out into small and separate territories for the means of subsistence.

differing as widely in etymology as they agree in organization; and, on the other hand, while they bear some slight affinity to the languages of the Old World in the former particular, they have no resemblance to them whatever in the latter.⁴⁹ The Mexican was spoken for an extent of three hundred leagues. But within the boundaries of New Spain more than twenty languages were found; not simply dialects, but, in many instances, radically different.⁵⁰ All these idioms, however, with one exception, conformed to that peculiar synthetic structure by which every Indian dialect appears to have been fashioned, from the land of the Esquimaux to Terra del Fuego;⁵¹ a system which, bringing the greatest number of ideas within the smallest possible compass, condenses whole sentences into a single word,⁵² displaying a curious mechanism,

⁴⁹ Philologists have, indeed, detected two curious exceptions, in the Congo and primitive Basque; from which, however, the Indian languages differ in many essential points. See Du Ponceau's Report, ap. *Transactions of the Lit. and Hist. Committee of the Am. Phil. Society*, vol. i.

⁵⁰ Vater (*Mithridates*, Theil iii. Abtheil. 3, p. 70), who fixes on the Rio Gila and the Isthmus of Darien as the boundaries within which traces of the Mexican language were to be discerned. Clavigero estimates the number of dialects at thirty-five. I have used the more guarded statement of M. de Humboldt, who adds that fourteen of these languages have been digested into dictionaries and grammars. *Essai politique*, tom. i. p. 352.

⁵¹ No one has done so much towards establishing this important fact as that estimable scholar, Mr. Du Ponceau. And the frankness with which he has admitted the exception that disturbed his favorite hypothesis shows that he is far more wedded to science than to system. See an interesting account of it, in his prize essay before the Institute, *Mémoire sur le Système grammaticale des Langues de quelques Nations Indiennes de l'Amérique*. (Paris, 1838.)

⁵² The Mexican language, in particular, is most flexible; admitting

in which some discern the hand of the philosopher, and others only the spontaneous efforts of the savage.⁵³

The etymological affinities detected with the ancient continent are not very numerous, and they are drawn indiscriminately from all the tribes scattered over America. On the whole, more analogies have been found with the idioms of Asia than of any other quarter. But their amount is too inconsiderable to balance the opposite conclusion inferred by a total dissimilarity of structure.⁵⁴ A remarkable exception is found in the Othomi or Otomi language, which covers a wider territory than any other but the Mexican in New Spain,⁵⁵ and which, both in its monosyllabic composition, so different from those around it, and in its vo-

of combinations so easily that the most simple ideas are often buried under a load of accessories. The forms of expression, though picturesque, were thus made exceedingly cumbrous. A "priest," for example, was called *nollazomahuizteopixcatatzin*, meaning "venerable minister of God, that I love as my father." A still more comprehensive word is *amatlacuilolitquitcatlaxtlahuithi*, signifying "the reward given to a messenger who bears a hieroglyphical map conveying intelligence."

⁵³ See, in particular, for the latter view of the subject, the arguments of Mr. Gallatin, in his acute and masterly disquisition on the Indian tribes; a disquisition that throws more light on the intricate topics of which it treats than whole volumes that have preceded it. Transactions of the American Antiquarian Society, vol. ii., Introd., sec. 6.

⁵⁴ This comparative anatomy of the languages of the two hemispheres, begun by Barton (Origin of the Tribes and Nations of America (Philadelphia, 1797)), has been extended by Vater (Mithridates, Theil iii. Abtheil. I, p. 348, et seq.). A selection of the most striking analogies may be found, also, in Malte Brun, book 75, table.

⁵⁵ *Othomi*, from *otho*, "stationary," and *mi*, "nothing." (Najera, Dissert., *ut infra*.) The etymology intimates the condition of this rude nation of warriors, who, imperfectly reduced by the Aztec arms, roamed over the high lands north of the Valley of Mexico.

cabulary, shows a very singular affinity to the Chinese.⁵⁶ The existence of this insulated idiom in the heart of this vast continent offers a curious theme for speculation, entirely beyond the province of history.

The American languages, so numerous and widely diversified, present an immense field of inquiry, which, notwithstanding the labors of several distinguished philologists, remains yet to be explored. It is only after a wide comparison of examples that conclusions founded on analogy can be trusted. The difficulty of making such comparisons increases with time, from the facility which the peculiar structure of the Indian languages affords for new combinations; while the insensible influence of contact with civilized man, in producing these, must lead to a still further distrust of our conclusions.

The theory of an Asiatic origin for Aztec civilization derives stronger confirmation from the light of *tradition*, which, shining steadily from the far Northwest, pierces through the dark shadows that history and mythology have alike thrown around the traditions of the country. Traditions of a Western or Northwestern origin were found among the more barbarous tribes,⁵⁷ and by the Mexicans were preserved

⁵⁶ See Najera's *Dissertatio De Lingua Othomitorum*, ap. Transactions of the American Philosophical Society, vol. v. New Series.—The author, a learned Mexican, has given a most satisfactory analysis of this remarkable language, which stands alone among the idioms of the New World, as the Basque—the solitary wreck, perhaps, of a primitive age—exists among those of the Old.

⁵⁷ Barton, p. 92.—Heckewelder, chap. 1, ap. Transactions of the Hist. and Lit. Committee of the Am. Phil. Soc., vol. i.—The various traditions have been assembled by M. Warden, in the *Antiquités Mexicaines*, part 2, p. 185, et seq.

both orally and in their hieroglyphical maps, where the different stages of their migration are carefully noted. But who, at this day, shall read them?⁵⁸ They are admitted to agree, however, in representing the populous North as the prolific hive of the American races.⁵⁹ In this quarter were placed their Aztlan and their Huehuetlapallan,—the bright abodes of their ancestors, whose warlike exploits rivalled those which the Teutonic nations have recorded of Odin and the mythic heroes of Scandinavia. From this quarter the

⁵⁸ The recent work of Mr. Delafield (*Inquiry into the Origin of the Antiquities of America* (Cincinnati, 1839)) has an engraving of one of these maps, said to have been obtained by Mr. Bullock from Boturini's collection. Two such are specified on page 10 of that antiquary's Catalogue. This map has all the appearance of a genuine Aztec painting, of the rudest character. We may recognize, indeed, the symbols of some dates and places, with others denoting the aspect of the country, whether fertile or barren, a state of war or peace, etc. But it is altogether too vague, and we know too little of the allusions, to gather any knowledge from it of the course of the Aztec migration.—Gemelli Carreri's celebrated chart contains the names of many places on the route, interpreted, perhaps, by Siguenza himself, to whom it belonged (*Giro del Mondo*, tom. vi. p. 56); and Clavigero has endeavored to ascertain the various localities with some precision. (*Stor. del Messico*, tom. i. p. 160, et seq.) But, as they are all within the boundaries of New Spain, and, indeed, south of the Rio Gila, they throw little light, of course, on the vexed question of the primitive abodes of the Aztecs.

⁵⁹ This may be fairly gathered from the agreement of the *traditional* interpretations of the maps of the various people of Anahuac, according to Veytia; who, however, admits that it is "next to impossible," with the lights of the present day, to determine the precise route taken by the Mexicans. (*Hist. antig.*, tom. i. cap. 2.) Lorenzana is not so modest. "Los Mexicanos por tradicion viniéron por el norte," says he, "y se saben ciertamente sus mansiones." (*Hist. de Nueva-España*, p. 81, nota.) There are some antiquaries who see best in the dark.

Toltecs, the Chichimecs, and the kindred races of the Nahuatlacs came successively up the great plateau of the Andes, spreading over its hills and valleys, down to the Gulf of Mexico.⁶⁰

Antiquaries have industriously sought to detect some still surviving traces of these migrations. In the north-western districts of New Spain, at the distance of a thousand miles from the capital, dialects have been discovered showing intimate affinity with the Mexican.⁶¹ Along the Rio Gila, remains of populous towns are to be seen, quite worthy of the Aztecs in their style of architecture.⁶² The country north of the great Rio Colorado has been imperfectly explored; but in the

⁶⁰ Ixtlilxochitl, *Hist. Chich.*, MS., cap. 2, et seq.—Idem, *Relaciones*, MS.—Veytia, *Hist. antig.*, ubi supra.—Torquemada, *Monarch. Ind.*, tom. i. lib. 1.

⁶¹ In the province of Sonora, especially along the Californian Gulf. The Cora language, above all, of which a regular grammar has been published, and which is spoken in New Biscay, about 30° north, so much resembles the Mexican that Vater refers them both to a common stock. Mithridates, *Theil iii. Abtheil. 3.* p. 143.

⁶² On the southern bank of this river are ruins of large dimensions, described by the missionary Pedro Font on his visit there in 1775. (*Antiq. of Mexico*, vol. vi. p. 538.)—At a place of the same name, Casas Grandes, about 33° north, and, like the former, a supposed station of the Aztecs, still more extensive remains are to be found; large enough, indeed, according to a late traveller, Lieut. Hardy, for a population of 20,000 or 30,000 souls. The country for leagues is covered with these remains, as well as with utensils of earthen-ware, obsidian, and other relics. A drawing which the author has given of a painted jar or vase may remind one of the Etruscan. "There were, also, good specimens of earthen images in the Egyptian style," he observes, "which are, to me at least, so perfectly uninteresting that I was at no pains to procure any of them." (*Travels in the Interior of Mexico* (London, 1829), pp. 464-466.) The lieutenant was neither a Boturini nor a Belzoni.

higher latitudes, in the neighborhood of Nootka, tribes still exist whose dialects, both in the termination and general sound of the words, bear considerable resemblance to the Mexican.⁶³ Such are the vestiges, few, indeed, and feeble, that still exist to attest the truth of traditions which themselves have remained steady and consistent through the lapse of centuries and the migrations of successive races.

The conclusions suggested by the intellectual and moral analogies with Eastern Asia derive considerable support from those of a *physical nature*. The aborigines of the Western World were distinguished by certain peculiarities of organization, which have led physiologists to regard them as a separate race. These peculiarities are shown in their reddish complexion, approaching a cinnamon color; their straight, black, and exceedingly glossy hair; their beard thin, and usually eradicated;⁶⁴ their high cheek-bones, eyes obliquely directed towards the temples, prominent noses, and narrow foreheads falling backwards with a greater inclination than those of any other race except the African.⁶⁵ From this general standard, however, there

⁶³ Vater has examined the languages of three of these nations, between 50° and 60° north, and collated their vocabularies with the Mexican, showing the probability of a common origin of many of the words in each. Mithridates, Theil iii. Abtheil. 3, p. 212.

⁶⁴ The Mexicans are noticed by M. de Humboldt as distinguished from the other aborigines whom he had seen, by the quantity both of beard and moustaches. (Essai politique, tom. i. p. 361.) The modern Mexican, however, broken in spirit and fortunes, bears as little resemblance, probably, in physical as in moral characteristics to his ancestors, the fierce and independent Aztecs.

⁶⁵ Prichard, Physical History, vol. i. pp. 167-169, 182, et seq.—

are deviations, in the same manner, if not to the same extent, as in other quarters of the globe, though these deviations do not seem to be influenced by the same laws of local position.⁶⁶ Anatomists, also, have discerned in crania disinterred from the mounds, and in those of the inhabitants of the high plains of the Cordilleras, an obvious difference from those of the more barbarous tribes. This is seen especially in the ampler forehead, intimating a decided intellectual superiority.⁶⁷ These characteristics are found to bear a close resemblance to those of the Mongolian family, and especially to the people of Eastern Tartary;⁶⁸ so that, notwithstanding certain differences recognized by physiologists, the skulls of the two races could not be readily

—Morton, Crania Americana, p. 66.—McCulloch, Researches, p. 18.
—Lawrence, Lectures, pp. 317, 565.

⁶⁶ Thus we find, amidst the generally prevalent copper or cinnamon tint, nearly all gradations of color, from the European white, to a black, almost African; while the complexion capriciously varies among different tribes in the neighborhood of each other. See examples in Humboldt (Essai politique, tom. i. pp. 358, 359), also Prichard (Physical History, vol. ii. pp. 452, 522, et alibi), a writer whose various research and dispassionate judgment have made his work a text-book in this department of science.

⁶⁷ Such is the conclusion of Dr. Warren, whose excellent collection has afforded him ample means for study and comparison. (See his Remarks before the British Association for the Advancement of Science, ap. London Athenæum, Oct. 1837.) In the specimens collected by Dr. Morton, however, the barbarous tribes would seem to have a somewhat larger facial angle, and a greater quantity of brain, than the semi-civilized. Crania Americana, p. 259.

⁶⁸ "On ne peut se refuser d'admettre que l'espèce humaine n'offre pas de races plus voisines que le sont celles des Américains, des Mongols des Mantchoux, et des Malais." Humboldt, Essai politique, tom. i. p. 367.—Also, Prichard, Physical History, vol. i. pp. 184-186 vol. ii. pp. 365-367.—Lawrence, Lectures, p. 365.