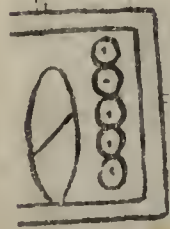
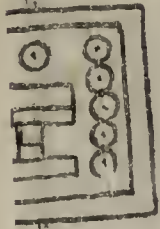
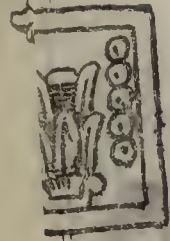


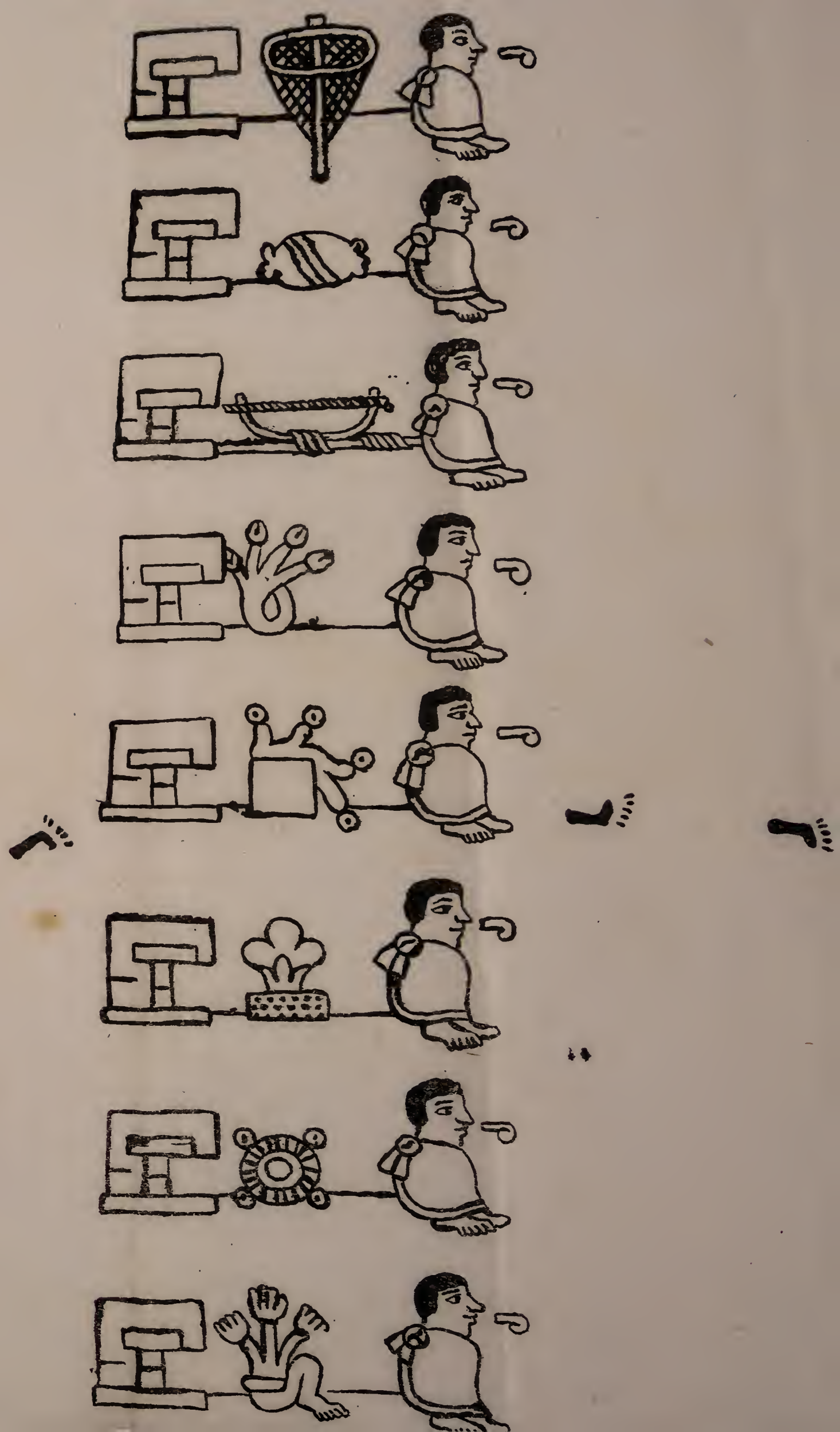
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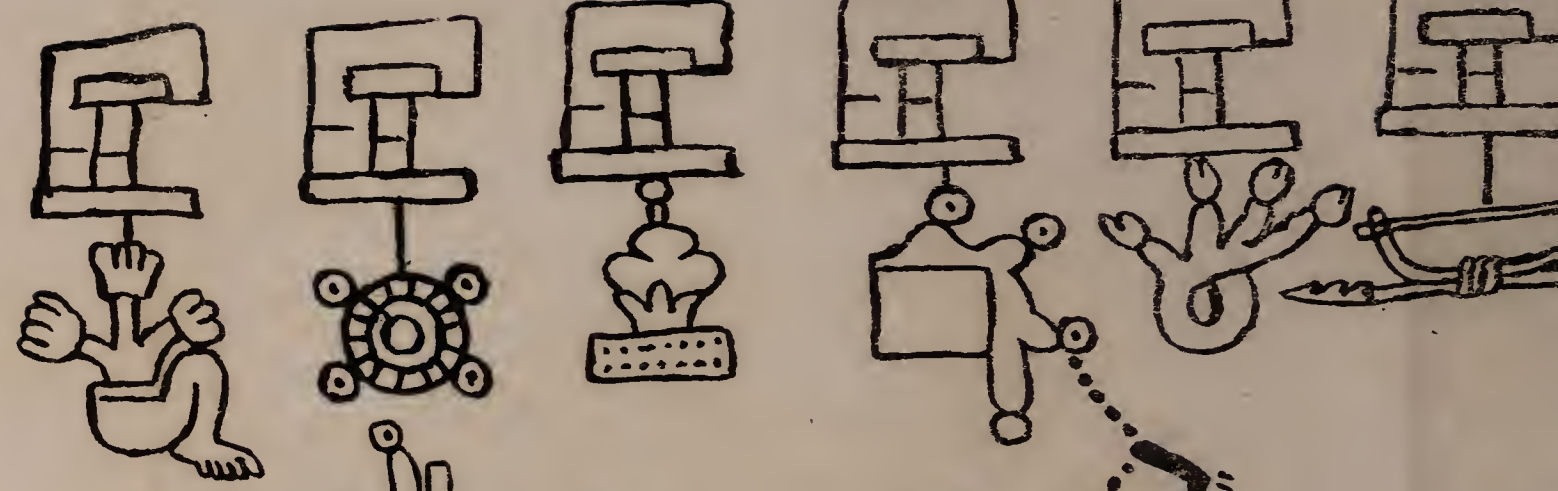
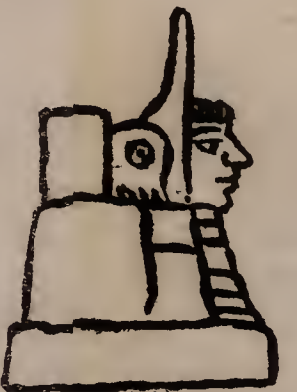


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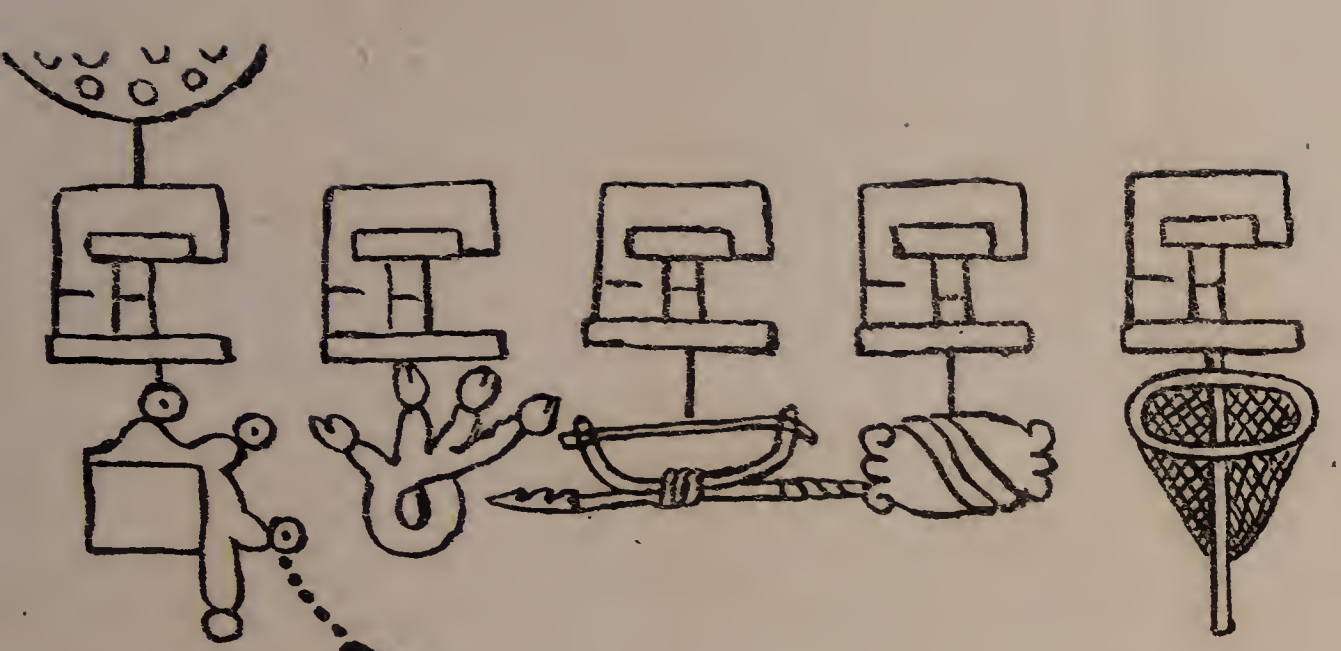
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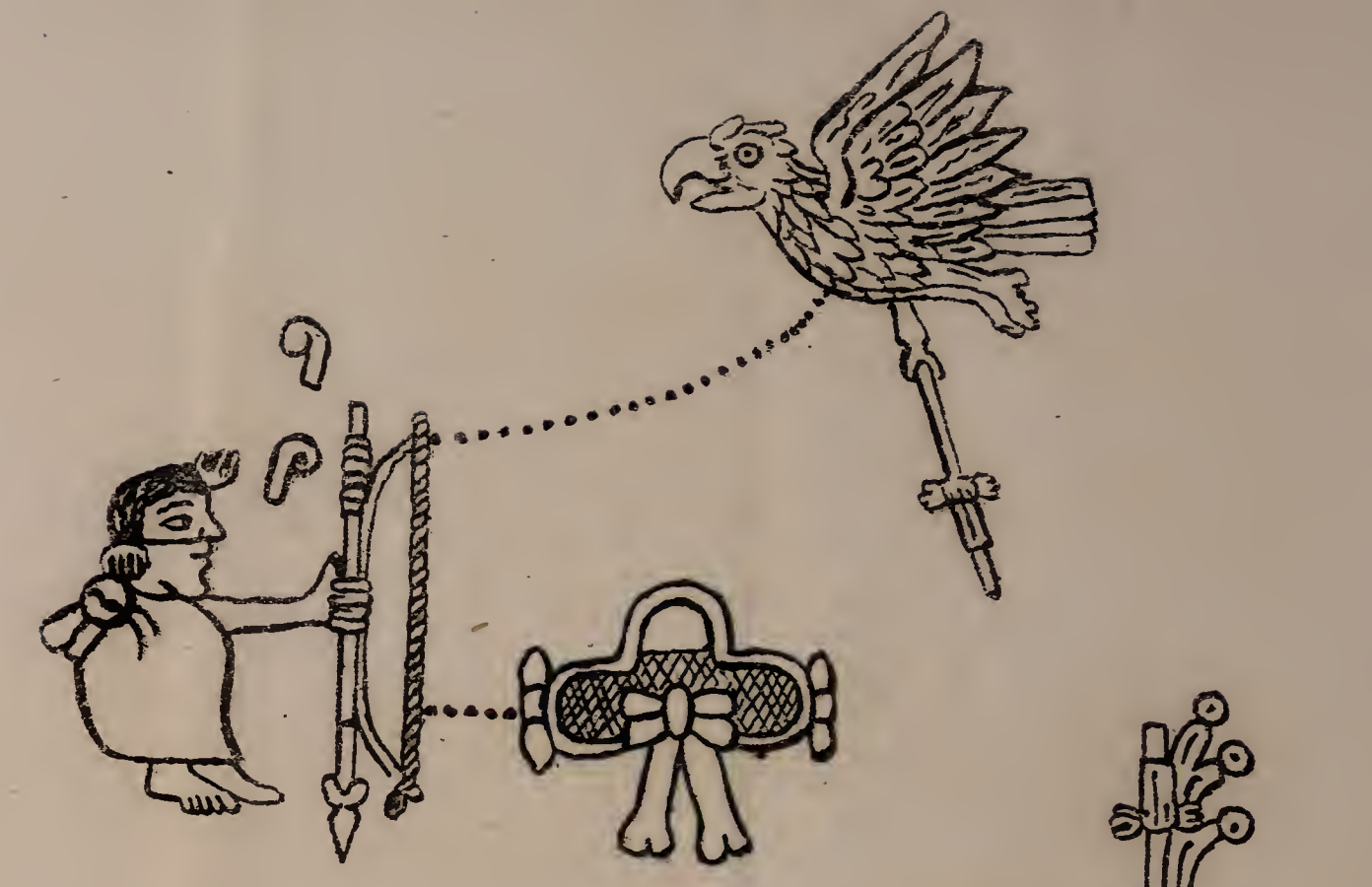
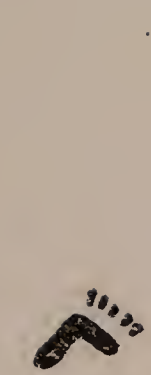


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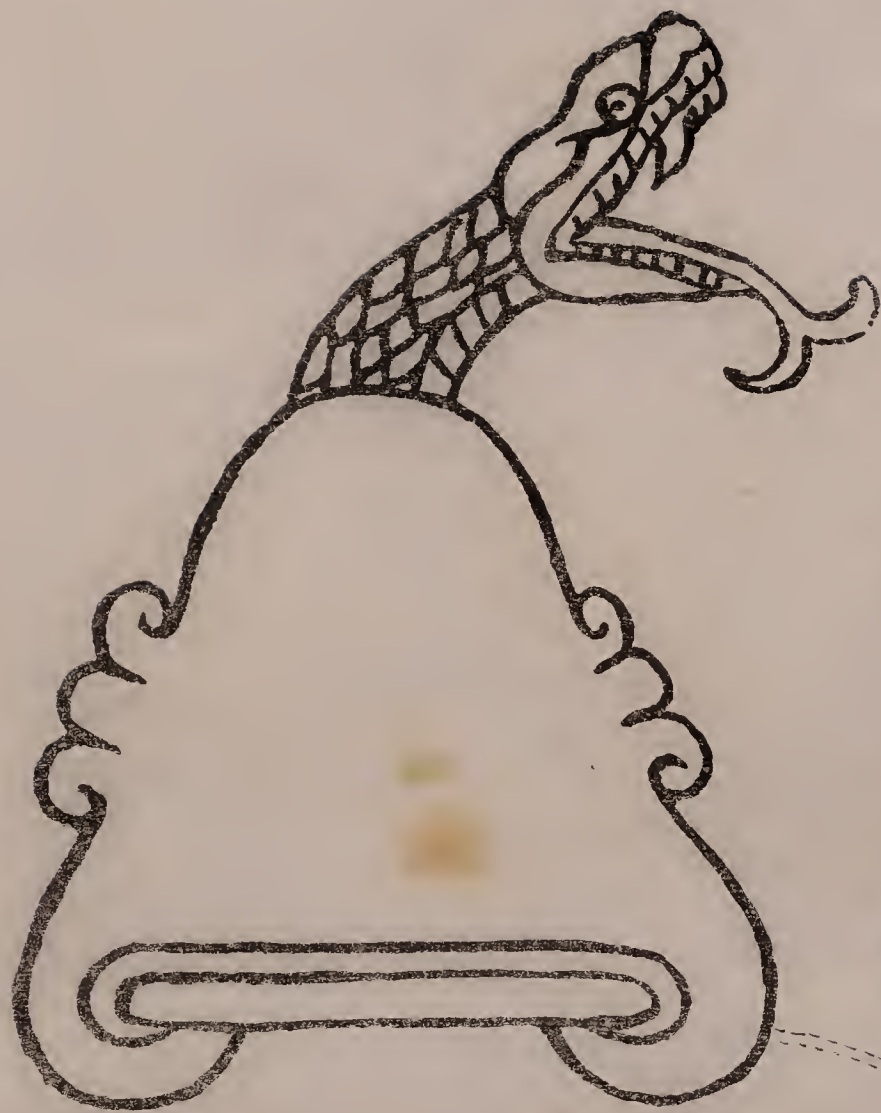


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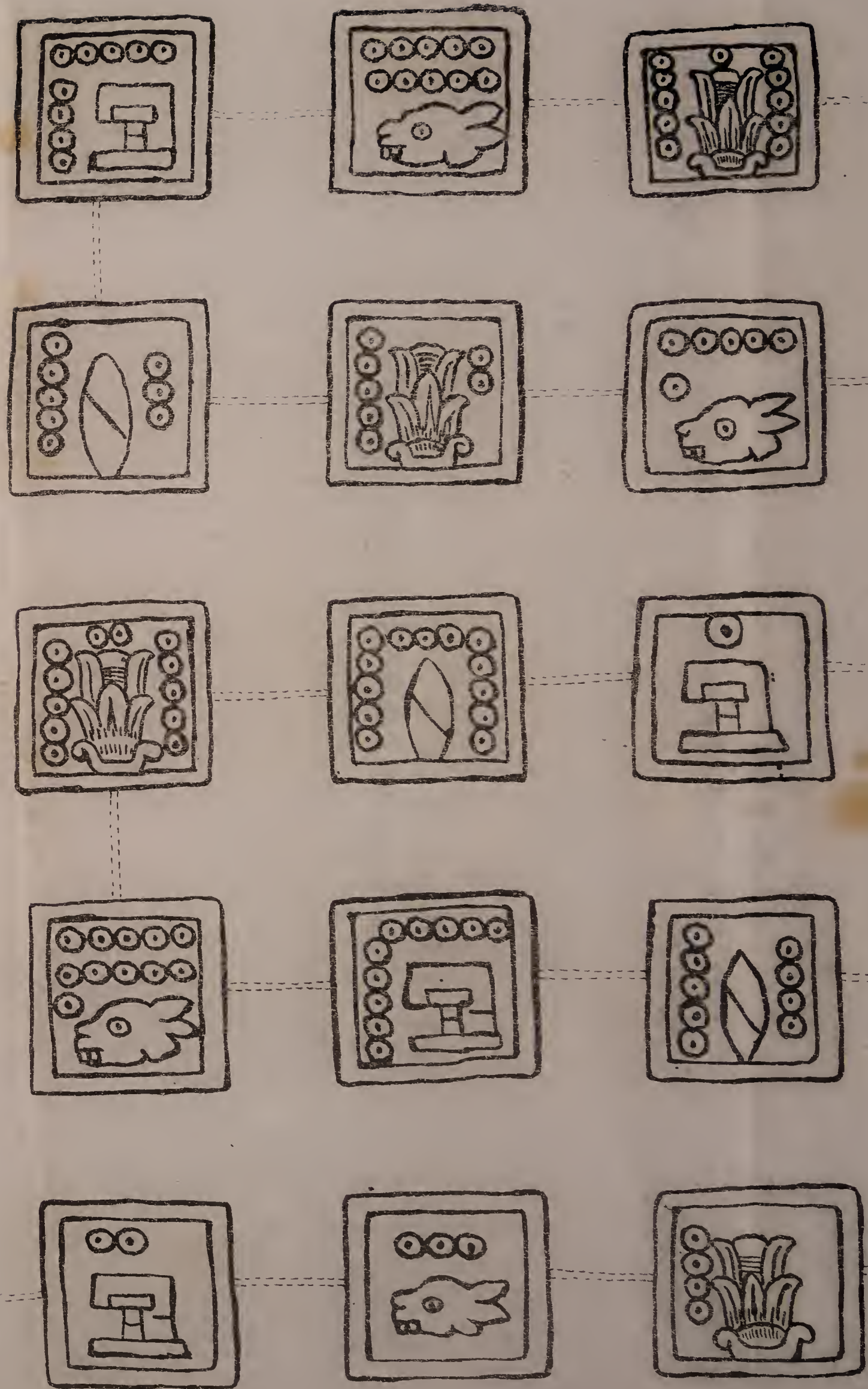
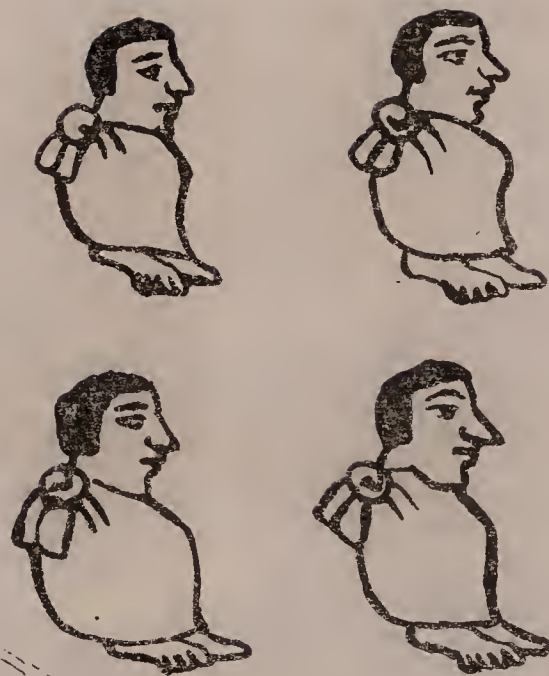


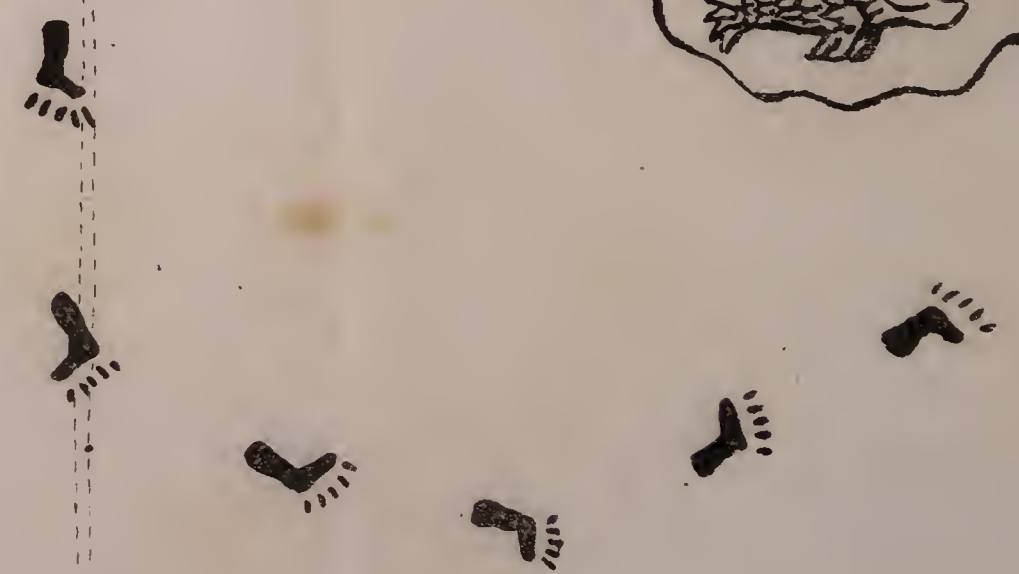
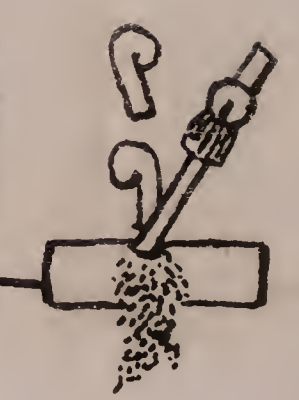
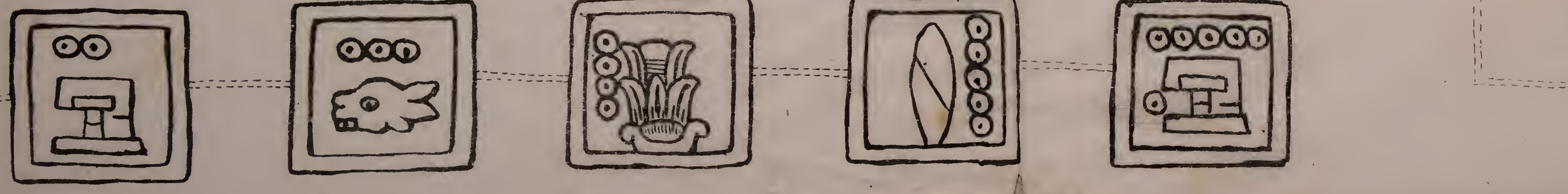
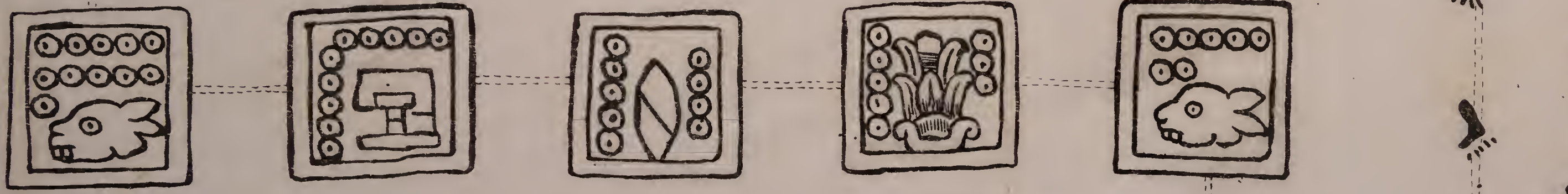
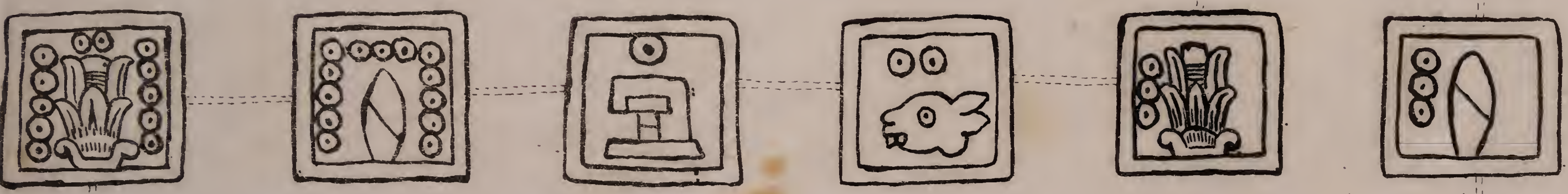
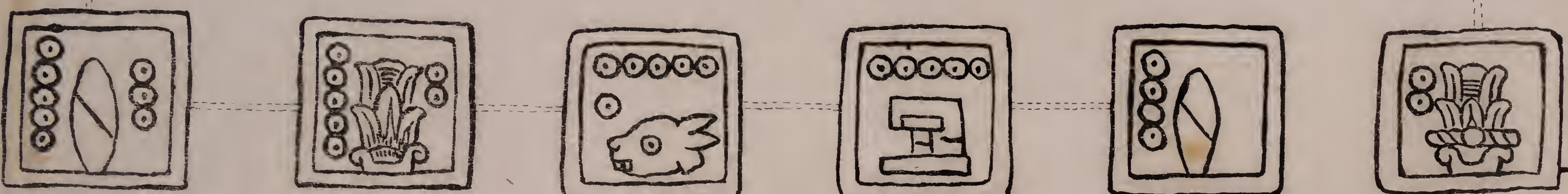
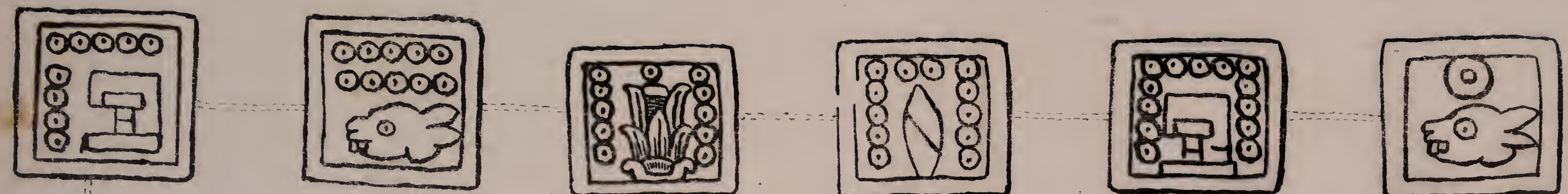


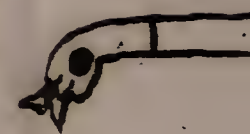
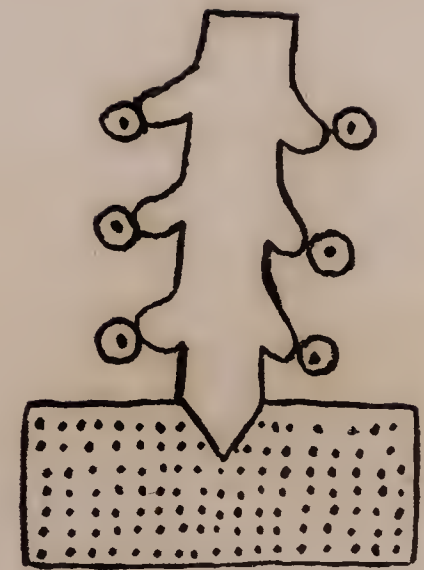
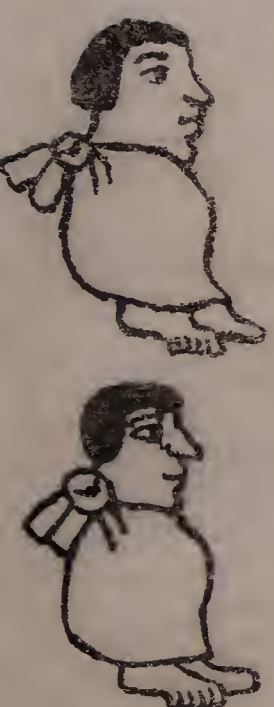
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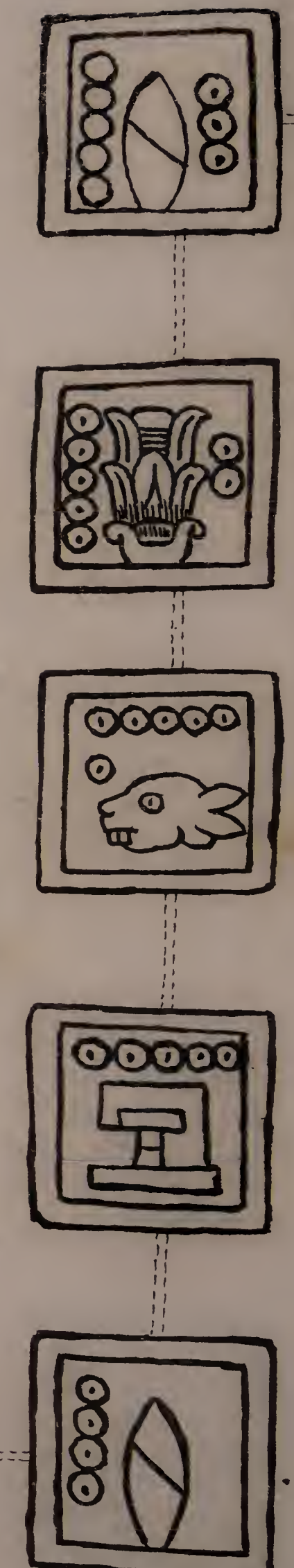
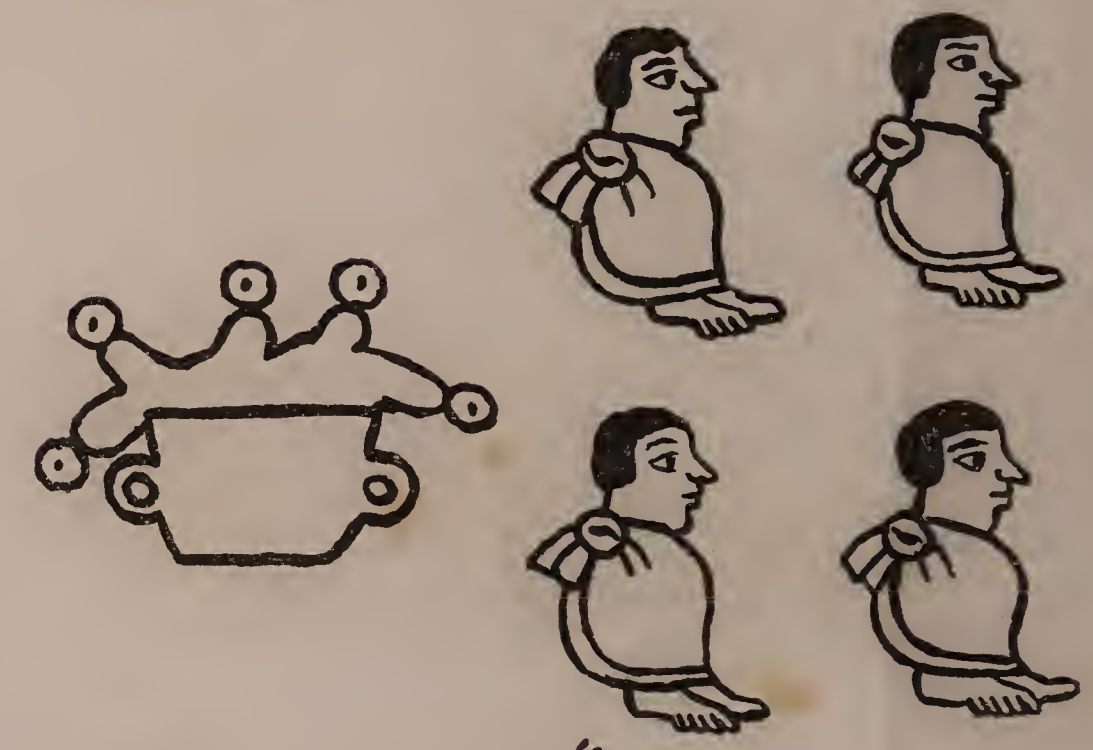
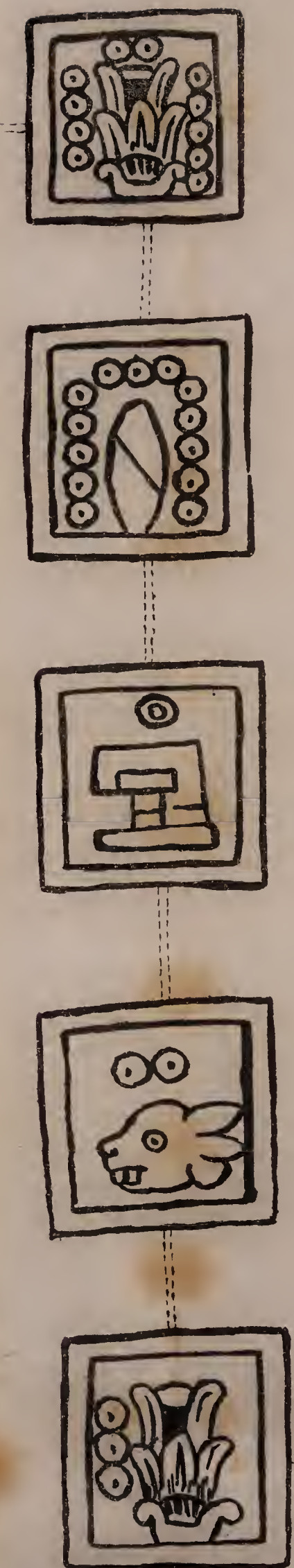
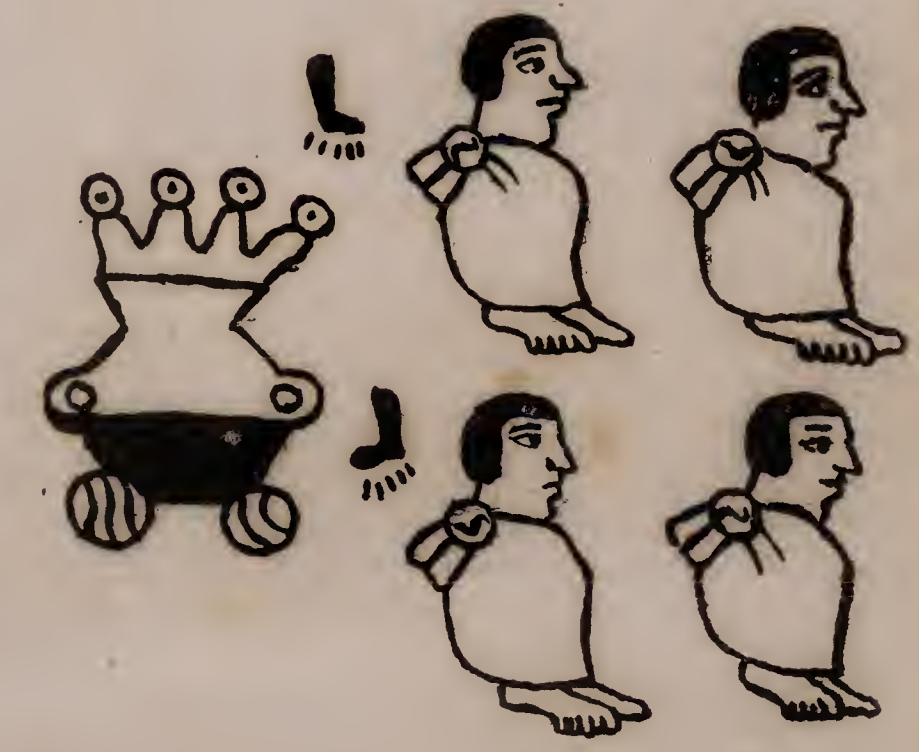
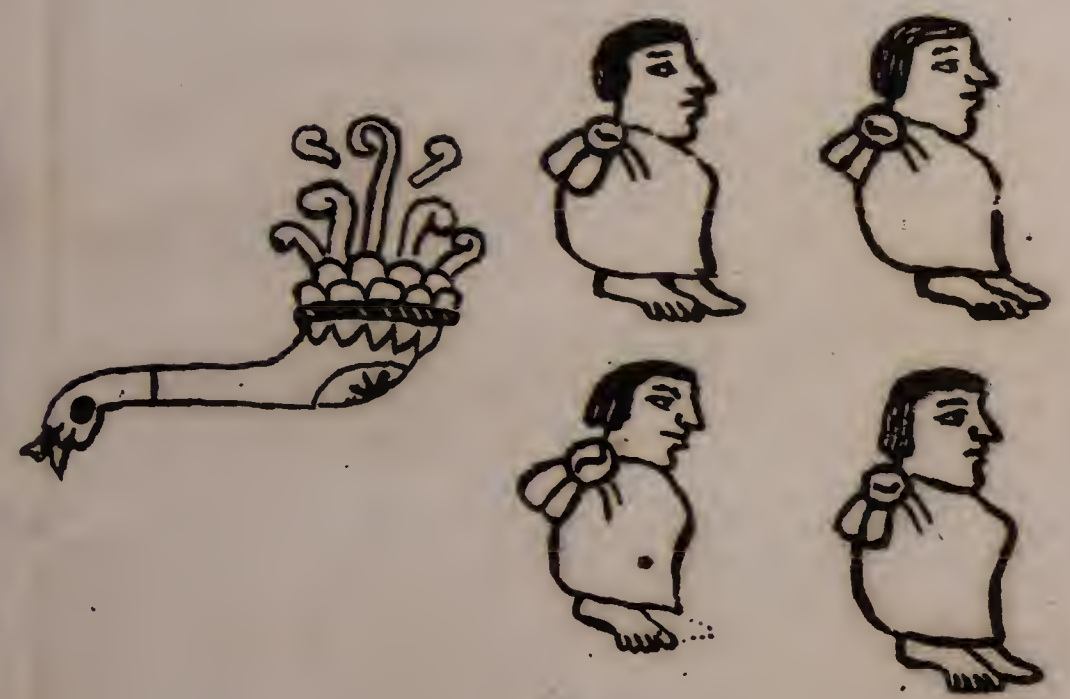
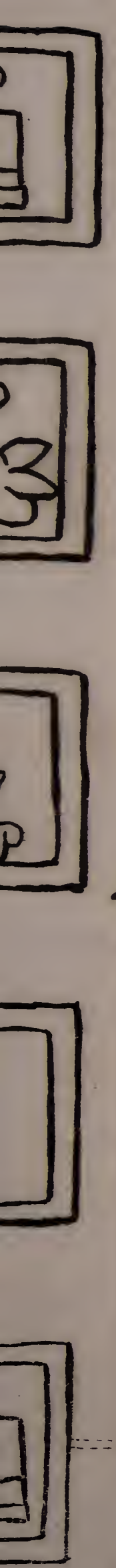


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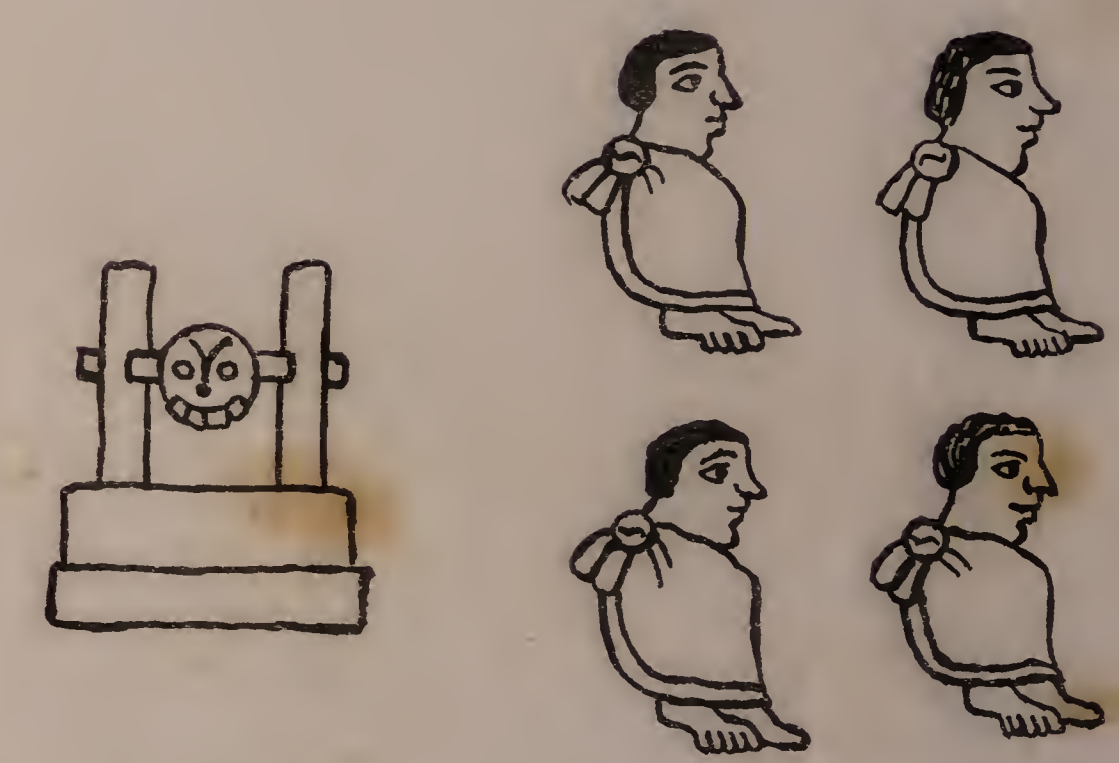
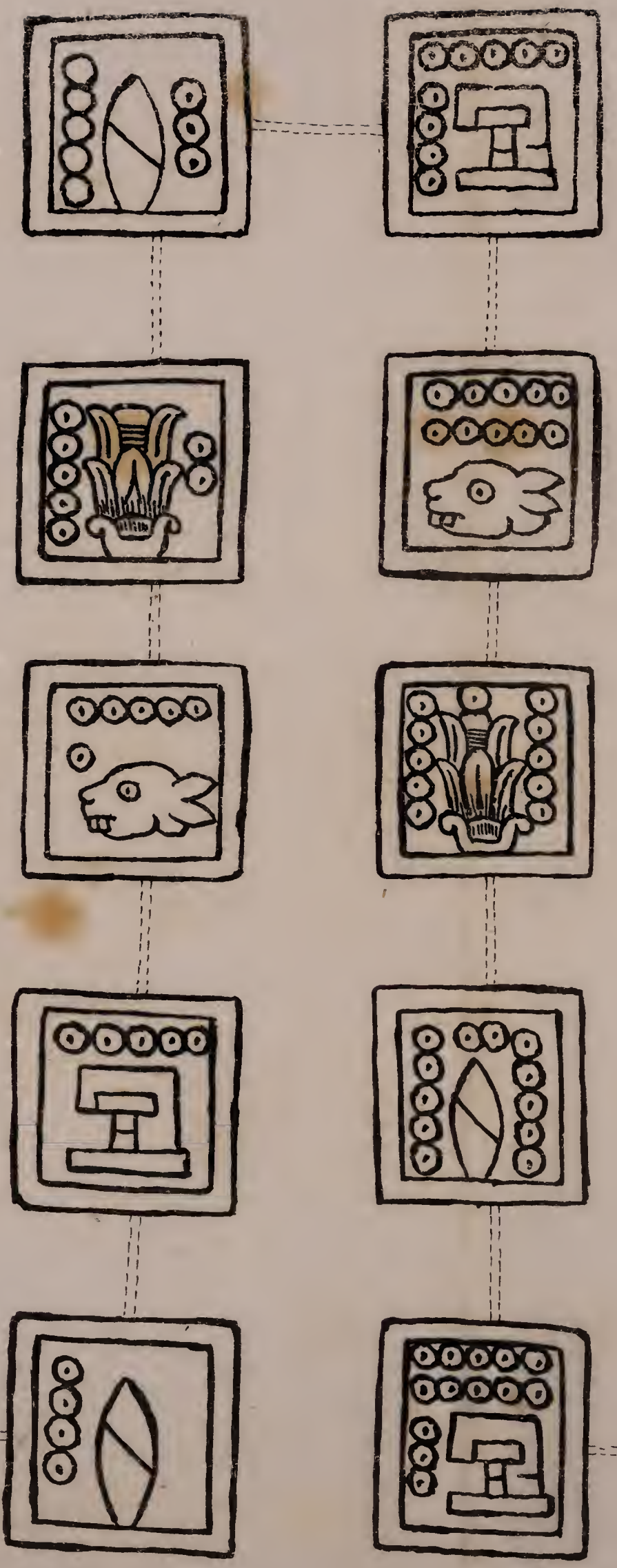
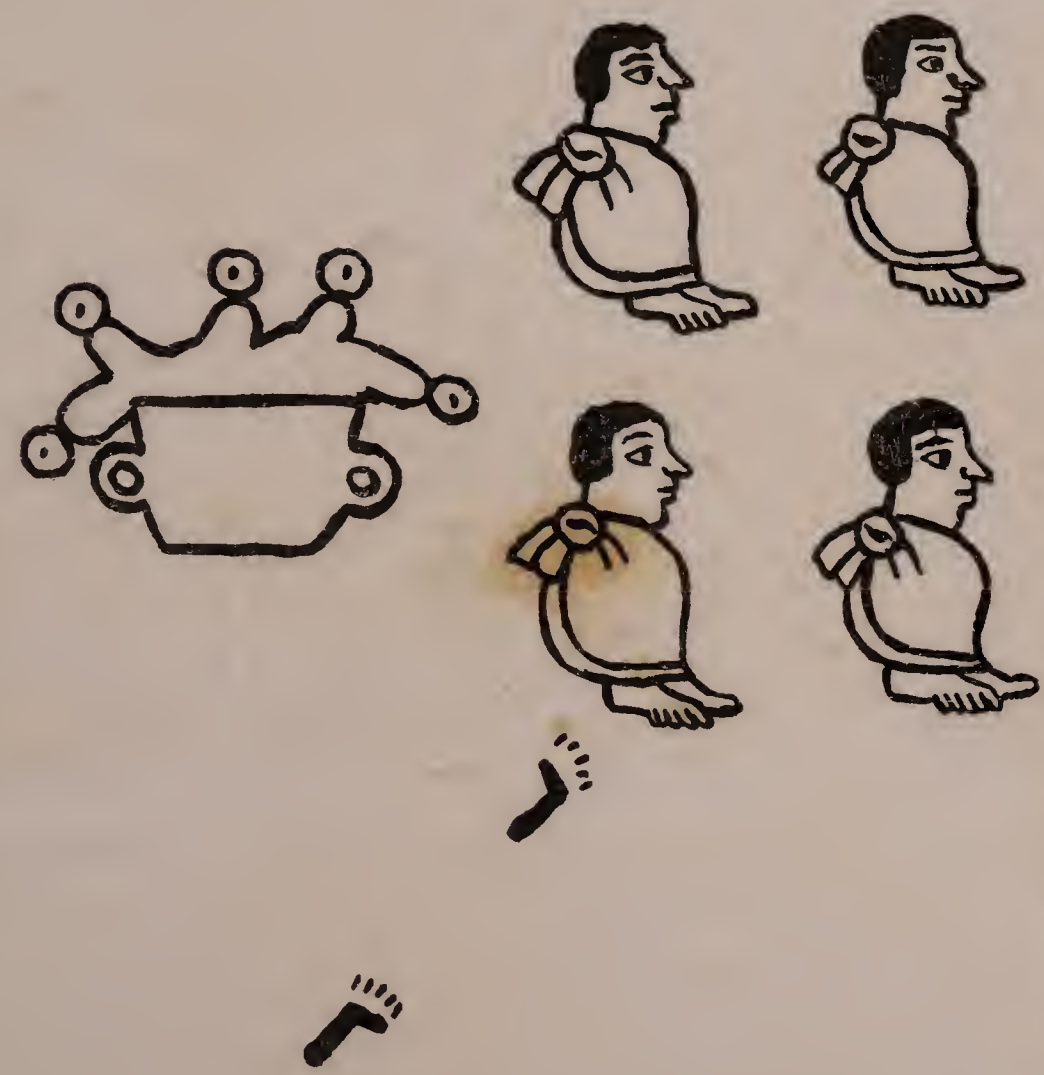
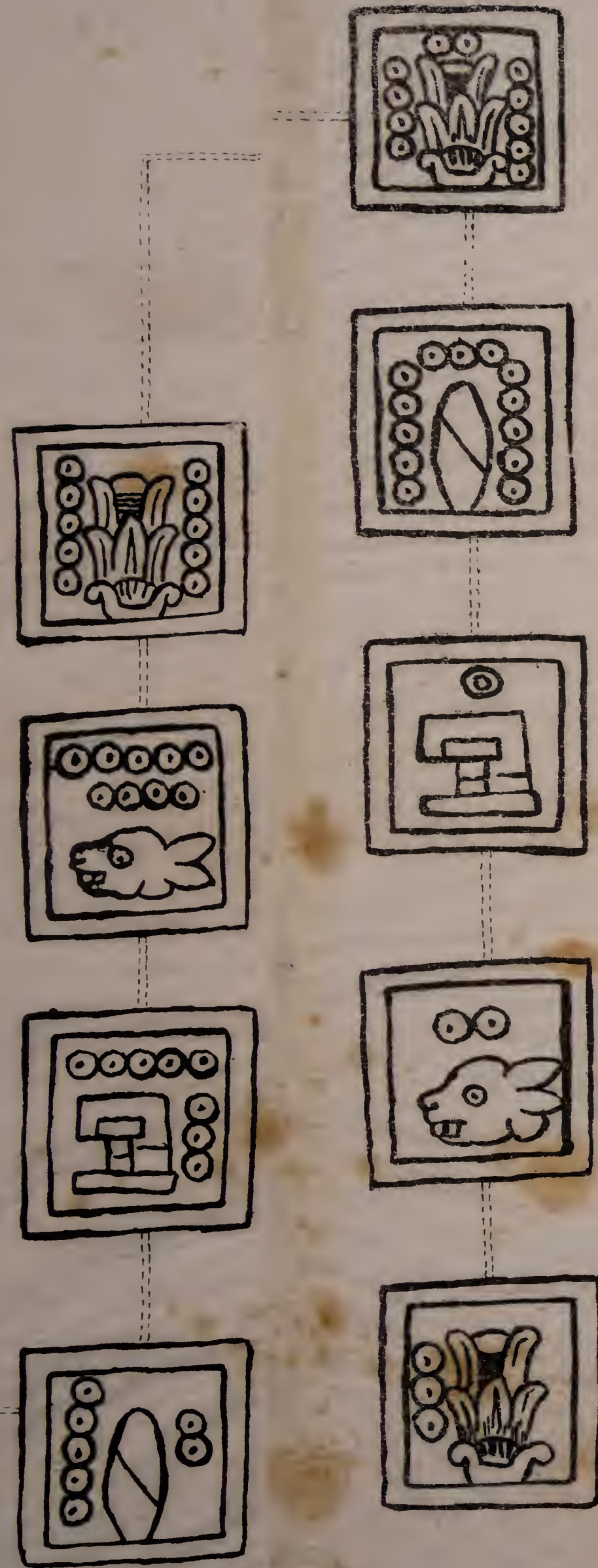






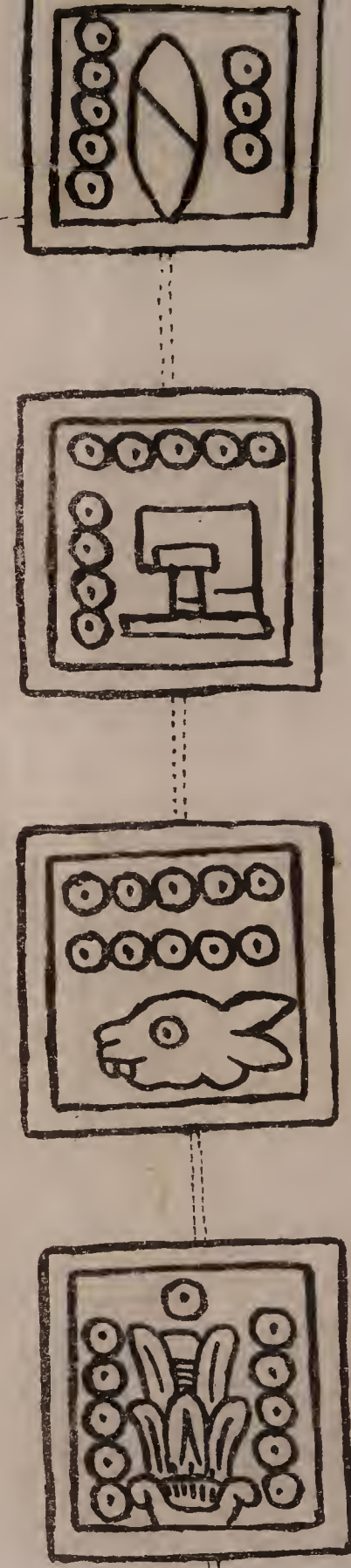
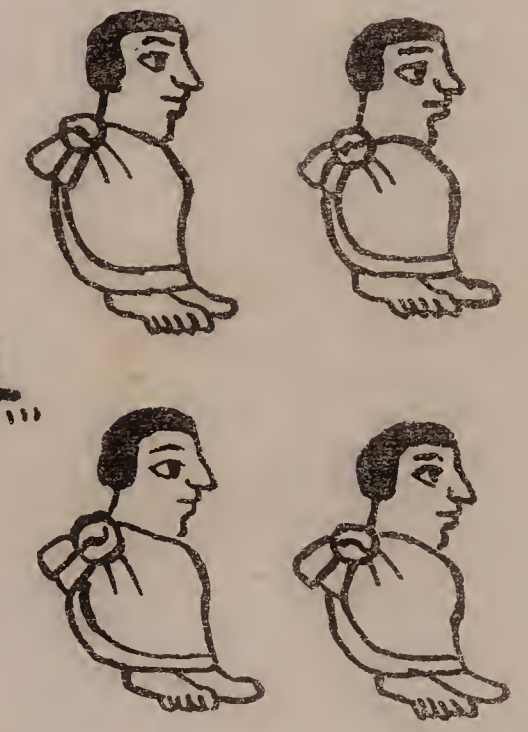
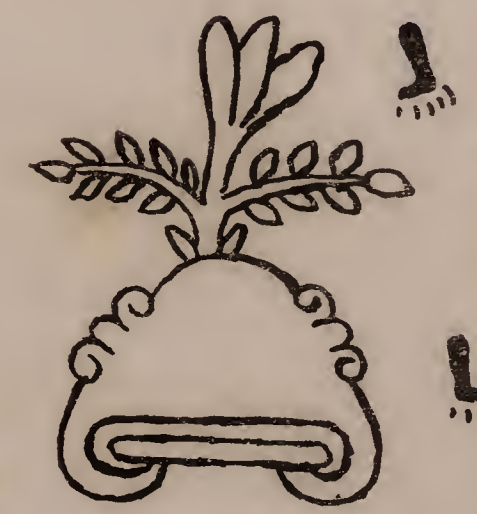
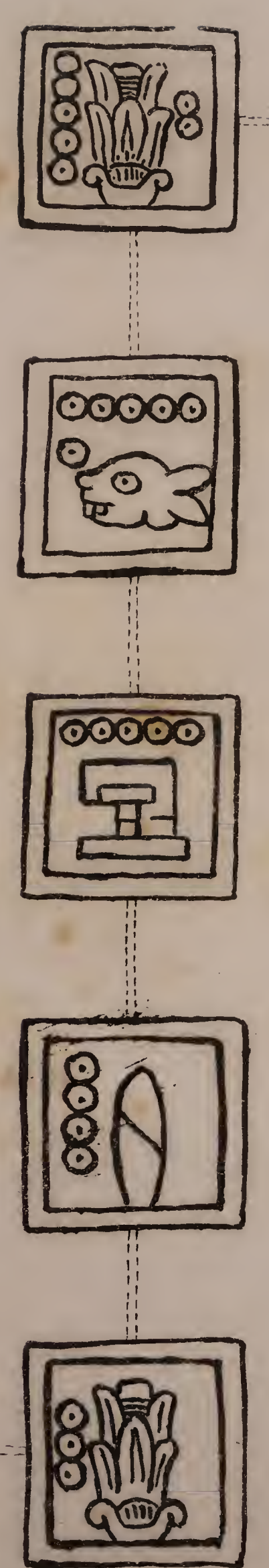
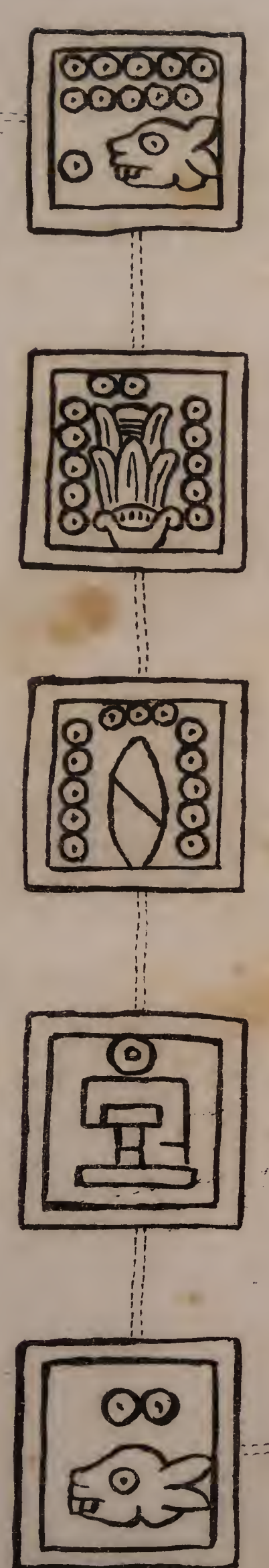
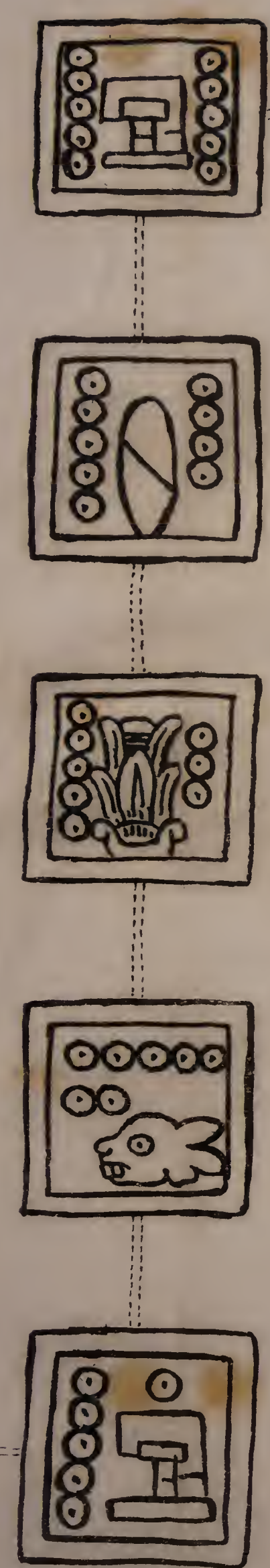
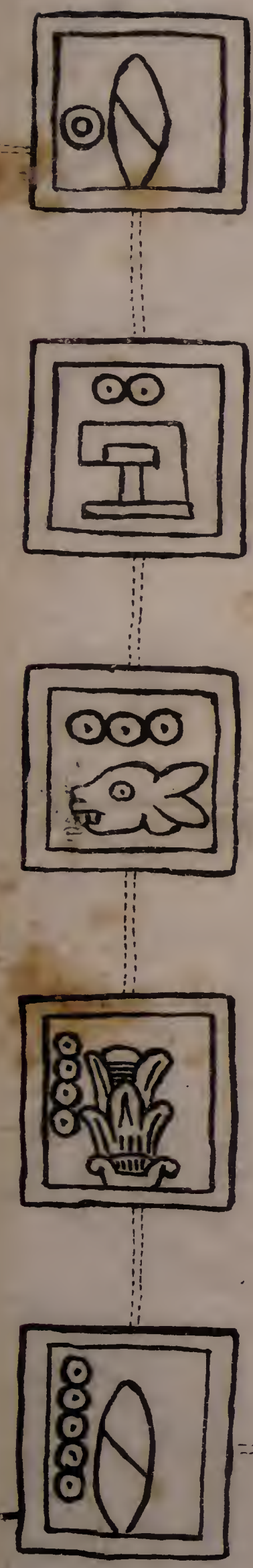












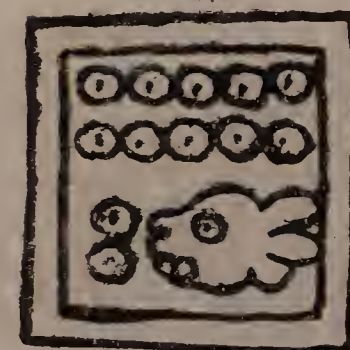
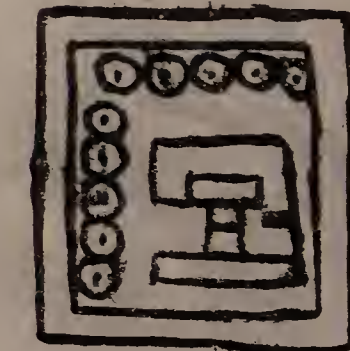
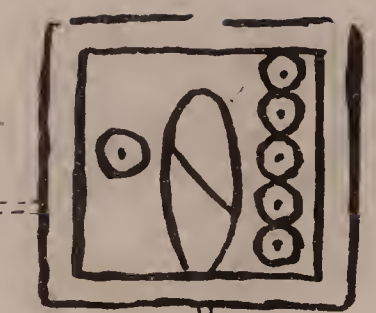
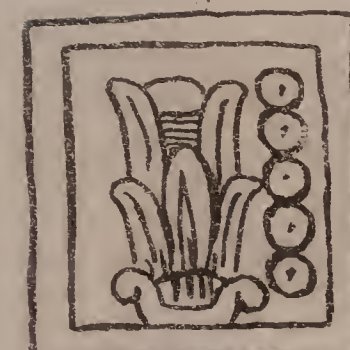
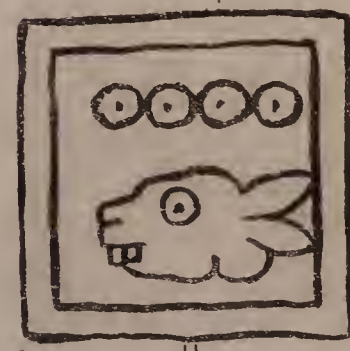
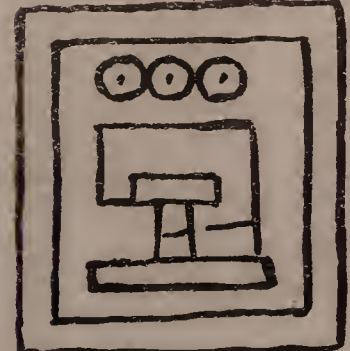
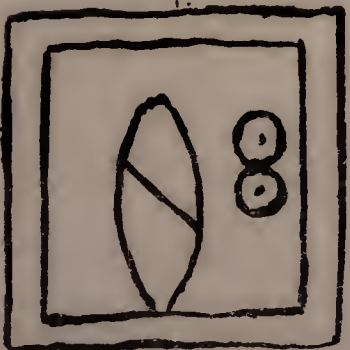
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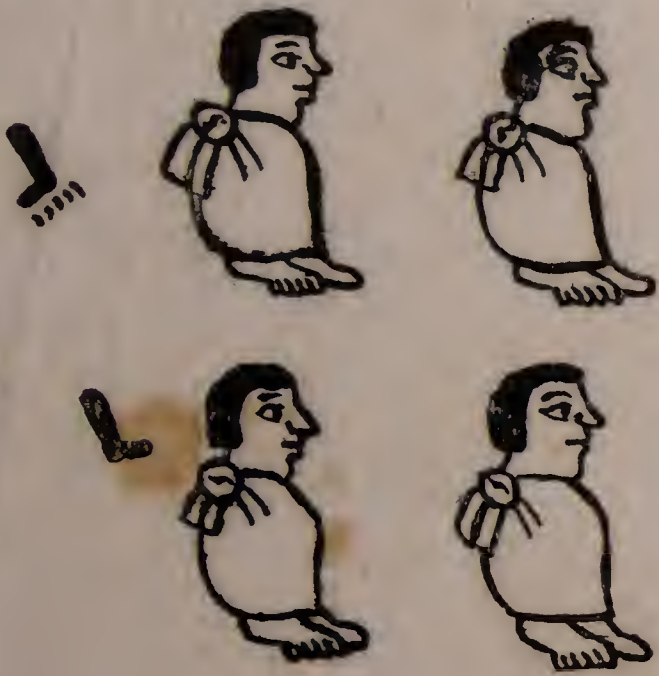
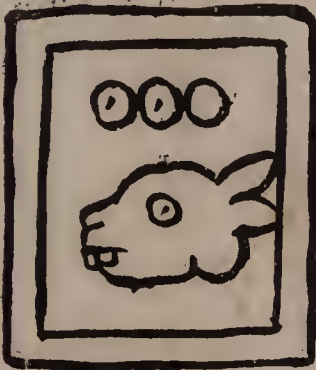
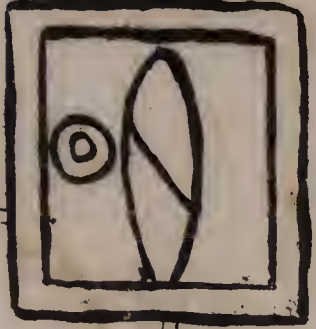




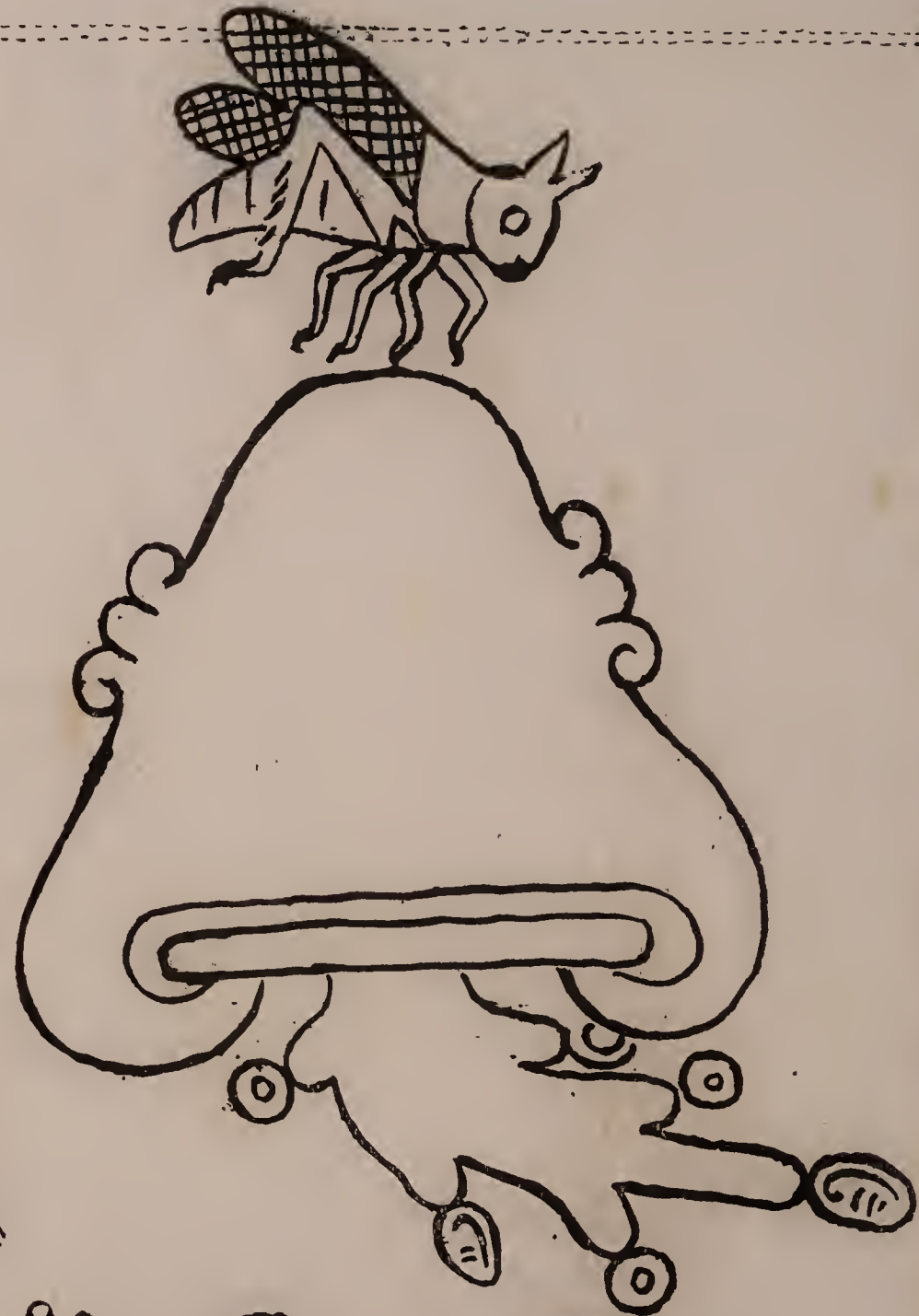
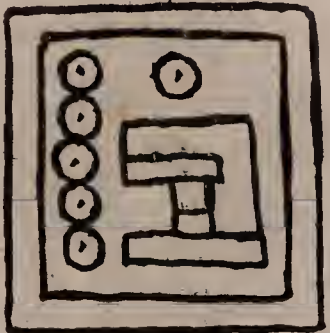


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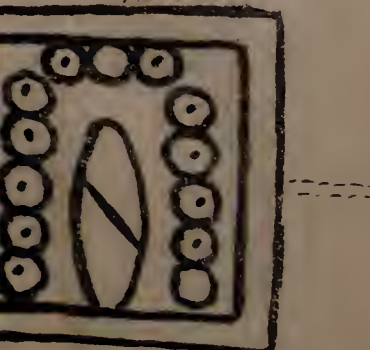
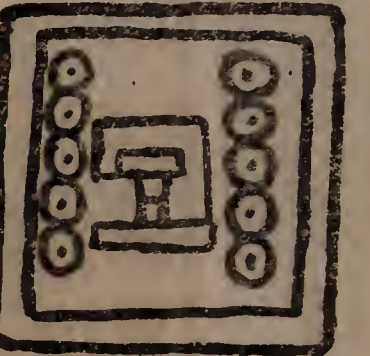
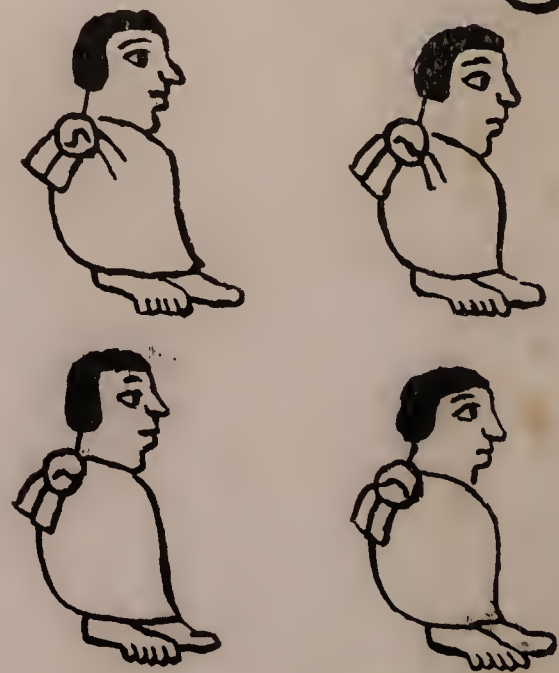




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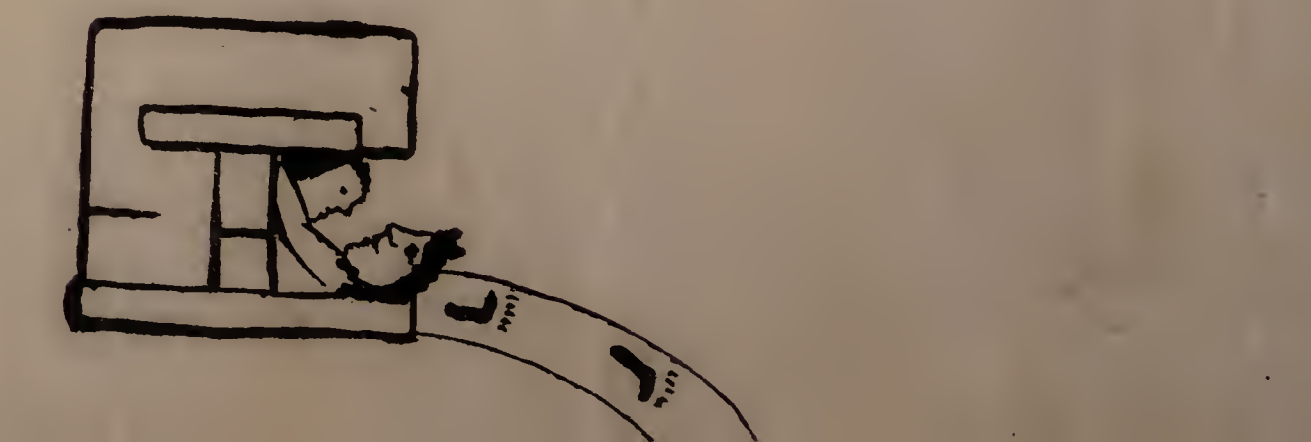
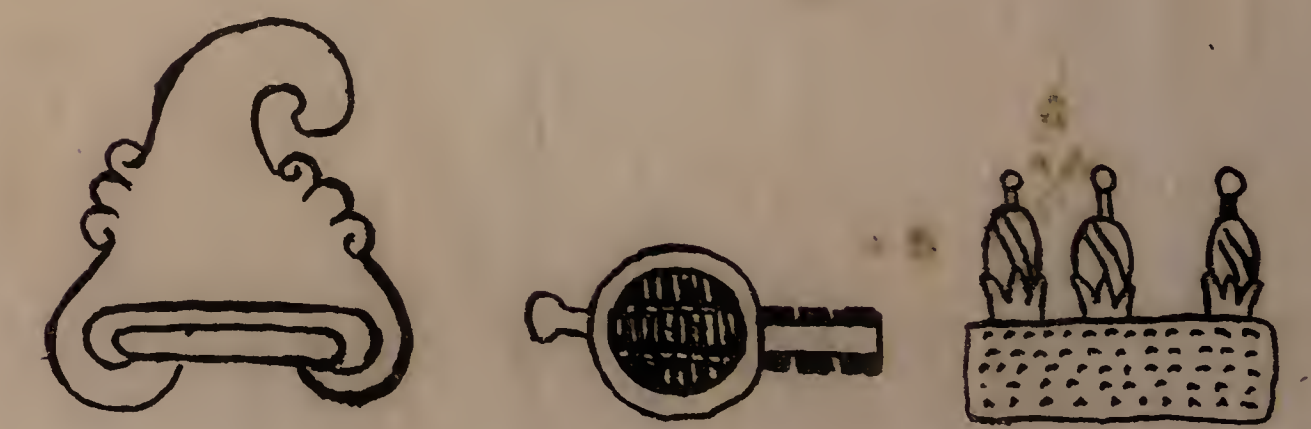
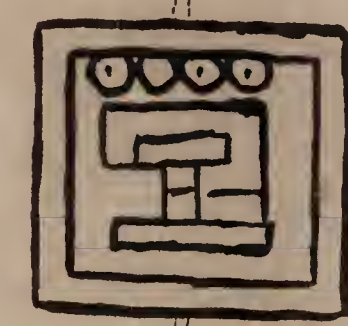
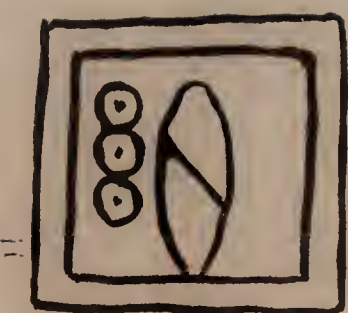
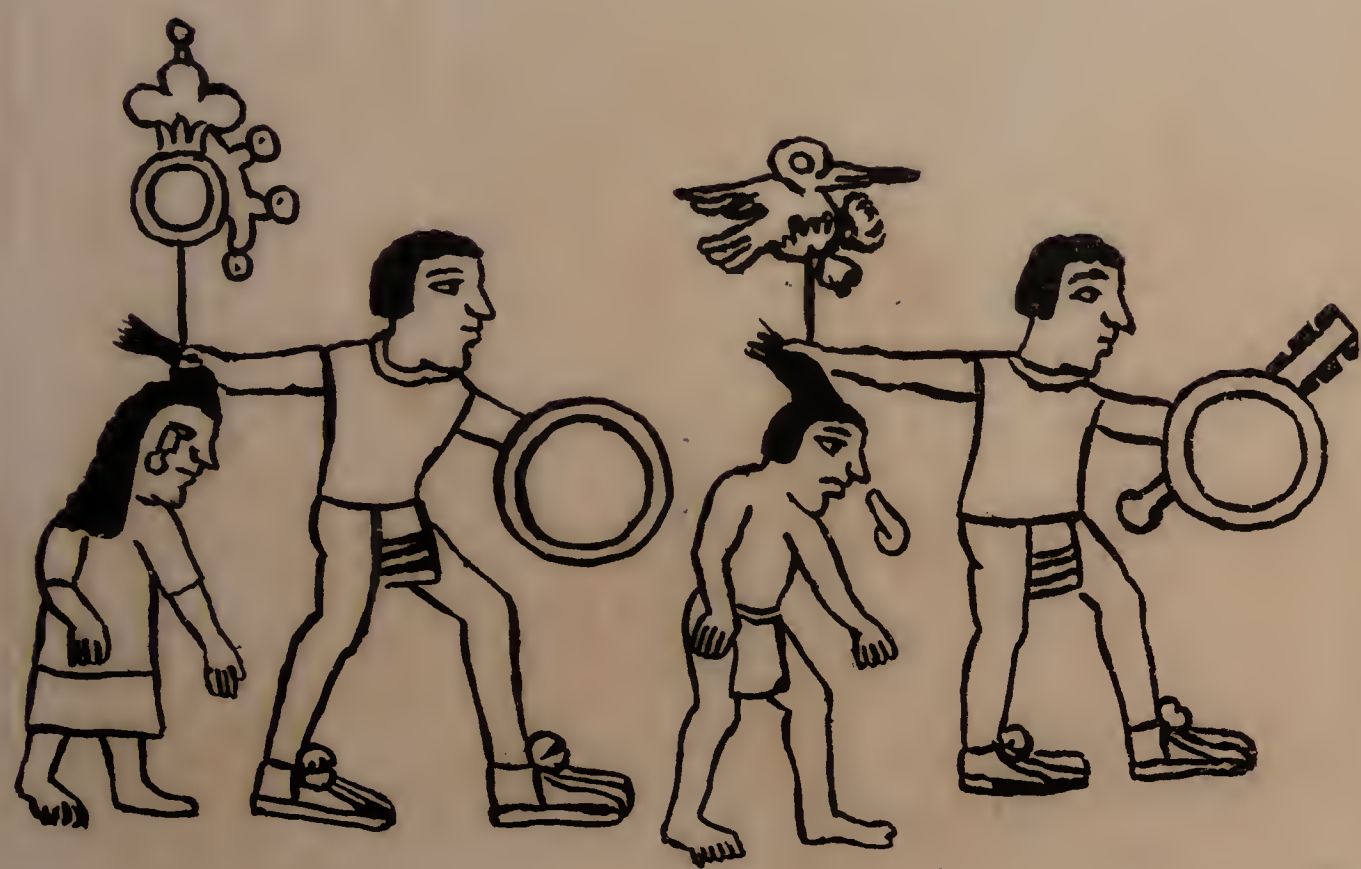


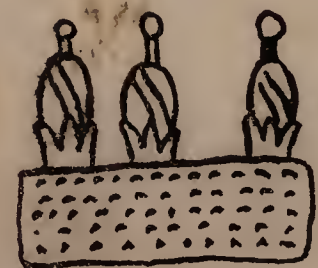
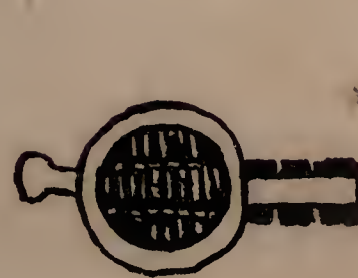
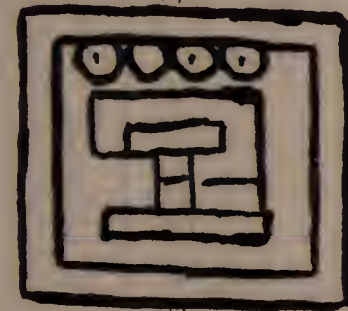
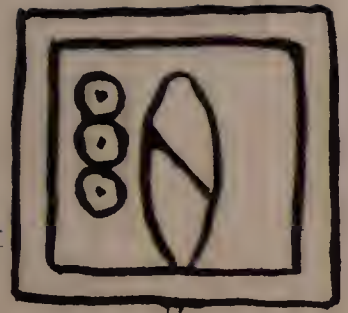
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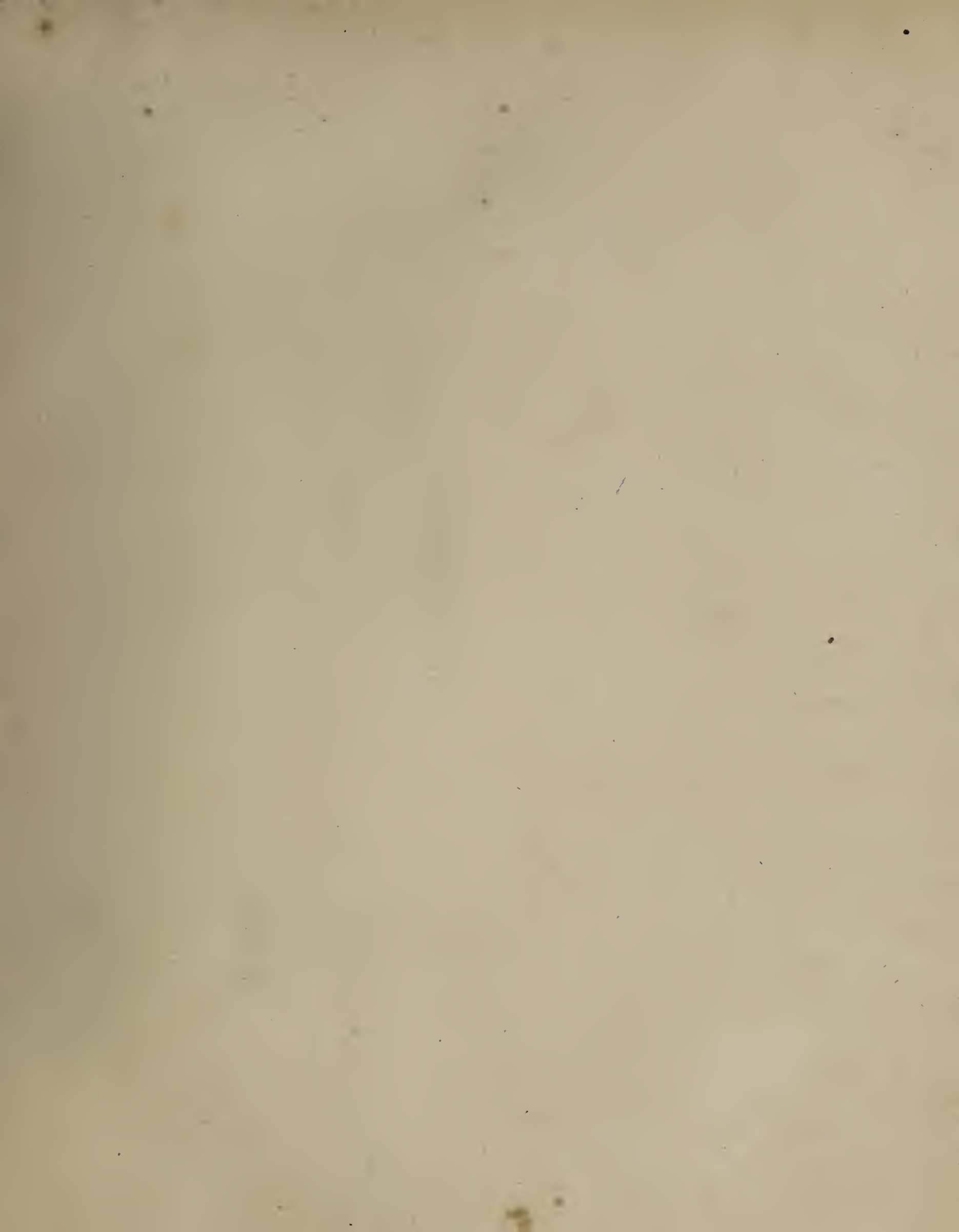


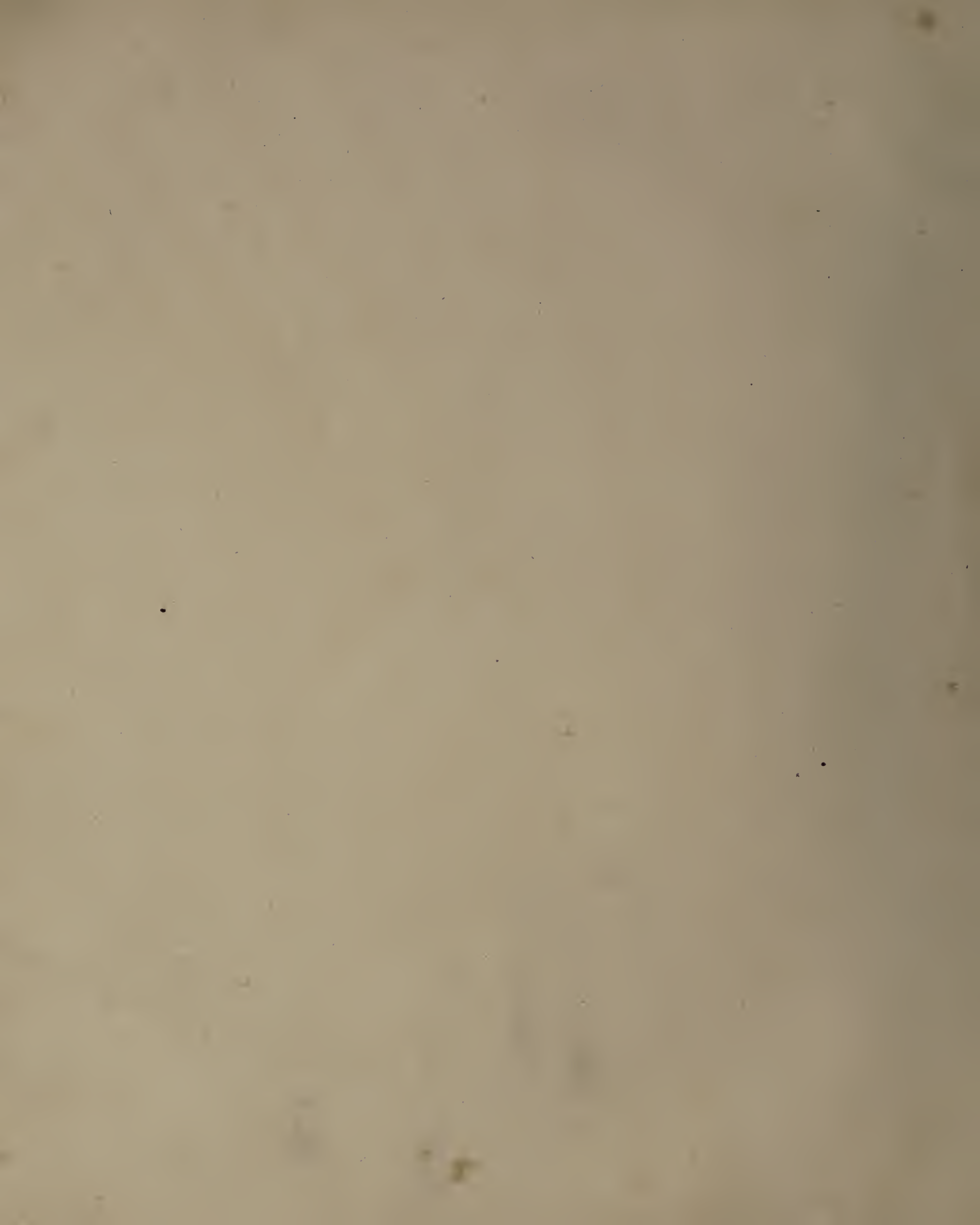


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AN INQUIRY
INTO THE ORIGIN OF THE
ANTIQUITIES OF AMERICA.

BY

JOHN DELAFIELD JR.

WITH

AN APPENDIX,

CONTAINING NOTES, AND "A VIEW OF THE CAUSES OF THE SUPERIORITY OF THE

MEN OF THE NORTHERN OVER THOSE OF THE SOUTHERN HEMISPHERE."

BY

JAMES LAKEY, M. D.

CINCINNATI:

PUBLISHED BY N. G. BURGESS & CO.

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TO

THE HON. JACOB BURNET, L. L. D.

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P R E F A C E .

BY THE RIGHT. REV CHAS. P. McILVAINE, D. D.

BISHOP OF THE DIOCESE OF OHIO.

What a wonderful book is the Bible! But what connection has the Bible with American Antiquities? Because of all Antiquities, it is the most valuable and marvellous specimen; because with all antiquities it is associated in the most important and interesting relations; because the most valuable discoveries in antiquity must appeal to the Bible for interpretation; and the registers of long lost events and generations, inscribed upon the rocks and buried in the fossil remains of far distant ages, or scattered far and wide in the ruins of once mighty empires, are so many witnesses, constantly multiplying, to the history contained in the Bible.

As a SPECIMEN of antiquity, what is comparable in point of interest with this Book? Suppose that in searching the *tumuli* that are scattered so widely over this country, the silent, aged, mysterious remembrancers of some populous race, once carrying on all the business of life where now are only the wild forests of many centuries, a race of whom we ask so often, who they were, whence they came, whither they went; suppose that under one of those huge structures of earth which remain of their works, a book were discovered, an *alphabetic* history of that race for a thousand years, containing their written language, and examples of their poetry and other literature, and all undeniably composed many hundreds of years before any of the nations now possessing this continent were here! What a wonder would this be! What intense interest would attach to such a relic! What price would not the learned be willing to give for it! What fragments of Egyptian inscriptions; what unintelligible characters among the ruins of Belus; what remains from the bowels of the earth, telling of some ancient convulsion of its rocks, could be compared in value to such a specimen of the mind, the language, the literature, such a detailed history of the deeds of a nation otherwise unheard of? But much more than this is the Bible. It contains histories, specimens of literature, examples of poetry and eloquence, unquestionably written, some eight hundred years before the writing of the oldest book of any description which the literature of the world has preserved. Greece was a land of barbarians for many centuries after Moses composed his history of the world and of Israel. There is no evidence that alphabetic writing was known when he wrote, except among the nation over which he ruled.

But then, what should we know of the history of the world, and its nations, for three thousand years, if all that has been derived exclusively from the Bible, were obliterated from all memories and all books? Where should we go for knowledge of that

immense extent of time—one half of the age of the world? To the most ancient nations, the Babylonians, the Egyptians, the Phenicians? Alas, it is all wilderness there; a few fragments of pretended annals, which, like the gloomy remains upon the plains of Shinar, can neither be referred to the right place in chronology, nor interpreted so as to give them their right estimate in point of truth; mere continuation of the confusion of tongues at Babel. Do we inquire of Egyptian literature for an ancient book containing authentic details of far ancient times? We are referred only to Manetho. But he wrote so late as the third century before Christ. All his professed authority was certain sacred inscriptions on pillars, which probably never existed. And nothing is extant, of even such history, but a few inconsiderable fragments. We enquire next of Babylonian literature; and are told only of Berosus, a Priest of Belus. When did he write? No one knows, except that it was somewhere in the period of the Macedonian dynasties. What remains of his writing? A few fragments preserved by Josephus, Eusebius and Tatian; of value indeed, because confirming the history in the Bible, but almost useless, without that history. We inquire next of Phenician history and are referred only to the work of Sanchoniathon, famous for having been used by Porphyry, (the shrewdest antagonist Christianity ever had) in opposition to the writings of Moses. What remains of it now? One book only, and that upon the Phenician theology, and of course full of fable; and as a history, unaided by any better, useless. But does Greece, ancient, classic, learned Greece furnish nothing more valuable concerning the first three thousand years of the world? Alas, of Greek historians, the antiquity of the oldest, whose names have been preserved, does not much exceed the times of Cyrus and Cambyses. Of many of these, we have only their names; no knowledge even of their subject. Of the remainder, nothing extant is older than the Persian war. And of that nothing is to be depended on, connected with times prior to the Peloponesian war. Thucydides asserts, and proves this. “*The matter preceding that time, (about four hundred and four years, B. C.) cannot now, through the length of time, be accurately discovered by us.*” Plutarch, in writing of the earlier periods, has to “implore the candor of his readers, and their kind allowance for the tales of antiquity.” “As geographers thrust into the extremities of their maps, those countries that are unknown to them, remarking, at the same time, that all beyond is hills of sand, and haunts of wild beasts, frozen seas, marshes, and mountains that are inaccessible to human courage, or industry; so, in comparing the lives of illustrious men, when I have passed through those periods of time which may be described with probability, and where history may find firm footing in facts, I may say of the remoter ages that all beyond is full of prodigy and fiction, the regions of poets, and fabulists, wrapt in clouds, and unworthy of belief.”

So said that learned Bœotian, who knew not the Scriptures. So appeared to him the history of more than three thousand years of the world. Such also would it be to us, were we destitute of the Bible. Just as we now wander among the mysterious remains of the race which once possessed all this land, and pausing beneath some lofty mound, crested with sturdy oaks, which have stood for centuries and are now nourished with the decayed materials of a former generation; or, measuring the exact angles and regular outlines of some vast system of warlike defence, for which the traditions of no race now known among us have the least explanation, are deeply impressed with the evidence that we are

constantly walking over the graves of an immense population, and pained with a sense of utter darkness, as to every thing connected with them, except that they bequeathed to posterity those existing and confounding traces of their existence; so precisely should we be situated, with regard to all the human race, and all the mightiest changes in the surface of the globe, were we, as Plutarch was, destitute of all that history for which we are exclusively indebted to the Old Testament Scriptures. We should have the *tumuli* which, from the days of Homer to the present, have been seen on the plains of Troy; the frightful heaps of desolation on the foundations of Babel; the ruined tombs, temples and pyramids of ancient Egypt, sculptured with characters, which curiosity has decyphered, only to be disappointed; the gigantic remains of distant antiquity in India, as silent and gloomy as the quarried temple of Elephanta; to such as these the geologists might add their theories of mighty convulsions in nature, and immense periods of time; and in the midst of all, the several traditions of the nations might be heard speaking with a confusion of tongues which would do credit to an ancient emigration from Babel, each needing an interpreter nearly as much as the secrets it pretends to unveil; so that were we to attempt from such sources, an account of the progress of the human family during the vast period we have mentioned, what better could we do, than imitate the geographer, and write *terra incognita* over the whole. The curious hieroglyphic map connected with this work, intended doubtless for a history of a numerous people, great movements, long periods, divers changes, wars, afflictions, successes; intended, moreover, to teach something of the geography, natural history, and vegetable productions, of the countries in which they occurred, but so curiously blind, may be taken as no inappropriate illustration of the plainest traces we could discover under such circumstances, of all that transpired from the creation of man, through more than thirty centuries of his posterity. Yes, the whole reason of the wide difference, between our present chart of the history of man, during all that period, and the chart contained in this volume, is founded in the knowledge for which we are indebted alone to the Bible.

But exceedingly insignificant as are all resources for the earliest history of the world *independantly* of the Bible, they may be of great consequence *in connection* with the Bible. They may add no facts to what it contains; but they may contradict or confirm what it contains. A single line of inscription upon a Theban tomb; a bone dug up from the depths of the earth; a stratum of rock, or rubbish, discovered in the interior of a mountain, may add very little to our knowledge of facts, illustrating the history of the globe; but it will become of great importance, if it conflict, or harmonize, with any statements which Moses, professing to write under divine inspiration has recorded. One discovery of the Antiquarian, or the geologist, perfectly authenticated, accurately interpreted, certainly speaking the truth, and certainly contradictory to the Mosaic record; what an evidence against his inspiration! Then how singularly has the Bible exposed itself to attack; what an immense frontier has it had to defend; what a chain of posts in the wilderness to protect. Relating minutely the most important events, from the creation of the world, for several thousand years; events, such as tradition, and inscriptions, and monuments, and strata of the earth, if they speak of any thing, can hardly avoid recording, in some shape or other; thus, coming into contact with all the researches of literature and science at innumerable points, and inviting investigation; challenging attack along the whole line of its details; what book

in such circumstances, and from so distant an age, could stand such a trial, were it not inspired? It would be wonderful, could we only say that every search into tradition; every interpretation of inscriptions; every trace of nations; every remnant of ancient history; every developement of the geology of the earth, has failed to contradict the history in the Bible. We go much farther. It has continually been adding new confirmations to that history. Assaults have often been made; fears excited; pœans sung; but when the smoke of the artillery had blown off, truth has always appeared, as ever, resting her right hand upon the Bible; so that now after a trial of more than three thousand years since the first book of Scripture was written, the people of God may exclaim in triumph: "Walk about Zion—tell the towers thereof; mark ye well her bulwarks;—God will establish it forever."

Hume asserted that the Books of Moses are "*corroborated by no concurring testimony.*" Dr. Campbell answered: "As little is it invalidated by any *contradicting* testimony; and both for this plain reason, because there is no human composition that can be compared with this, in respect of antiquity." But are the books of Moses without collateral evidence? Thales measured the height of the pyramids, by the length of their shadows. What if we measure the truth of the facts, narrated by Moses, by the number and variety of the traditions, among all nations, concerning them? Traditions have been distinctly traced, in opposite regions of the globe, and in the most unconnected nations of the creation, of the production of all living creatures out of water by the power of one Supreme mind; the formation of man, last, in the image of God, and his being invested with dominion over all other animals; the primitive state of innocence and happiness; Paradise; the Sabbath; the division of time into weeks; the fall of man; (the mother of mankind is represented in American tradition as fallen and accompanied by a serpent); the promise of a deliverer; Cain and Abel; the general degeneracy of mankind; the longevity of the Patriarchs; the general deluge; the escape of only a single family in an ark; the dove sent out by Noah; the rainbow as a sign; the number of persons in the ark; the Tower of Babel; the destruction of Sodom and Gomorrah—these with divers circumstances and details illustrating the main particulars. So remarkable were the traditions of several of these facts, among the inhabitants of America, at the time of the Spanish conquest, that the priests who accompanied the army, were induced to suppose that christianity, or at least Judaism, had been inculcated among them at some very distant period. Humboldt, however, sees no need of such explanation "since similar traditions, (he says) of high and venerable antiquity, are found among the followers of Brama, and among the Shamans of the eastern steppes of Tartary."

The traditions of the deluge are particularly numerous. They are derived from the oldest nations of antiquity—the Chaldeans, Egyptians, Greeks (and mentioned by Berosus, Hesiod, Plato, Plutarch, Lucian, &c.) as well as from people the most recently discovered; as the natives of North and South America and of the islands of the South sea. The Antipodes of the earth unite in testimony to the deluge. Chinese and Sanscrit literature concurs with Chilian and Peruvian and Mexican tradition in bearing witness to that catastrophe. Among the natives of America it is commemorated by a fable similar to that of Pyrrha and Deucalion. "These ancient traditions of the human race (says Humboldt) which we find dispersed over the surface

of the globe, like the fragments of a vast shipwreck, are of the greatest interest in the philosophical study of our species. Like certain families of plants, which notwithstanding the diversity of climates and the influence of heights, retain the impress of a common type, the traditions respecting the primitive state of the globe present among all nations a resemblance that fills us with astonishment; so many different languages belonging to branches which appear to have no connection with each other, transmit the same facts to us. The substance of the traditions respecting the destroyed races, and the renovation of nature, is every where almost the same; although each nation gives it a local coloring. In the great continents, as well as in the smallest islands of the Pacific Ocean, it is always on the highest and nearest mountain, that the remains of the human race were saved; and this event appears so much the more recent, the more uncultivated the nations are, and the shorter the period since they began to acquire a knowledge of themselves. When we attentively examine the Mexican monuments, anterior to the discovery of America; penetrate into the forests of the Orinoco, and become aware of the smallness of the European establishments, their solitude and the state of the tribes which retain their independence; we cannot allow ourselves to attribute the agreement of those accounts to the influence of missionaries and to that of Christianity upon national traditions."

Singular, also, is the concurrence of tradition as to the *era* of the deluge. Cuvier remarks that the famous astronomical tables of the Hindoos, from which such distant antiquity has been inferred, were calculated backwards. Speaking of the agreement as to the period of the renewal of mankind, he says: "It is not to be conceived that mere chance should have given rise to so striking a coincidence between the traditions of the Assyrians, the Hindoos and the Chinese, in attributing the origins of their respective monarchies so nearly to the same epoch, of about four thousand years before the present day. The ideas of these three nations, which are so entirely dissimilar in language, religion and laws, could not have so exactly agreed on this point, unless it had been founded on truth." Again, the same writer: "All nations which possess any records of any ancient traditions, declare that they have been recently renewed after a grand revolution in nature. This concurrence of historical and traditionary testimonies respecting a comparatively recent renewal of the human race, and their agreement with the proofs that are furnished by the operations of nature, might certainly warrant us in refraining from the examination of certain equivocal monuments which have been brought forward by some authors in support of a contrary opinion. But even this examination, to judge of it by some attempts already made, will probably do nothing else than add some more proofs to that which is furnished by tradition."

Baron Cuvier discovers testimony confirming the Mosaic era of the deluge, in the researches of geology. The following is taken from a report of a course of lectures of that distinguished naturalist in the Edinburgh New Philo. Journal for January, 1830. "While the traditions of all nations have preserved the remembrance of a great catastrophe, the *deluge*, which changed the earth's surface, and destroyed nearly the whole of the human species, geology apprizes us, that of the various revolutions which have agitated our globe, the last evidently corresponds to the period which is assigned to the deluge.

"We say, that by means of geological considerations alone, it is possible to determine the date of this great event with some degree of precision.

"There are certain formations which must have commenced immediately after the last catastrophe, and which from that period have been continued up to the present day with great regularity. Such are the deposits of detritus, observed at the mouths of rivers, the masses of rubbish which exist at the foot of mountains, and are formed of the fragments that fall from

the summits and sides. These deposits receive a yearly increase, which it is possible to measure. Nothing, therefore, is more easy than to calculate the time which it has taken them to acquire their present dimensions. This calculation has been made with reference to the debris of mountains; and in all cases has indicated a period of about four thousand years. The same result has been obtained from the other alluvial deposits. In short, whatever may have been the natural phenomenon that has been interrogated, it has always been found to give evidence in accordance with that of tradition. The traditions themselves exhibit the most astonishing conformity. The Hebrew text of Genesis places the deluge in the year 2349 before Christ. The Indians make the fourth age of the world, that in which we now live, commence in the year 3012. The Chinese place it about the year 2384. Confucius in fact, represents the first King Yeo, as occupied in drawing off the waters of the ocean, which had risen to the tops of the mountains, and in repairing the damage which they had caused."

The age of the world is another topic on which ingenious and diligent efforts have been made with a view of discrediting the Mosaic writings. In vain, however, have the bowels of the earth and all the discoveries of modern science been ransacked, for the purpose of fastening a single mistake upon the Jewish Legislator. "If more time be required to account for appearances in the interior of the globe than the six thousand years, since the formation of man, more time may be taken, yea as much as can possibly be required by the most covetous advocate of demiurgic ages, without the least contradiction to the Mosaic narrative of the creation." We would adopt the statement, which has been increasingly adopted and supported by our divines, that the two first verses of the book of Genesis have no immediate connection with those that follow. They describe the first creation of matter; but so far as any thing to the contrary is stated, a million of ages may have elapsed between this first creation, and God's saying "Let there be light," and proceeding to mould matter into a dwelling place for man. You cannot show that the third verse is necessarily consecutive on the two first, so that what is recorded in the one may not be separated, by a long interval, from what is recorded in the others. On the contrary, it is clear that the interval may be wholly indefinite, quite as long as geology can possibly ask for all those mighty transformations, those ponderous successions, of which it affirms that it can produce indubitable evidence. Creation was the act of bringing out of nothing the matter of which all things were constructed; and this was done before the six days: afterwards, and during the six days, God made the heaven and the earth; He moulded, that is, formed into different bodies the matter which he had long ago created. We seem, therefore, warranted in saying that with the third verse of the first chapter of Genesis, commences the account of the production of the present order and system of things; and that to this Moses confines himself, describing the earth as made ready for man, without stopping to speak of its previous conditions. But since he does not associate the first creation of matter with this preparation of the globe for its rational inhabitants, he in no degree opposes the supposition that the globe existed immeasurably before man, and underwent a long series of revolutions.

"For our own part, we have no fear that any discoveries of science will really militate against the disclosures of the Scriptures. We remember how in darker days, ecclesiastics set themselves against philosophers, who were investigating the motions of the heavenly bodies, apprehensive that the new theories were at variance with the Bible, and therefore resolved to denounce them as heresies, and stop their spread by persecution.

But truth triumphed; bigotry and ignorance could not long prevail to the hiding from the world the harmonious walkings of stars and planets; and ever since, the philosophy which laid open the wonders of the universe, hath proved herself the handmaid of the revelation which divulged secrets far beyond her gaze. And thus we are persuaded shall it always be; science may scale new heights, and explore new depths; but she shall bring back nothing from her daring and successful excursions, which will not, when rightly understood, yield a fresh tribute of testimony to the Bible. Infidelity may watch her progress with eagerness, exulting in the thought that she is furnishing facts with which the christian system may be strongly assailed; but the champions of revelation may confidently attend her in every march. assured that she will find nothing which contradicts, if it do not actually confirm, the word which they know to be divine."*

In these sentiments, we entirely concur. Times will doubtless come, again and again, when, in consequence of imperfect investigations, hasty theories and rash conclusions, the calm surface of a settled belief in the unvaried accuracy of the inspired record, as to matters of fact, connected with science or the original circumstances of mankind, may in some minds, be troubled, and the progress of religion, founded upon such belief, be threatened with storm and wreck; but the Lord is in the ship, and in his time will rebuke the winds and waves, and the little faith of his people, and the light of truth shall shine out, as when "the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled their host, and took off their chariot wheels." The Bible asks nothing but matured, accurate investigations of all departments of knowledge connected with its statements, whether in the traditions of nations, the phenomena of the elements, or the registers of geology.

The Antiquities of America are an immense field for inquiry, hardly entered; abounding in promise of reward for the most devoted investigations. Let it be thoroughly explored for the truth's sake. The Scriptures have yet to gather a richer cabinet of illustrative and corroborating collections from the long buried and unknown depositories of American Antiquity.

In reference to the question, whether all the races of men have descended from one common stock, the Antiquities of this continent are specially interesting, and may prove of very great value. It is a question, indeed, forever settled by the researches of Bryant, Faber and Sir William Jones: "The dark Negro, the white European, and the swarthy Asiatic, being plainly traced to their respective ancestors in the family of Noah." But much confirmatory testimony may yet be obtained. The contingent of America to the host of evidence already in array is yet to take its entire place in the line. If the present volume shall only increase the ardor of investigation and the number of minds turning their energies upon the disinterment of the buried antiquarian treasures of this continent, it will do a good work and deserve the thanks of all lovers of truth.

*Melvill's Sermons.

Kenyon College, Ohio. }
February 1839. }

C. P. M.

INTRODUCTION.

THE following pages are the result of a general course of reading, induced by several year's residence amongst the interesting tumuli and mural antiquities of this country. Whenever evidence is cited from any author, as will be noticed, the writer has preferred to quote the very words, giving the requisite credit. It is trusted, the mass of testimony will be deemed conclusive by the reader.

AN INQUIRY INTO THE ORIGIN
OF THE
ANTIQUITIES OF AMERICA.

WE see, in every direction around us, the remains of an unknown race of men. Throughout our country are tumuli, regularly constructed castra, embankments, and fossa. In many of these tumuli, curious articles and relics have been discovered, which have been buried with their possessors. Our object will be, in the first place, to trace, if possible, the descendants of the people which may have built these remains; for we have no reason to believe the race has become extinct. No evidence has at any time been adduced to prove it, nor is it probable.

The extreme western limit of these vestiges of antiquity is not known. It is believed, and conceded, that they are found as far north as the buffalo has been known to range. Thence they extend through Western North America, and the Isthmus of Darien, to Peru. Every where they differ in construction, apparently to suit the nature of the ground. In North America they are principally built of earth. On approaching the elevated plains of the Cordilleras, we find the same remains, but serving merely as bases on which are erected massive stone edifices, now in ruins.

Given probably to agriculture, our fertile prairies attracted the undivided attention of this people, save that which was necessary for protection from the mammoth, or from the hostile

attacks of another race, and which resulted in the construction of the earthen ramparts now remaining. But on proceeding southwardly, where they were probably no more molested by hostile invasion, their wonted industry found a new object for its exertion, in the erection of extensive cities of stone. This change of custom may also be easily accounted for in the beautiful language of a learned author, who says, "that the faculties unfold themselves with more facility wherever man, chained to a barren soil, compelled to struggle with the parsimony of nature, rises victorious from the lengthened contest."

Deserting the fertile prairies of this land, and encountering the more sterile plains of the volcanic mountains of Mexico and Peru, their energy directed its impulse to more lasting monuments of their existence as a people.

The earliest notice we have of the primitive occupants of our soil is as follows:

"The Lenni Lenape, according to the traditions handed down to them by their ancestors, resided many hundred years ago in a very distant country in the western part of the American continent. They determined on migrating to the eastward, and accordingly set out in a body. After a long journey, and many nights' encampment, (that is, halts of one year at a place,) they arrived on the Namœsi Sipu,* (Mississippi,) where they fell in with the Mengwe, (the Iroquois, or Five Nations,) who had also emigrated from a distant country, and had struck upon this river somewhat higher up. Their object was somewhat similar to that of the Delawares; they were proceeding eastward, until they should find a country that pleased them. The territory east of the Mississippi was inhabited by a very powerful nation, who had many large towns built on the great rivers flowing through their land. These were the Alligewi, from whose name those of the Alleghany river † and mountains have been derived. This famous people are said to have been remarkably tall and stout; and there is one tradition that giants were among them — people of a much larger size than the Lenape. They built regular fortifications and entrenchments, whence they would sally, but they were generally repulsed. Mr. Heckewelder has seen many of these fortifications, two of which are remarkable, viz: one near the mouth of the Huron flowing into Lake St. Clair; the other on the Huron east of Sandusky, six or eight miles from Lake Erie.

* River of fish; namœs, a fish; sipu, a river.

† Viz: the Ohio, as the Iroquois named it; or La Belle Riviere (the Beautiful River) by the French; a branch of it retains its ancient name.

“The Lenape, on their arrival, requested permission to settle in their country. The Alligewi refused, but gave them leave to pass through and seek a settlement farther eastward. They had no sooner commenced crossing the Namœsi Sipu, than the Alligewi, perceiving their vast numbers, furiously attacked them, and threatened them all with destruction, if they dared to persist in coming over. Fired at this treachery, the Lenape now consulted about giving them a trial of their strength and courage. The Mengwe, who had remained spectators at a distance, now offered to join them, on condition that, after conquering the country, they should be entitled to share it with them. Their proposal was accepted, and the resolution was taken by the two nations to conquer or die. The Lenape and Mengwe now declared war against the Alligewi, and great battles were fought, in which many warriors fell on both sides. The enemy fortified their large towns, and erected fortifications, especially on large rivers and near lakes, where they were successively attacked, and sometimes stormed by the allies. An engagement took place, in which hundreds fell, who were afterwards buried in holes, or laid together in heaps and covered with earth. No quarter was given; so that the Alligewi, finding their destruction inevitable if they persisted in their obstinacy, abandoned the country to the conquerors, and fled down the Mississippi, whence they never returned. The war lasted many years, and was very destructive.” *

On the discovery of America, it is well known that the range of the Cordilleras, and of mountains thence running south to the lower extremity of Peru, under the name of Andes, were the abodes of a high state of civilization, the residences of nations dwelling in cities, skilful in the texture of cloths, ingenious in the mechanical arts, and possessing no small acquaintance with astronomy and general science: while the rest of America was savage and benighted, without a ray of that intelligence which illumined the region just alluded to. The enlightened country comprehended several nations differing in language and government, yet possessing such affinities as indicate conclusively a common origin. The most prominent tribes of this civilized family were the Aztecs, Toltecans, and Tlascalans, inhabiting Mexico; the Muyscas, who dwelt where is now Colombia; and the Peruvians.

* History of New York, by Yates & Moulton, p. 32.

Among these civilized people have been found national annals and records, which go back to a period corresponding with our sixth century. They "there relate the name of the illustrious CITIN, who led, from the unknown regions of Aztalan and Teocolhuacan, the *northern* nations into the plains of Anahuac."* [See note A, in the Appendix.]

No annals have been found proving a direct connexion between Mexico and Peru; yet their languages, and manners and customs, as well as their anatomical developements and equal advance in the progress of civilization, indicate a common origin. Tradition directly states, however, that their civilization emanated from the North. The first progenitors of the Incas did not think proper to disclose to the people whence they really came, or what was their true origin;† yet so much was stated as that it was the ordinary traditional legend that "men with beards, and clearer complexions than the natives of Anahuac, Condinamarca, and Cuzco, make their appearance without any indication of the place of their birth, bearing the title of high priests, legislators, friends of peace and of the arts. Quetzalcoatl, Bochica, and Manco Capac, are the sacred names of these mysterious beings. Quetzalcoatl, clothed in a black sacerdotal robe, comes from Panuco, from the shores of the Gulf of Mexico. Bochica presents himself on the high plains of Bogota, where he arrives from the savannahs which stretch along the east of the Cordilleras."‡

From this we might infer an original affinity between those who introduced civilization into Mexico and Peru; but the strongest evidence on this point is that lately presented to the British Association for the advancement of Science, section E. on Anatomy and Medicine, by Dr. Warren, of Boston, U. S. He there read an essay "on some crania found in the ancient mounds of North America," from the printed report of which are gathered the following facts, and which are fully confirmed by the examinations made by the writer of these pages.

"The crania found in these mounds differ from those of the existing Indians, from the Caucasian or European, and in fact from all existing nations, so far as they are known. The forehead is broader and more elevated than in the North American Indian, less broad and elevated than in the European. The orbits are small and regular. The jaws are sensibly prominent, less so than in the Indian, but more so than in the European.

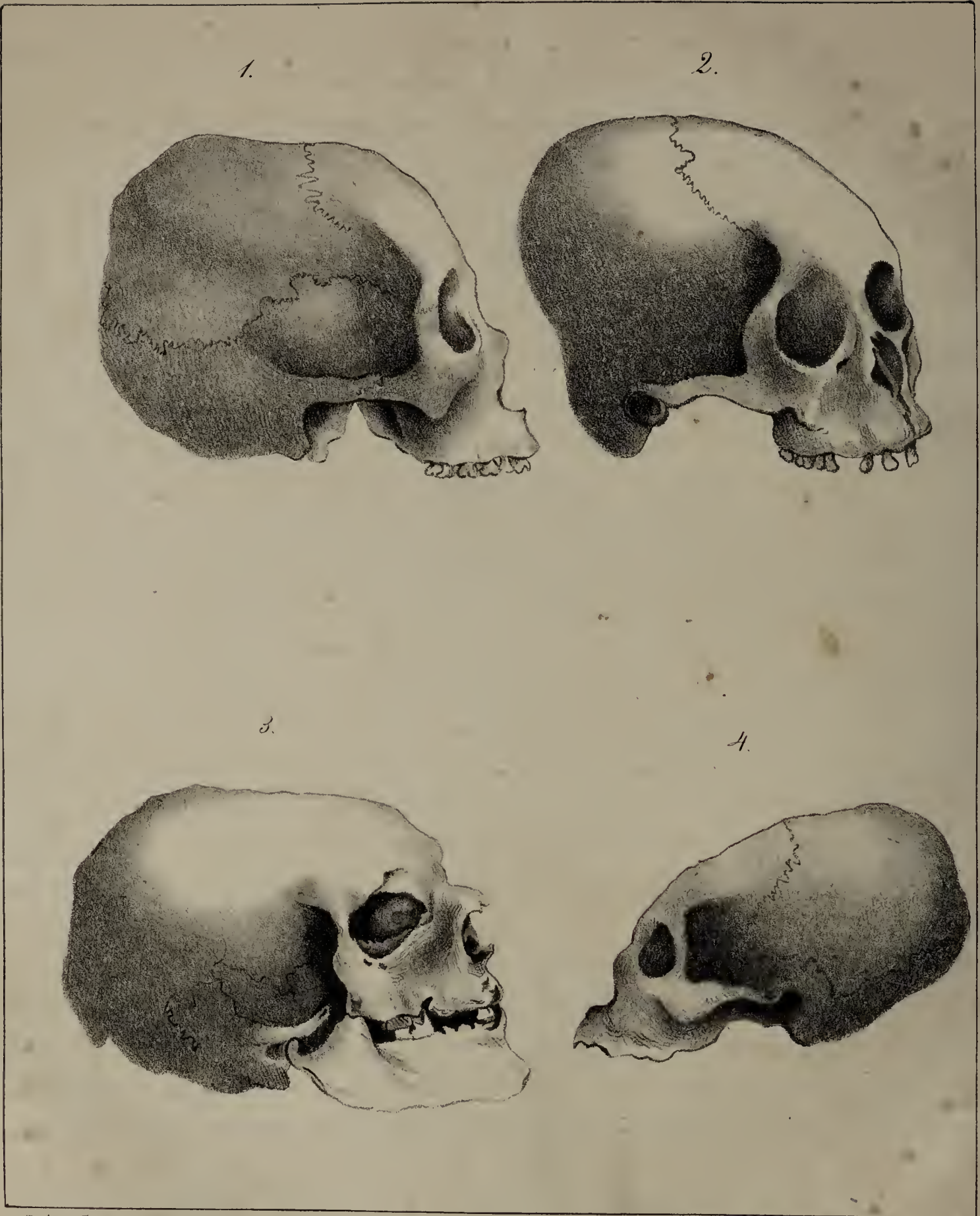
* Trans. Views of Cordilleras.

† Gent.'s Magazine, Dec. 1751.

‡ Trans. Views of Cordilleras.



PLATE 1.



Lith by Samyn.

On Stone by J. A. Cleveland

The palatine arch is of a rounded form, and its fossa less extensive than in the European, owing principally to a greater breadth of the palatine plate of the os palati. But the most remarkable appearance in these heads is an irregular flatness in the occipital region, evidently produced by artificial means." The Doctor also stated he had received other crania, which, at first view, he believed to be of the same race and nation, for they resemble them, in every peculiarity, more nearly than one Caucasian skull does another; and he exhibited drawings and a cast in support of his assertion. These latter crania, he said, were the skulls of ancient Peruvians. He asserted that, to himself, this fact furnished an irresistible conclusion that the Peruvians and the "race of the mounds" were connected by blood, and rendered it probable that the northern race, being driven from their country by the ancestors of the present Indian tribes, retreated, after a long resistance, through Mexico into South America, and gave origin to one of the nations which founded the Peruvian empire.

In the investigation made by the writer in this branch of his inquiry, he finds the "irregular flatness" to exist in many cases, as the Doctor asserts, "on the occipital region"—but quite as often the compression is on the frontal bone. And to illustrate this, he appends hereto a drawing of four crania.

No. 1 is the cranium of an ancient Peruvian, taken from the great Temple of the Sun, from plate IX of *Crania Americana* by Dr. Morton of Philadelphia. No. 2 and No. 4 are crania in possession of the author, sent to him from the province of Velez, near Bogota, by General James Semple, of the United States Legation at that place. No. 3, however, is the faithful representation of a skull of one of the aboriginal inhabitants of America, taken from a tumulus in Cincinnati, Ohio. It is in the possession of Mr. Dorfeuille, of this city, a gentleman whose collection of aboriginal antiquities is large and valuable.

A striking peculiarity is discoverable at once in these crania, viz: that they have each been subject to artificial pressure in early life. No. 3 and No. 4 present *uncommon* instances of it. No. 1 and No. 2 exhibit the usual form of cranium, both of the aboriginal and Peruvian races. This custom of cranial compression, peculiar, so far as we can learn, to these races, affords no slight warrant for our belief in an original identity.

That these ancient remains were not constructed by the ancestors of the present Indian tribes, may be inferred from the fact that no tradition has enabled them at any time to say when, by whom, or for what purpose they were made; and from the evidence they bear of skill, mechanical ingenuity, and untiring perseverance and industry—qualities differing widely from the characteristic traits of the North American Indian. At the same time, anatomical investigation clearly defines them to be a distinct race.

As this essay is a chain of facts collected from many authors, and each forms a link in the concatenation, the loss of one of which may break at once the argument to be deduced, it were well to state the position we now occupy, viz: That we have traced the descendants of that race which constructed our ancient works, by the following train of argument:

I. The extension of tumuli, &c. through Western North America and Mexico to Peru, induces a belief that the race which constructed them emigrated thither; and their termination there leads to the conclusion that the nation went no farther.

II. The traditions of the North American Indians assert distinctly their ejection of a people from the present region of Western North America, who correspond with the native Mexicans, and who emigrated hence.

III. On the discovery of America, a tract of country occupying the present limits of Mexico, Colombia, and Peru, was in a high state of civilization, while all around them was enshrouded in mental darkness.

IV. National annals have been found among the Mexicans, expressly stating that at a period corresponding to our sixth century, their ancestors emigrated from the north, under the guidance of their illustrious Emperor, Citin, or Votan.

V. Traditions assert that the introduction of civilization into Peru was by the emigration of certain wise men from Mexico.

VI. Anatomical research exhibits a striking coincidence between the crania of the race of the mounds, and of the ancient Peruvians, differing from all others in the world, and proving conclusively that they were a distinct race from the ancestors of our present Indian tribes.

In the absence of positive evidence that the Peruvians were at some early period identical with the Mexicans, we must content ourselves with circumstantial testimony; and we possess that which is entitled to no light consideration. [See Note B, in the Appendix.]

1. We learn that "the Aztecs, who do not now disfigure the heads of their children, represent their principal divinities, as their hieroglyphical manuscripts prove, with a head more flattened than any I have seen among the Caribs." * Now Vega, the Spanish historian, when narrating the conquests of the Inca Tupac Yupanqui, speaks of one of the Peruvian provinces called "Palta, (south lat. 3°) famous for the exquisite fruit so named; here the nations, on the birth of an infant, tie a board on the forehead to another behind the neck, and thus they remain for three years, to flatten the head." † The crania also of the more ancient Peruvians and Mexicans generally possess the same peculiarity. In this coincidence we are presented with no unimportant evidence, viz: that the ancient Mexican custom of compressing the cranium was still practised by some of the Peruvian tribes on the discovery of America by the Spaniards.

2. In the farther progress of this essay, it will be necessary to mention the peculiar construction of the Peruvian bridges. Suffice it here to say, that the mode of building them was identical in Mexico and Peru. [See page 60.]

3. Such was the similarity of the appearance between the natives of Mexico, Colombia, and Peru, that Ulloa, who spent ten years in those provinces, says, "if we have seen one American, we may be said to have seen all, their color and make are so nearly alike." ‡ May we not, therefrom, infer unity at an early date?

4. We have authentic information that the country between Mexico and Peru was settled by a prominent Mexican tribe on its emigration towards the south. "Copan was a colony of Toltecas. Its king held dominion over the country extending to the eastward from that of the Mayas, or Yucatan, and reaching from the bay of Honduras nearly to the Pacific, containing, on an average, about ten thousand square miles, now included in the modern states of Honduras, Guatemala, and Salvador, and possessing several populous and thriving towns and villages. The aborigines of this kingdom still use the Chorti language, being a mixture of the Toltec dialect with some other still more ancient in these

* Note to p. 116, transl. *Essai Politique sur la Nouvelle Espagne*.

† Ranking's *Conquest of Peru*, p. 86.

‡ *Chronica del Peru*, parte 1, c. 19.

parts." * Mexican emigration then furnished the inhabitants of the intermediate country between Mexico and Peru.

5. "Les Incas construisirent la forteresse du Couzco, d'après des modèles des edifices plus anciens de Tiahuanaco, situés sous les 17° 12' de latitude australe." "—dans le Haut Canada, comme le pretend le savant auteur des *Noticias Americanas*, il existe des edifices qui, dans la coupe des pierres, dans la forme des portes et des petites niches, et dans la distribution des appartemens, offrent des traces du style Péruvien." †

From this circumstantial evidence, then, we think the subject is cleared of collateral difficulties, and that we may safely proceed on the argument, that the region of civilization among the aborigines of the Cordilleras and Andes comprehended one large family, whom the effects of climate and peculiarity of country have divided into different tribes and nations, speaking diverse dialects, and possessing dissimilar customs; and were descended from one common source, which emigrated from the north, and on its way constructed the various tumuli, embankments, fossa, &c. found in Western North America. At least, may we not believe that so much evidence has been adduced as to throw the onus probandi on him who doubts?

* *Archæologia Americana*, vol. 2: letter from J. Gulindo, &c.

† *Vues des Cordilleres*, pp. 197, 198. Paris folio edition.

We propose now an investigation of the inquiry, "whence is this family descended, and where were their ancient homes?"

In pursuing systematically the chain of evidence, it is proposed to divide the argument into the following branches:

1. The evidence from comparative philology.
2. That drawn from anatomy.
3. That deduced from their mythology.
4. That arising from their hieroglyphical writings.
5. That drawn from their astronomy.
6. The evidence derived from their architecture and decorations.
7. That deduced from their manners and customs.

THE PHILOLOGICAL EVIDENCE.

Ethnography, or “the classification of nations, from the comparative study of languages,” is a science born almost within our memory, opening to the scholar new and unexplored fields of vast extent, wherein to exercise the power of intellectual research. The erudite and eloquent lecturer on the connexion between science and revealed religion, Dr. Wiseman, a gentleman whose valuable treatises are daily earning laurels for him in America, alludes thus to its rise and progress: “Not long since the learned world believed that the few languages known might all be resolved into one, and that one probably the Hebrew. Aroused by new discoveries which defied this easy vindication of the Mosaic history, they saw the necessity of a new science which should dedicate its attention to the classification of languages.” * * “At first it seemed as though the infant science was impatient of control, and its earliest progress seemed directly at variance with the soundest truths. Gradually, however, masses which seemed floating in uncertainty came together, and, like the garden islands of the Mexican lake, combined into compact and extensive territories, capable and worthy of the finest cultivation. The languages, in other words, grouped themselves into various large and well connected families, and thus greatly reduced the number of primary idioms from which others have sprung. Like those grouped but disunited masses, which geologists consider as the ruins of former mountains, we see in the various dialects of the globe, the wrecks of a vast monument belonging to the ancient world. The nice exactness of their tallies in many parts, the veins of similar appearance, which may be traced from one to the other, show that they have been once connected, so as to form a whole; while the boldness and roughness of outline at the points of separation, prove that it is no gradual devolution, no silent action, which has divided, but some violent convulsion which has riven them asunder.” *

“The number of languages which distinguish the different native tribes appears still more considerable in the New Continent than in Africa, where, according to the researches

* Lectures on Connection of Science and Revealed Religion, by Dr. Wiseman: Lec. II, pp. 75, 77.

of Seetzen and Vater, there are above one hundred and forty." * In America, there are at least five hundred languages. "The Mexican languages alone exceed twenty, of which fourteen dictionaries and grammars are tolerably complete." † "The configuration of the soil, the strength of vegetation, the apprehensions of the mountaineers under the tropics of exposing themselves to the burning heat of the plains, are obstacles to communication, and contribute to the amazing variety of American dialects. This variety, it is observed, is more restrained in the savannahs and forests of the north, which are easily traversed by the hunter, on the banks of great rivers, along the coast of the ocean, and wherever the Incas had established their theocracy by force of arms." ‡ It is proper here to remark, that, although there is such a variety of dialects in America, an accurate examination of their structure has left no room to doubt that they all form one individual family, closely knitted together, in all its parts, by grammatical analogy, "not of a vague, indefinite kind, but complex in the extreme, affecting the most necessary and elementary parts of grammar."|| Baron Humboldt, after an examination of the Mexican languages, says: "They bear analogy in their whole organization, particularly in the complication of grammatical forms, in the modification of the verb according to its syntax, and in the number of its additive particles, affixa and suffixa."

It is not the proper place here to inquire into the cause of the variety of languages discoverable in America, nor to trace the progress of that disuniting power which still gradually and silently operates through the agency of separation, accident, oral corruption, and want of communication. This is the proper task of the mere philologist. It is for us to inquire into the results of the labors of learned men who have investigated and analysed the languages themselves.

Professor Benjamin Smith Barton was the first to collect and classify American words. After him followed Vater, who, in his *Mithridates*, published at Leipsic in 1810, carried out the subject in an extended form. The result of their labors is thus stated: "In

* *Essai Politique sur la Nouvelle Espagne*, I, 16.

† *Essai Politique*, I, 103.

‡ *Views of Cordilleras*, trans. vol. I, p. 17.

|| *Dr. Wiseman's Lectures*, II, 80.

eighty-three American languages, one hundred and seventy words have been found, the roots of which have been the same in both continents; and it is easy to perceive that this analogy is not accidental, since it does not rest merely on imitative harmony, or on that conformity of organs which produces almost an identity in the first sounds articulated by children. Of these, three-fifths resemble the Mantchou, Tongouse, Mongul, and Samoiede languages; and two-fifths the Celtic, Tchoud, Biscayan, Coptic, and Congo languages." *

The inquiry may be made, "What number of words, found to resemble one another in different languages, will warrant our concluding them to be of common origin?" The learned Dr. Young applied to this subject the mathematical test of the calculus of probabilities, and says "it would appear therefrom that nothing whatever could be inferred with respect to the relation of any two languages, from the coincidence of sense of any single word in both of them; the odds would be three to one against the agreement of any two words; but if three words appear to be identical, it would be then more than ten to one that they must be derived in both cases from some parent language, or introduced in some other manner; six words would give more than seventeen hundred chances to one; and eight, near one hundred thousand: so that in these cases the evidence would be little short of absolute certainty." †

Ethnography, then, has furnished conclusive evidence that the family of American languages has had a common origin with that of Asia. A lexical comparison has established an identity in one hundred and seventy words, although this study is yet in its infancy: and this, relying on the correctness of Dr. Young's mathematical calculation, is an argument which cannot be controverted.

It has been stated that, of the various dialects of America, three-fifths resemble the Mongolian languages of northern Asia, and two-fifths the Coptic and other languages of Scythic origin. It will also be recollected, that in our division of America, we have made a partition which occupies a similar extent in point of territory, for savage America occupies three-fifths of the continent, and the region of civilization the remaining two-fifths.

* Trans. Views of Cordilleras, I, 19.

† Philosophical Transactions, vol. CIX for 1818, p. 70.

Those who would pursue this study with more exactness than a mere essay can afford, are respectfully referred to the lexical resemblances contained in the Mithridates of Vater, Julius Klaproth, and the elder and younger Adelung, as also to Balbi's Atlas Ethnographique.

The following examples, extracted from the vocabulary of Vater in Mithridates, th. III, p. 349, which extends to above sixty words, may serve as a specimen of these analogies:

	AMERICAN LANGUAGES.		ASIATIC LANGUAGES.	
	<i>Nations.</i>	<i>Words.</i>	<i>Words.</i>	<i>Nations.</i>
Mother,	{ Tuscaroras, Six Nations, Greenland,	} Anah, Ananak,	Anee, { Ana, or Anakai, }	Tungusian. Tartar.
Son,	Penobscot,	Naman,	Nioma,	Samoiede.
Brother,	Illinois,	Nika,	Neka,	Samoiede.
Child,	Delaware,	Nitsch,	Neutschu,	Samoiede.
Man,	{ Tuscarora, Acadia,	{ Nekets, Kessona,	Noekvet, Hassee,	Kalmuc. Ostiak.
Woman,	Tuscarora,	Kateocca,	Kaddi,	Tartar.
Nose,	New England,	Peechten,	Patsh,	Samoiede.
Eye,	{ Mohican, Brazil,	{ Keeksq, Desa,	Kus, Dees,	Tartar. Jenisean.
Ear,	Chilese,	Pilun,	Pil,	Ostiak.
Cheek,	Huastec,	Xal, or Chal,	Chalga,	Mongole.
Tongue,	{ Quichua, Carrabee,	{ Kalli, Inigne,	{ Kyle, Ingni,	Mongole. Tunguse.
Beard,	Tarahumara,	Etshaguala,	{ Sagal, Sachyl,	Tartar. Kalmuc.
Sun,	{ New England, Tarahumara,	{ Cone, Taika,	Cun, Tueikuel,	Tartar. Koriak.
Star,	Kotou,	Alagan,	Alak,	Assan.
Year,	Quichua,	Huata,	Hoet,	Ostiak.
River,	Vilela,	Itels,	Idel,	Tartar.
Fire,	Brazil,	Tata,	Tat,	Ostiak.

Having met with a few instances of affinity not recorded in Vater's work, they are here mentioned, to serve as additional illustrations of the positions assumed.

A learned philologist, in a disquisition on the languages of Europe, introduces the following remarks: "There is a very striking circumstance in a close affinity between the names of some of the numbers of the Delawares, who, in adding the units to the tens, say *nisha naghky*, twenty; *naha naghky*, thirty; *nehar naghky*, forty; and so on,

using the last to signify ten, and the first the number of tens: the Poles, for eleven, say *ieden nascie*, for twelve, *dwa nascie*; and so on, until they come to twenty; so the Russians say for these same numbers, *udi nazet*, *twa nazet*, &c. Again, the Delawares say *koti puchky* for one hundred; and the Poles say *puckzeets*, for five hundred. Now, if chance has produced these surprising agreements in nations so remote, they are very curious at least; but I am inclined to think there is too close an affinity between them, (being used for the very same numbers in each of these nations,) to be ascribed to any accidental cause, and that their origin was from the same source, however remote their situation." * Thus writes an early and learned philologist. It will be seen hereafter that his conjecture was nearly (if not quite) correct. [See page 80, showing the introduction of language into these regions.]

In another place he remarks "I find the Indians, all over America, except the Carribeans, in this method, who, according to their several languages, give names to each unit, from one to ten, and proceed to add a unit to the ten, till there are two tens, to which sum they give a peculiar name; and so to three tens, four tens, and till it come to ten times ten, or to any number of tens. This is the case all over the east also, even among the Malays, of whose numbers I had the names given me by persons who resided among them for many years, and spoke their language." †

These quotations suffice as mere examples of many philological affinities existing between the languages, both lexical and numerical, of savage America and the nations of the Mongolian family. One or two instances of affinity, to illustrate the connexion between civilized America and the Scythic race. "Cami is the name of the gods of Japan." [Kœmpfer, p. 156.] "Cemi, that of the Caciques [Robertson, I, 148] of Mexico. And Cama, the soul, is the root of the words Pacha Camac of the Peruvians." ‡ "Pacha-Camac" means "Sovereign Lord," and was applied to their Creator. According to Vega, "Pacha" means "Sovereign," just as it does in the Moslem tongue, and "Camac" means "God," as does "Cami," in southern Asia. This Peruvian Deity named

* Parson's Remains of Japhet, p. 342.

† Parson's Remains of Japhet, p. 310.

‡ Ranking's Conquest of Peru, p. 254.

“Camac,” we perhaps find alluded to in the following quotations from the Rudhiradhyaha, or sanguinary chapter, translated from the Calica Puran.*

“— By human flesh, *Camac-hya*, Chandica, Bhairava, who assumes my shape, are pleased one thousand years.”

“— Let those I now tell you be joined to them, and the axe invoked; and particularly so, when the sacrifice is to be made to the goddesses Durga, and *Camac-hya*.”

“— The victim, who is sinful, and impure with ordure and urine, *Camac-hya* will not even hear named.”

Again: “The sun, in the language of the Incas, bears the name of Inti, nearly the same as in the Sanscrit” — “In the language of the Incas, the sun is *inti*; love, *munay*; great, *veypul*; in Sanscrit, the sun, *indre*; love, *manya*; great, *vipulo*.” †

From this we may certainly infer something more than mere chance. The affinities are too striking to allow us to suppose them accidental.

In reviewing, then, the results to which philology inevitably brings us, and of which but a few instances are here adduced, we are obliged to refer the savage and larger portion of America to the north of Asia, and the civilized family of Mexico and Peru to ancient Egypt and southern Asia. Let us then, inquire whether the results arrived at by comparative philology are substantiated and confirmed by other branches of science: and therefore proceed to trace back the aboriginal inhabitants of America to their ancient homes in Asia, by means of an inquiry into their anatomical developements, their mythological traditions, their style of architecture, their hieroglyphic system, their astronomical science, their skill and peculiarity in ornament, and their manners and customs.

* Sir Wm. Jones' Works, (supplement,) vol. 2, p. 1057.

† Vater, Mithridates: T. 3, p. 333.

THE ANATOMICAL EVIDENCE.

The *norma verticalis* of Blumenbach has established three leading divisions of the human family, viz the Caucasian, the Ethiopian, and the Mongolian races.

The cranium of the Caucasian family is symmetrical, and the zygomatic arches enter into the general outline, while the cheek and jaw bones are concealed by the prominence of the forehead. The Mongolian or Northern Asiatic skull is distinguished by the extraordinary breadth of its front, in which the zygomatic arch is completely detached from the general circumference, not from depression in this as in the negro, but from the enormous lateral prominence of the cheek bones. The forehead is much depressed, and the upper jaw protuberant.

Now what saith anatomy touching the cranium of the North American Indian? Pritchard, in his observations on the platy-bregmate skulls, remarks: "It seems doubtful whether there are any strongly marked and universal characters which distinguish the skulls of the American nations from those of the Northern Asiatics. Travellers, who have described particular nations among the aborigines of America, have often been struck with their resemblance, in feature and in the shape of the head, to the Kalmuc or Mongole race. To this race many other nations in the north of Asia bear a strong resemblance. From the numerous assertions, to be found in a variety of authors, of this analogy, it would appear to be very decidedly marked; and we do not find that any clearly defined difference has been generally proved between the two classes of nations."* Thence we may justly infer some original affinity between the Indians of North America and the nomadic tribes of Northern Asia.

Again: "The portrait painter, Mr. Smibert, who accompanied Dr. Berkeley, then Dean of Derry, afterwards Bishop of Cloyne, from Italy to America, in 1728, was

* Physical History of Mankind: vol 1, p. 182.

employed by the Grand Duke of Florence to paint two or three Siberian Tartars, presented to the Duke by the Czar of Russia. Mr. Smibert, on his landing at Narragansett Bay with Dr. Berkeley, instantly recognised the Indians to be the same people as the Siberian Tartars whose pictures he had taken. I shall show that the language of the Siberian Tartars and that of the Tongousi, have an extensive range in North America." *

A farther striking coincidence between the Mongolian race and that of the American Indian, may be noticed in their roving, wild, and savage disposition. The following picture of the Indian is believed to be a faithful portrait:

"The native bent of the Caucasian is to civilization. Of the North American the reverse is true. Savageism, a roving life, and a home in the forest, are as natural to them, and as essential to their existence, as to the buffalo or the bear. Civilization is destined to exterminate them, in common with the wild animals, among which they have lived, and on which they have subsisted. All experience admonishes of this. In numbers the Indians and buffaloes of our western wilds diminish alike, and from similar causes. And they retreat alike from civilization. Neither of them can flourish in a domesticated state. As soon, and as much in conformity with nature, shall the olive be fruitful on the coast of Labrador. As readily shall the wolf and fox become faithful house-dogs, as the entire Indian a civilized and cultivated man." †

The Mongolian race, as the American, contains several subdivisions, many tribes possessing dissimilar customs, habits, and languages. But throughout the whole north of Asia, we find this family leading a nomadic or roving and savage life. Equally given to war and to the chase, they both reject the light of civilization gleaming over their southern borders.

From philological affinity, from the identity of craniological developements, and from their national characteristic wildness, may we not fairly infer that the North American Indians and the northern Asiatic tribes have had a common origin?

* Dr. B. S. Barton, pp. XVI, XVII.

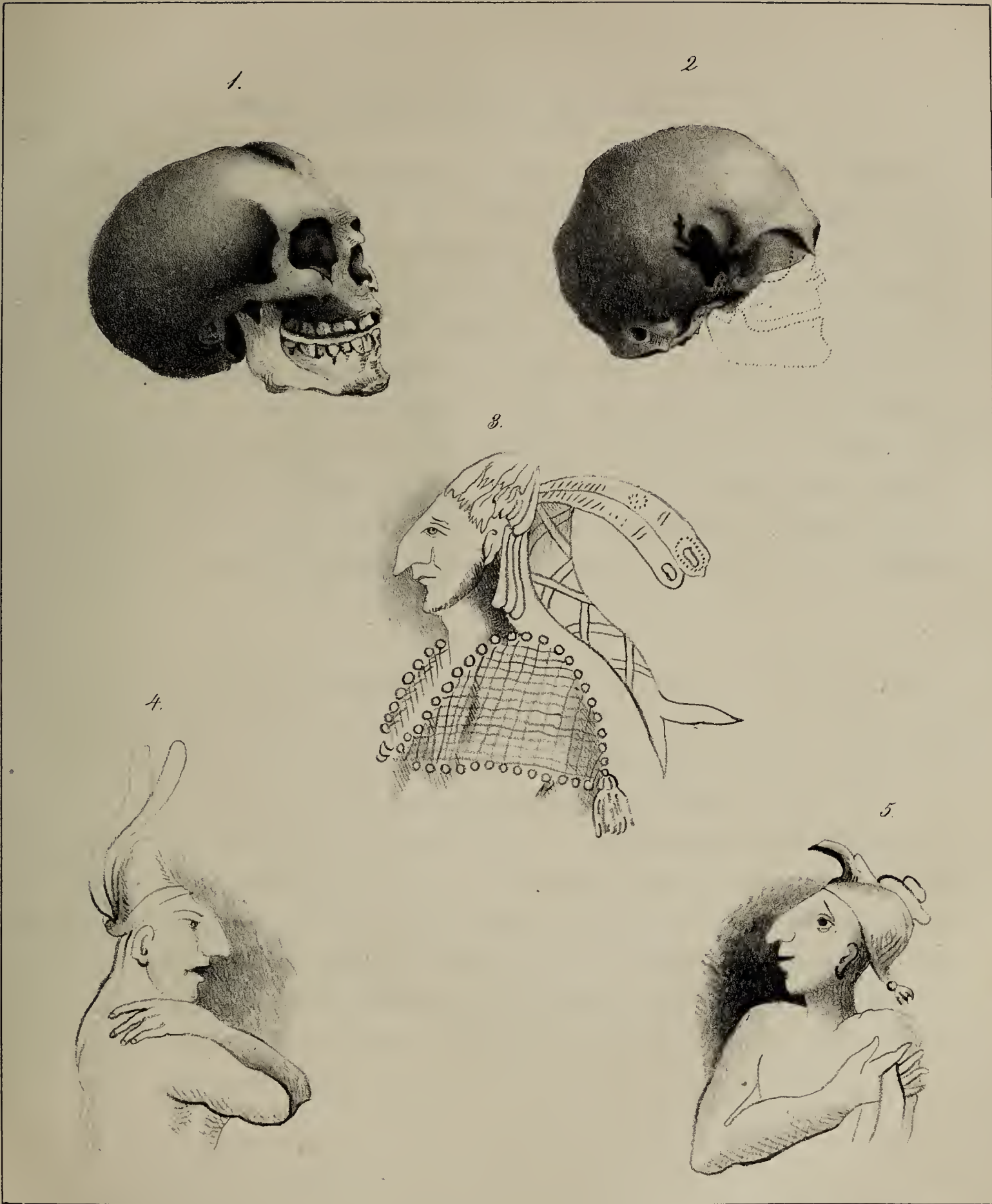
† N. Am. Medical and Surgical Journal, vol. XII: article on "Unity of the Human Race."

Here, means of access to specimens which would throw light on the connexion between the civilized portion of aboriginal America and the Old World have been very limited; yet as far as they go, they are very conclusive. By referring to the opposite plate, a striking coincidence of craniological developement is perceived. Fig. 1 is the cranium of an Egyptian mummy, presented by Belzoni to Mr. Dorfeuille of this city, and now in his possession. The cranium has a severe gash on the frontal bone. Fig. 2 is the representation of a cranium dug from an ancient burying-ground at the temple of Pacha-Camac at Lurin, fourteen miles from Lima; it is in possession of S. W. Pomeroy, jr. Esq. of this city. Figs. 3 and 4 are the representation of a Mexican Emperor and his attendants, as portrayed on a "bas relief Mexicaine," taken from the folio edition of Baron Humboldt's Views of the Cordilleras, published at Paris.

In the first two crania we notice the usual want of frontal elevation, and a similarity of occipital depression. In the other figures, the flatness is on the frontal bone, and corresponds with that represented in fig. 4 of plate I. This limited comparison, however, though the resemblances may be strong, cannot fairly afford sufficient basis whereon to ground an argument.

In the communication from Dr. Warren, which has been heretofore alluded to, he distinctly states his belief that the existing race of Indians originally came from the northern part of Asia; but in the report of his essay, no reasons are advanced in support of that conclusion. The most important item therein is thus stated: "Anatomy shows there is much resemblance between the crania of the race of the mounds and ancient Peru, with those of the modern Hindoos." The similarity, too, is so striking as to induce him to draw the conclusion that the race of the mounds and of Peru are derived from the southern part of Asia. From the paucity of craniological collections, and the limited means of information on this topic, we must base our opinion on the testimony of the learned Doctor, and on the resemblances exhibited in the plate just referred to. Perhaps this opinion may be confirmed by the next topic, viz:

PLATE III.



Lith by Samyn.

On Stone by J. A. Cleveland.

THE MYTHOLOGICAL EVIDENCE.

“A learned writer, Count Scholberg, who has made some curious comparisons between the mythological ideas of different nations, has hazarded the hypothesis that the two religious sects of India, the worshippers of Vishnu and those of Siva, had spread themselves into America; and that the Peruvian worship was that of Vishnu, when he appeared under the form of Chrishna, or the Sun: whilst the sanguinary worship of the Mexicans is analogous to that of Siva, when he takes the character of the Stygian Jupiter.”* It is by no means a slight coincidence that, in the civilized family of Mexico and Peru, there exist two religions, corresponding, as to Deity, with the mythological worship of two sects in the country which both philology and anatomy have indicated as the place of their origin: the one worshipping the sun with peaceful offerings; the other, with cruel immolations of human victims, adoring the deity of wrathful impulses.

The greatest festival of the Peruvians was that of the sun, or “Raymi.” “The nobles, governors, the principal and other commanders, all endeavored to be present at this, the grandest of the four annual feasts, held after the solstice, in June. The Inca attended in person, as the high priest and eldest son of the luminary, their god.” †

By a reference to Sir Wm. Jones’ Works, it will be found that “Rama, the Hindoo god, is one of the Children of the Sun.” ‡ “His wife’s name is Sità, and it is very remarkable that the Peruvians, whose Incas boasted the same descent, style their great festival *Rama-Sitò*.” “The Egyptian women,” said the Bishop of Llandaff, “made sacred cakes of flour, which they offered to the Queen of Heaven at their principal solar festivals, called *Raymi* and *Citò*. The Peruvian women did the same. It is also a Hindoo custom, still existing.” §

* Trans. Views of Cordilleras, p. 213.

† Ranking’s Conquest of Peru, pp. 183, 184.

‡ Sir Wm. Jones’ Works, vol. 1, p. 298.

§ Rees’ Cyclop. art. “Rama”

Here, again, is a coincidence between the aborigines of America and the southern Asiatics, that we cannot fairly attribute to mere chance.

“The Mexicans had some ideas of a *supreme* God, to whom they gave fear and adoration. They did not represent him by any visible form, calling him ‘Teotl,’ or God, to whom they applied expressions highly characteristic of his nature. They also believed in an evil spirit, called ‘*Tlacatecolotl*,’ or ‘rational owl.’* They had three places for the souls of departed mortals. Those who died in battle, or in captivity with enemies, and women in labor, went to the House of the Sun, where they led a life of unbounded delight and pleasure. They supposed that after four years had passed in this happy state, the souls then went to animate clouds, and birds of beautiful feather. The Tlascalans believed the souls of persons of rank tenanted the bodies of nobler animals than those of the plebeians, who were supposed to pass into weasels, beetles, and such insignificant animals. Those who were drowned, struck by lightning, died of dropsy, tumors, &c. went along with the souls of children, at least those sacrificed to Tlaloc, † God of Water, to a cool and delightful place, called Tlalocan, where that god resided, and where they were to enjoy the most delicious repasts, with every other kind of pleasure. The third place, allotted for the souls of those who suffered any other kind of death, was called Mietlan, or *Hell*, which they supposed was a place of utter darkness in the north, or, as others said, in the centre of the earth.” ‡

Here we recognise, at once, the Hindoo mythological fable of the metempsychosis — the transmigration of the soul into the bodies of birds, of clouds, of animals, and of reptiles. Is this coincidence merely accidental? Mr. Maurice, in his History of the Hindoos, asserts from the Ayeen Akbery, that this doctrine can be found in the earliest writings of the Hindoos, which are as old as the Pentateuch of Moses.

* The Mexicans were in the habit of worshipping rude sculptures of this evil spirit, to prevent his anger, and consequent dangerous power. One of these images was dug out of a large tumulus in the city of Columbus, the capital of Ohio, and was exhibited to the Historical Society when an abstract of this essay was read by the author. It is an owl, rudely carved out of a block of sand-stone, on the back of which are two holes apparently bored by a conical instrument, and in such a direction as to meet at the points, so that a thong can be passed through, by which the idol can be suspended.

† May we not here detect the analogous worship of Gunga, Goddess of Water, in Hindostan, and to whom mothers sacrificed their infant children?

‡ Researches on America, by an officer of the army. Balt. 1816.



PLATE III.



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But although these analogies are striking, if these people came originally from the southern part of Asia, from the birth-place of mankind, there must be found among them traces of the early history of the human family as handed down to us by revelation: obscured, of course, by tradition, yet not so much so but that we can trace their identity. That such do actually exist, we will endeavor now to show.

The opposite plate is the copy of a Mexican painting taken from the Codex Vaticanus, at Rome, whither it arrived from the New Continent, shortly after the early conquests in New Spain. It will be found in the Paris folio edition of Baron Humboldt's "Vues des Cordilleres." The large figure represents the celebrated "serpent woman," Cihuaeohuatl, called, also, Tonaecihua, "woman of our flesh." The Mexicans considered her the mother of the human race. She is always represented with a great serpent; but for this no reason is assigned, as though, in process of time, part of the tradition were lost. Behind the serpent, who appears to be speaking to Eve, are two naked figures, of different color, and in the attitude of contention. The serpent woman was considered at Mexico as the mother of twin children, and which are here represented. This part of the painting is entirely unexplained. Baron Humboldt supposes they represent Cain and Abel, of Semitic tradition. He considers the other figures, however, merely as vases, respecting which a quarrel may have ensued. I would respectfully suggest that (if so much be conceded, as is necessarily true, that the chief figures are Eve, the serpent, Cain and Abel) then the others are the two altars, one of which, standing erect, bears the offering of Abel, viz: a ram, the horns of which are rudely delineated; while the other is the altar of Cain, rejected by the Almighty, and therefore painted upside down, containing his offering, viz: the fruits of the earth. Baron Humboldt thinks the difference of the color of Cain attributable perhaps to fancy or chance. May we not consider it typical of the mark set on the murderer by Jehovah for the heinousness of his guilt? For it will be noticed that Abel is represented with the same tint as Eve; and from the general care in the distribution of colors through the piece, we cannot infer want of design.

A tradition exists among the native Mexicans bearing close analogy to the Semitic account of the flood, the building of the tower of Babel, and its destruction; and

which corresponds with the early traditions of Xisthurus of the Hindoos. A manuscript of Pedro de los Rios, a Dominican monk, who copied on the spot all the hieroglyphic paintings he could procure in New Spain, A. D. 1566, says

“Before the great inundation, which took place four thousand eight hundred years after the creation of the world, the country of Anahuac (Mexico) was inhabited by giants. All those who did not perish were transformed into fishes, except seven, who fled into caverns. When the waters subsided, one of these giants, Xelhua, surnamed ‘the Architect,’ went to Cholollan, where, as a memorial of the mountain Tlaloc, which had served as an asylum to himself and his six brethren, he built an artificial hill, in the form of a pyramid. He ordered bricks to be made in the province of Tlananalco, at the foot of the sierra of Cocotl, and to convey them to Cholula, he placed a file of men, who passed them from hand to hand. The gods beheld with wrath this edifice, the top of which was to reach the clouds. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid. Numbers of the workmen perished. The work was discontinued, and the monument was afterwards dedicated to Quetzalcoatl, the God of the Air.”

A very remarkable analogy between the mythology of the civilized family of Mexico and Peru, and the nations of southern Asia, is to be found in their respective cosmogonical fictions of the periodical destructions and regenerations of the world. The correspondence is truly singular. It is attributable, perhaps, to their being traditionary corruptions of historical anecdotes of early dates, known to mankind only when they were in proximity at the birth-place of the world. Perhaps, after stating the traditions of the New Continent, we may trace the anecdotes to which they allude, and thereby exhibit an additional degree of evidence to that which has thus far been presented, to show that southern Asia was the original home of the civilized aboriginal race of America. The following description of the Mexican cosmogony is condensed from the valuable work of Baron Humboldt, “des anciens monumens de l’Amerique.”

The sacred books of the Hindoos, especially the Bhagavita Pourana, speak of the *four ages*, and of the pralayas, or cataclysms, which, at different epochs, have destroyed the human race. Gomara, in his *Conquista*, fol. CXIX, says that the natives of Cuihua believe, according to their hieroglyphical paintings, that, previous to the sun which now

enlightens them, four had already been extinguished. These *four suns* are as many ages, in which our species has been annihilated by inundations, by earthquakes, by a general conflagration, and by the effect of destroying tempests. The Codex Vaticanus, at Rome No. 3738, contains the drawings which are represented on the annexed pages, being copies of native hieroglyphic paintings, made by the Dominican monk, Pedro de los Rios, A. D. 1566. They illustrate the destruction of the world at the expiration of each age, and are described in a very curious history, written in the Aztec tongue, fragments of which have been preserved by the native Mexican, Fernando de Alvar Ixtlilochitl. The testimony of a native writer, and the copies of Mexican paintings, made on the spot, merit, undoubtedly, more confidence than the recital of the Spanish historians.

The first cycle here represented had a duration of five thousand two hundred and six years. This number is indicated by nineteen rounds on the right of the picture, thirteen of which are surmounted by a feather, which, in the Mexican calendar, is the hieroglyphic denoting "the square of twenty." By multiplying the thirteen years by the square of twenty, viz: 400, and then adding the six upper rounds, we have the duration of the cycle of this age of the world. This age is called by the Mexicans *Tlaltonitiuh*, age of the earth, and corresponds with the age of justice (Sakia Youga) of the Hindoos, and the golden age, or reign of Saturn, among the Greeks. The termination of this age was a direful famine. The hieroglyphic painting represents a malignant spirit descending on the earth to root up the grass and the flowers. Three human figures, among which we easily recognise a woman, by her head-dress of two small tresses resembling horns, hold in their right hands a sharp-edged instrument, and in their left, fruit, or ears of corn. The spirit that announces famine wears one of those rosaries which, from time immemorial, have been in use in Thibet, China, Canada, and Mexico, and which are also found interred with the occupants of the ancient tumuli.

PLATE IV.



Lith by Samyn

On Stone by J. A. Cleveland

Engraved by N. G. BURGESS & CO. 127 Broad St.

PLATE V.



Lith by Samyn.

in Stone by J. A. Cleveland.

Published by N. G. BURGESS & CO' No 27, Pearl St

The duration of the second cycle is four thousand eight hundred and four years, deciphered in the same manner with the preceding cycle, viz: $12 \times 400 + 4 = 4804$. This is "the age of fire," called *Tletanotiu*, or "the red age," called *Tzonchilteck*. The painting represents the god of fire, Xiuhteuctli, descending on the earth. As the birds alone were able to escape the general conflagration, tradition states that all men were transformed into birds, except one man and one woman, who saved themselves in the recess of a cavern.

The duration of the third age was four thousand and ten years: $10 \times 400 + 10 = 4010$. The painting exhibits the Mexican hieroglyphic of wind, in four places, and the age is called "the age of wind," *Ehecatonituh*. At the termination of this age, men perished by hurricanes, and some were transformed into apes. The deity descending on the earth is supposed to be the god of the air, and his sickle seems to indicate the destructive force of hurricanes in uprooting the trees.

PLATE VI.



Engravé par J. J. Goussier

Leik by Samy

Published by N. G. BURGESS & CO. 122 ST. BROAD ST.

PLATE VII.



Lith by Samyn.

On Stone by J. H. Cleveland

Published by N. G. BURGESS & CO. No. 27. Pearl St.

The fourth cycle lasted four thousand and eight years : $10 \times 400 + 8 = 4008$, the termination of which was a great inundation, which destroyed all mankind. Men were transformed into fish, except one man and one woman, who saved themselves in the trunk of an *ahuehuete*, or deciduous cypress, (*cupressus dysticha*.) The drawing represents the goddess of water, and Noah and his wife, (Coxcox and Xochiquetzal,) seated on the trunk of a tree, covered with leaves, and floating amidst the waters.

The detached hieroglyphics on the left hand of these pictures are the astronomical, or rather zodiacal symbols, denoting the day on which each catastrophe is believed to have occurred.

These traditions probably refer to events which occurred in the earliest ages of mankind; for we can trace a similitude in the ancient mythological fables of almost all nations. Here we are presented, however, with a series of events, believed, according both to the southern Asiatics and Mexicans, to have been cosmogonical cataclysms. They have received them as traditions handed down through the lapse of ages, from parent to child. Now we possess the light of revelation. We have an authentic history of the earliest ages of the world, and from this we may derive a standard with which to compare these curious relics of mythology, establish the events to which they allude, and cut off all that is mere fable or corrupted tradition.

One cycle was terminated by a *direful famine*. Now, we are informed in the sacred volume that "the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands." "And the famine was over all the face of the earth; and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." *

This may perhaps be the origin of the tradition on which is founded the mythological fable of the age of famine.

Again: the second cycle was the *age of fire*. Men perished by fire, except a man and a woman, who escaped by fleeing to and dwelling in a cave. May not this easily be supposed a corruption of the true version of the destruction of the cities of the plain? The holy word describes clearly the destruction of certain cities, in these words: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt. And Lot went up out of Zoar, and dwelt in the mountains, and his two daughters

* Genesis, XLI, v. 54, 56.

with him ; for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.”*

The third cycle is difficult of solution. No passage in holy writ occurs to me as furnishing the incident to which it alludes. It may perhaps refer to the destruction of the tower of Babel, which (we learn from Josephus) was destroyed by hurricanes.† The sequel, we think, will justify this conclusion. (See pages 70, 71.)

The fourth cycle was terminated by a great *deluge*, which is beyond doubt a traditionary account of that recorded in the sacred volume.

It may be urged that these events are not in chronological order. In reply, it is to be observed, that their arrangement in this manner is a matter of dispute among all antiquarian mythologists, and that either way may be correct. We find only one writer indeed who arranges them in the manner here given, all others taking them in the order in which we know the events to have actually occurred. Be it either way, the mere order of narration is of no importance compared with the matter itself.

Here, then, we close the mythological evidence by a brief summary, viz: That first, proof is adduced showing an identity between the religious sects of India and Mexico, and between the deities of each country; and a close correspondence is detected in their cosmogony. Still farther and more important evidence, however, renders the point conclusive that southern Asia was the birth-place of this people, as we detect among them actual traditions of the flood, the building of Babel, and the death of Abel; and from their cosmogony, we think we trace farther traditions of the famine, and the destruction of the cities of the plain. These historical facts stamp their origin conclusively, as they are peculiar to those who have once been residents of the country where the transactions occurred.

* Genesis, XIX, v. 24, 25, 29, and 30.

† “Οι δὲ θεοὶ ἀνεμῶν ἐπιτεμψάντες ἀνέτρεψαν τὸν Πύργον, καὶ ἴδιαν ἐκάστω φωνηθῆσαν.” Josephus, Ant. I, 1, c. 4.

THE HIEROGLYPHIC EVIDENCE.

One of the most interesting sources of comparison between Mexico, Peru, and Egypt, is to be found in an investigation of their hieroglyphic system. Each of these countries had a peculiar method of recording events by means of hieroglyphic signs, sculpturing them on monuments and buildings, and portraying them on papyrus and maguey. Before, however, these came into use, we find a different custom prevailing, which was also common to those races.

Speaking of the ancient Peruvians, Acosta says: "Their registers and accounts were kept by strings, with knots upon them of different colors: yellow to represent gold, red for soldiers, white for silver, &c." "He saw a woman with a handful of these strings, which, she said, contained a general confession of her life." * "Before the introduction of hieroglyphical painting, the nations of the vale of Mexico made use of these quipos, and they are found among the Canadians." †

Father DuHalde, in his History of China, distinctly asserts that "'Fohi,' the first Emperor of China, finding the *knotted cords*, hitherto used by the Chinese, were unfit to publish his laws, therefore invented characters." Here, then, was a peculiar custom, identical in the earliest ages between the Peruvians, the Mexicans, and the colonists from southern Asia, who founded the Chinese Empire under their first monarch, "FOHI."

As yet there has been found, among the Mexican nations generally, the use of hieroglyphical paintings, but no alphabetic characters. They appear to have been operated on as the Chinese, who, for thousands of years have contented themselves with two hundred and fourteen radical hieroglyphics, the inflexions and combinations of which serve their purposes. It were impossible at present to enter fully into an analysis of Mexican and Egyptian hieroglyphics. This is a task in reserve for some future Champollion, whose talent and ingenuity will find a rich field open to him in the vast monuments of Copan, Palenque, Tenochtitlan, and Couzco. They

* Acosta in Purchas: vol. III, p. 1053.

† Ranking's Conquest of Peru: p. 147.

PLATE VIII.



Lith by Senyn.

On Stone by F. A. Cleveland

are yet an enigma to the world for some future Œdipus to solve. Let us endeavor, however, to establish the few points which the imperfect knowledge of the present day, touching these subjects, shows to possess analogy.

Hieroglyphic writings are necessarily of three kinds, viz: phonetic, figurative, and symbolical.

The phonetic symbol is that which expresses sound. These signs Champollion has demonstrated to form the most considerable part of all Egyptian texts. The characters constitute a system purely alphabetical; that is, each character corresponds invariably to an alphabetical letter. This species of writing was discovered by Champollion in deciphering foreign names on the monuments, and which of course required signs expressive of sound to their inscription. To be more readily understood, the drawing on the opposite page represents the Egyptian hieroglyphic inscription of the names of Ptolemy and Cleopatra, as they appear on the Rosetta monument.*

The names, it is perceived, are surrounded by a line, called by Champollion a "cartouche." These rectangles with elliptical terminations are always used to designate the group which composes the word. The idea occurred to Champollion that the symbols comprehended within these cartouches were phonetic; and, on examination, he elicited the following result, viz:

Fig. 1. The Coptic word meaning *a square*, gave him the initial P. That answering to a *semi-circle* began with T. The flower, with the stalk bent back, called "*the knop*," in Coptic, gave the letter O. The Coptic word "Labo" gave the next phonetic letter. Mouladj, latinice, "*nyctycorax*," gave M. *Two feathers* gave each the letter corresponding to the Greek E, and of course the two were equal in value to the letter H in Greek; while the final symbol gives the initial of the word *Sebiandjo*, a *flute*, or musical wind instrument. If, then, he could find the same symbols, corresponding to the same letters, in another cartouche and name, his discovery would be complete; which is shown in

Fig. 2. The *triangle* furnished the Coptic K. "Labo" again gave the letter L. The *feather* again produced the initial E. The *flower* "knop" once more corresponded to O. The *square* again gave the initial P. Akom, "*the eagle*," gave the letter A. Tot, "the hand,"

* Stuart's Commentary on Greppo's Essay on Champollion. Appendix.

gave the letter T. Ro, "the open mouth," furnished the initial R. And Akom, repeated, gave once more the letter A. The semicircle and oval were found, by subsequent discovery, to imply the feminine gender.

Here, then, are the names $\Gamma\Gamma\text{O}\Lambda\text{MHS}$, and $\text{K}\Lambda\text{E}\text{O}\Gamma\Lambda\text{T}\text{RA}$, written in *phonetic* hieroglyphics.

"On trouve même chez les Mexicains des vestiges de ce genre d'hiéroglyphes que l'on appelle phonétiques, et qui annoncent des rapports, non avec la chose, mais avec la langue parlée. Chez des peuples à demi barbares les noms des individus, ceux des villes, et des montagnes, font généralement allusion à des objets qui frappent les sens, tels que la forme des plantes et des animaux, le feu, l'air, ou la terre. Cette circonstance a fourni des moyens aux peuples Aztèques de pouvoir écrire les noms des villes, et ceux de leurs souverains. La traduction verbale d'Axajàcatl est visage d'eau; celle d'Ilhuicamina flèche qui perce le ciel: où pour représenter les rois Moteuczoma, Ilhuicamina, et Axajàcatl, le peintre réunissoit les hiéroglyphes de l'eau et du ciel, à la figure d'un tête et d'une flèche. Les noms des villes de Macuilxochitl, Quauhtinchan, et Tehuilojoccan, signifient cinq fleurs, maison de l'aigle, et lieu des miroirs; pour indiquer ces trois villes, on peignoit une fleur placée sur cinq points, une maison de laquelle sortoit la tête d'un aigle, et un miroir d'obsidienne. De cette manière, la réunion de plusieurs hiéroglyphes simples indiquoit les noms composés; elle le faisoit par des signes qui parloient à la fois aux yeux et à l'oreille; souvent aussi les caractères qui désignoit les villes et les provinces étoient tirés des productions du sol ou de l'industrie des habitans." *

Again: "The phonetic system of the Toltecan is intelligible at the first glance. The sounds intended to be conveyed by the symbols are conveyed symbolically and heraldically. The names common even to this day among the American aborigines, such as 'wolf,' 'great bear,' 'rattlesnake,' &c. are represented by *crests* rudely fashioning the same animal form, which surmount the helmets of their warriors and the diadems of their kings.

"The head of a Toltecan king appears along with the others sculptured in the pyramidal tower of Palenque. Over it is the name inscribed, in an oblong phonetic rectangle, (corresponding to the Egyptian cartouche.) The name is ACATLA-POTZIN. It is composed

* Vues des Cordilleres, folio: pp. 64, 65.

of two words: the first implying 'reeds,' the other 'hand.' The symbol of *reeds*, therefore, and the symbol of *a hand*, convey the sound of the name, Acatla-Potzin." *

We understand, by the term *figurative hieroglyphics*, signs which, in their natural forms, are images of objects the ideas of which are to be expressed.

"On the Egyptian monuments, in a legend which refers to pillars, to edifices, or to sphynxes elevated before a temple, the figures of these objects take the place of their names. So in designating the ideas of their gods. They made representations of men invested with just such appearances as the Egyptians supposed the gods to exhibit in the celestial world." †

This is, in other words, the simplest form of hieroglyphic writing, being mere pictures of objects or events intended to be recorded. It was in common use among the Mexicans, and forms no small proportion of the vestiges of their scriptural remains.

The third species of hieroglyphic writing is the *tropical*, or *symbolic*, which accomplishes in the art of writing thoughts or abstract ideas, what is first done in the art of language, viz: to employ what rhetoricians call tropes, or figures of speech. For instance: "to denote *impudence*, the Egyptians painted a *fly*, because this creature, being more frequently than any other driven away by force, still persists in returning. To denote *knowledge*, they paint the heavens shedding down dew, signifying that, as fallen dew is diffused over all plants, and makes soft and pliable only those which in their own nature are capable of being softened, but upon those which are in their own nature hard, it exerts no influence: so knowledge is diffused in common among all men, but only those who are born with a happy genius seize and imbibe the dew, while those who are destitute of the faculty of genius remain strangers to its influence." ‡

The Mexicans had also this peculiar method of hieroglyphic inscription, as we learn from the following quotations: "The Mexicans not only represented the simple images of objects, but they also had some characters answering, like the signs of algebraists, for things devoid of figure, or of difficult representation." §

* Foreign Quart. Rev. XXXV, for Oct. 1838.

† Stuart on Greppo's Champollion, p.

‡ Stuart on Greppo's Champollion.

§ Recherches on America, by an officer of the army. Balt. 1816.

Again: "Such as had form or figure, were represented by proper images; and such as had not any, were represented by characters that signified them; and by this means they figured and writ what they would." * * "They did also write these discourses after their manner by characters and images; and I have seen, for my better satisfaction, the pater noster, ave Maria, and simbol, or general confession of our faith, written in this manner by the Indians. And, in truth, whosoever shall see them will wonder thereat; for, to signify these words, I, a sinner, do confess myself, they painted an Indian upon his knees, at a religious man's feet, as one that was confessing himself; and for this, To God most mighty, they painted three faces, with their crowns, like to the Trinity." *

Baron Humboldt considers the Mexican paintings as rather corresponding with the hieratic than the hieroglyphic writings of the Egyptians, as found on the rolls of papyrus in the swathings of the mummies, and which may be considered paintings of a mixed kind, because they unite symbolical and isolated characters with the representation of an action.

It is the opinion of the author that farther investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two scriptural systems: the one for monumental inscription, the other for the ordinary purposes of record and transmission of information.

We find the three *species* of hieroglyphics common to Mexico and Egypt. It is not to be expected that the same lines, figures, and marks are to be discovered in each country. An identity of *characters* would be impossible; as, in Egypt, at least sixty objects might be selected by the writer to give the phonetic A. In Mexico sixty others might be enumerated, of objects never seen in Egypt, and which yet might be employed to represent the same letter. In the lapse, also, of a few generations, particularly of a people constantly driven from their homes, and compelled to wander to new scenes, new symbols would be used to represent phonetic characters; and they would naturally be selected from objects in their new abodes, and which would be familiar to their immediate descendants. The author thinks, then, that identity of symbols is not to be looked for; but that the existence of the same scriptural *system* in both countries is no slight evidence in favor of an early unity of origin.

* Acosta, L. VI, c. 7.

In tracing, then, the ancestry of the Mexicans and Peruvians, by analogy in their hieroglyphic system, where shall we take them but to Egypt and to southern Asia? "We seek in vain, on the elevated plain of central Asia, or farther to the north and the east, for nations who have made use of this hieroglyphic painting, which has been practised in the country of Anahuac ever since the end of the seventh century. The Kamtschadales, the Tongooses, and other tribes of Siberia, described by Stralenbergh, paint figures which represent historical facts. Under every zone we find nations more or less addicted to this kind of painting. But there is a wide distance between a plate covered with certain characters, and those Mexican manuscripts, which are all composed according to a uniform system, and which may be considered as the annals of the empire."*

*Trans. Hum. Res. by H. M. Williams, vol. 1, p. 168.

THE ASTRONOMICAL EVIDENCE

Of the origin of this civilized American family in Southern Asia, is of no slight importance. On this subject has a flood of light been already thrown by Mons. Bailly, in his *Histoire de l'Ancienne Astronomie*, Baron Humboldt, and the celebrated French savan, Mons. Jomard. So much, indeed, has been said by them, that the analogies were better quoted from their own writings, than presented in a mere digest. How truly has the intention of the great Creator been borne out by all races of men, when it was declared by Him, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and for years."

From the earliest ages, we find skill and knowledge in astronomy; and the more we examine, the more we are surprised at the extent of astronomical science in the earliest history of the world.

The investigations of Mons. Bailly in the astronomy of the ancients generally, of Mons. Jomard in that of Egypt, and of Baron Humboldt in that of Mexico and South America, present most striking instances of coincidence, not only in their divisions of time, but also in the zodiacal signs.

The author has selected from these works the most striking analogies, and here presents them, in a free translation:

"The civil year of the Aztecs was a solar year of three hundred and sixty-five days. It was divided into eighteen months of twenty days each. To these eighteen months, or three hundred and sixty days, they added five days, to complete the year, and then commenced again another year.

"The names Tonalpohualli and Cempohualilhuitl, which distinguish the civil from the ritual calendar, define plainly their peculiar character. The first of these names means 'account of the sun,' (*compte du soleil*), in contradistinction to the ritual calendar, called 'an account of the moon,' (*compte de la lune*), or Metzlapolhualli. The second name above given is derived from *cempohualli*, 'twenty,' and *illuite*, 'a feast.' It has allusion both to the twenty days in

every month, and to the twenty solemn feasts celebrated in the course of a civil year, in the Teocallis, or Houses of God.

“A passage in the History of the Incas, by Garcillasso de la Vega, induced Bailly and Lalande to believe that the Peruvians calculated by cycles of seven days. ‘The Peruvians,’ says Garcillasso, ‘count their months by the moon; they count their half months by the increase and decrease of the moon, and compute the weeks by quarters, without having any particular names for the week days.’” *

Acosta differs from Garcillasso in this particular, and Humboldt attributes to him greater weight of authority, on account of his “having composed the first books of his Physical History of the New Continent at Peru;” but his reason for their recognition of the period of seven days is not altogether satisfactory when he says: “It is indebted for its origin to the number of the planets.” [Elle doit son origine au nombre des planètes.] To satisfy us on this point, the connexion between the two should be explained.

Humboldt, however, not recognising the reasons given by Acosta, nor yet admitting that Garcillasso was accurate, says: “After short reflection on the Peruvian calendar, we may perceive that, though the phases of the moon change almost every seven days, the correspondence is not yet exact enough to produce, in a lapse of several consecutive months, an agreement between the cycle of seven days and the phases of the moon. The Peruvians, according to Polo, and many other contemporaneous writers, had years [huata] containing three hundred and sixty days, numbered and calculated on solar observations made day by day at Couzco. The Peruvian year was divided, as is customary in southern Asia, into twelve moons, [guilla,] the synodical revolutions of which end at three hundred and fifty-four days, eight hours, and forty-eight minutes. To correct the lunar year, and make it agree with the solar, they added, according to an ancient custom, eleven days, which, after an edict from the Incas, were distributed among the twelve moons. After this disposal, it is impossible that four equal periods, into which they might have divided the lunar months, could be composed of seven days each, and yet coincide with the phases of the moon. The same historian, whose evidence is cited by Mr. Bailly in support of the opinion that the week of the Hindoos was known by the Peruvians, attests that, in consequence of an ancient law of the Inca Pachachutec, they ought

* Vues des Cordilleres, folio, Paris, pp. 127, 128.

to have, in every lunar month, three holidays and market days, [catu,] and that the people were obliged to work, not seven, but eight consecutive days, taking rest on the ninth." *

This is, however, wrapped in some obscurity. One inference may be deduced therefrom, and that of no light weight, viz: that in this regularly returning period, whether of seven or of nine days, a *Sabbath* was observed — a *day of rest* was appointed and kept. Whence could this custom have derived its origin? What nations do we find with their regularly returning sabbath, other than those who came from the birth-place of the world? The North American Indian knows no sabbath, and in this instance may be noticed the dissimilarity of the ancient race of America, compared with the Mongolian family which expelled them to Mexico and Peru, from the prairies of the Wabash and Ohio.

“We see, from what has been said elsewhere, that the Mexican year exhibited, like that of the Egyptians, and that of the new French calendar, the advantage of a division into months of equal duration. The seven complementary days, the epagomenai [—“επαγομεναι”—] of the Egyptians, were indicated by the Mexicans under the name of nemontemi, or ‘empty.’ ” †

This is no slight analogy, to find the system of intercalation and the number of complementary days identical between Mexico and Egypt. But perhaps a still more striking instance presents itself to us in a comparison of the zodiacal signs of southern Asia and this civilized aboriginal race of America. Baron Humboldt collected and arranged in a tabular form the names of the Mexican hieroglyphic zodiacal signs. They were compiled by him from the various writers of the sixteenth century. From this it appears that a great proportion of the names by which the Mexicans indicated the twenty days of their month, are those of a zodiac used since the remotest antiquity by the inhabitants of eastern Asia. The table to illustrate this is here introduced, viz:

* Vues des Cordilleres, p. 129.

† Vues des Cordilleres, p. 130.

<p>HIEROGLYPHICS OF THE DAYS OF THE MEXICAN CALENDAR.</p>	<p>NACSHATRAS, OR LUNAR HOUSES OF THE HINDOOS.</p>
<p>Atl, eau, water. Cipactli, monstre marin, sea monster. Ocelotl, tigre, tiger. Tochtli, lievre, hare. Cohuatl, serpent, serpent. (Acatl, canne,) cane. Tecpatl, silex, couteau, knife. (Ollin, chemin du soleil,) path of the sun. Ozonatli, singe, monkey. Quanhkli, oiseau, bird. Itzcuintli, chien, dog. (Calli, maison,) house.</p>	<p>(The mahara is a sea monster also.) Serpent, serpent. Canne, cane. Rasoir, razor. Traces of the feet of Vishnu, or the sun. Singe, monkey. Queue de chien, dog's tail. Maison, house.</p>

As a matter affording some evidence of the course of migration of this ancient race, and which we shall have occasion to notice hereafter, a second table is here inserted, exhibiting the analogy between the zodiac of the Mexicans and that of the Mantchou Tartars.

<p>ZODIAC OF THE MANTCHOU TARTARS.</p>	<p>MEXICAN ZODIAC.</p>
<p>Pars, tigre, tiger. Taoular, lievre, hare. Mogai, serpent, serpent. Petchi, singe, monkey. Nokai, chien, dog. Tukia, oiseau poule, bird, hen.</p>	<p>Ocelotl, tigre, tiger. Tochtli, lievre, hare. Cohuatl, serpent, serpent. Ozonatli, singe, monkey. Itzcuintli, chien, dog. Quanhkli, oiseau, aigle, bird, eagle.</p>

These quotations we consider very positive evidence of an early identity between the aboriginal race of America and the southern Asiatic and Egyptian family. To conclude the testimony on this point, the following extract of a letter of Mr. Jomard is adduced:

“I have also recognized in your memoir on the division of time among the Mexican nations, compared with those of Asia, some very striking analogies between the Toltec characters and institutions observed on the banks of the Nile. Among these analogies there is one which is worthy of attention. It is the use of the vague year of three hundred and sixty-five days, composed of equal months, and of five complementary days, equally employed at Thebes and Mexico, a distance of three thousand leagues. It is true that the Egyptians had no intercalation, while the Mexicans intercalated thirteen days every fifty-two years. Still farther: intercalation was proscribed in Egypt, to such a point that the kings swore, on their accession, never to permit it to be employed during their reign. Notwithstanding this difference, we find a very striking agreement in the length of the duration of the solar year. In reality, the intercalation of the Mexicans being thirteen days on each cycle of fifty-two years, comes to the same thing as that of the Julian calendar, which is one day in four years; and consequently supposes the duration of the year to be three hundred and sixty-five days, six hours. Now such was the length of the year among the Egyptians, since the sothic period was at once one thousand four hundred and sixty solar years, and one thousand four hundred and sixty-one vague years; which was, in some sort, the intercalation of a whole year of three hundred and seventy-five days every one thousand four hundred and sixty years. The property of the sothic period — that of bringing back the seasons and festivals to the same point of the year, after having made them pass successively through every point — is undoubtedly one of the reasons which caused the intercalation to be proscribed, no less than the repugnance of the Egyptians for foreign institutions.

“Now it is remarkable that the same solar year of three hundred and sixty-five days, six hours, adopted by nations so different, and perhaps still more remote in their state of civilization than in their geographical distance, relates to a real astronomical period, and belongs peculiarly to the Egyptians. This is a point which M. Tourier will ascertain in his researches on the zodiac of Egypt. No one is more capable of deciding this question, in an astronomical point of view. He alone can elucidate the valuable discoveries which he has made. I shall here observe, that the Persians, who intercalated thirty days every hundred and twenty years; the Chaldeans, who employed the era of Narbonassar; the Romans, who added a day every four years; the Syrians, and almost all the nations who regulated their calendar by the course of the sun, appear to me to have taken from Egypt the notion of a solar year of three hundred

days. As to the Mexicans, it would be superfluous to examine how they attained this knowledge. Such a problem would not be soon solved; but the fact of the intercalation of thirteen days every cycle, that is, the use of a year of three hundred and sixty-five days and a quarter, is a proof that it was either borrowed from the Egyptians, or that they had a common origin. It is also to be observed, that the year of the Peruvians is not solar, but regulated according to the course of the moon, as among the Jews, the Greeks, the Macedonians, and the Turks. However, the circumstance of eighteen months of twenty days, instead of twelve months of thirty days, makes a great difference. The Mexicans are the only people who have divided the year in this manner.

“A second analogy which I have remarked between Mexico and Egypt is, that the number of weeks, or half lunations of thirteen days, comprehended in the Mexican cycle, is the same as that of the years of the sothic period; this number is 1461. You consider such a relation as accidental and fortuitous; but perhaps it might have the same origin as the notion of the length of the year. If, in reality, the year was not of the length of 365 days, 6 hours, that is $\frac{1461}{4}$ days, the cycle of 52 years would not contain $\frac{52 \times 1461}{4}$, or thirteen times 1461 days; which makes 1461 periods of thirteen days.”*
 “A half-civilized people, the Araucans of Chili, have a year (sipantu) which exhibits a still greater analogy with the Egyptian year than that of the Aztècs. Three hundred and sixty days are divided into twelve months (ayen) of equal duration, to which are added, at the end of the year, at the winter solstice, (huamathipantu,) five complementary days. The nycthemeræ, like those of the Japanese, are divided into twelve hours, (clagantu.”) †

On a review of the evidence thus presented, we notice, first, a close correspondence in the division of the year, month, and week; second, an identity in their zodiacal signs; third, the common use of intercalation.

Upon the strength of these few quotations, we are willing to base the argument from astronomy.

* Trans. Hum. Res. vol. 2, p. 224. (By H. M. Williams.)

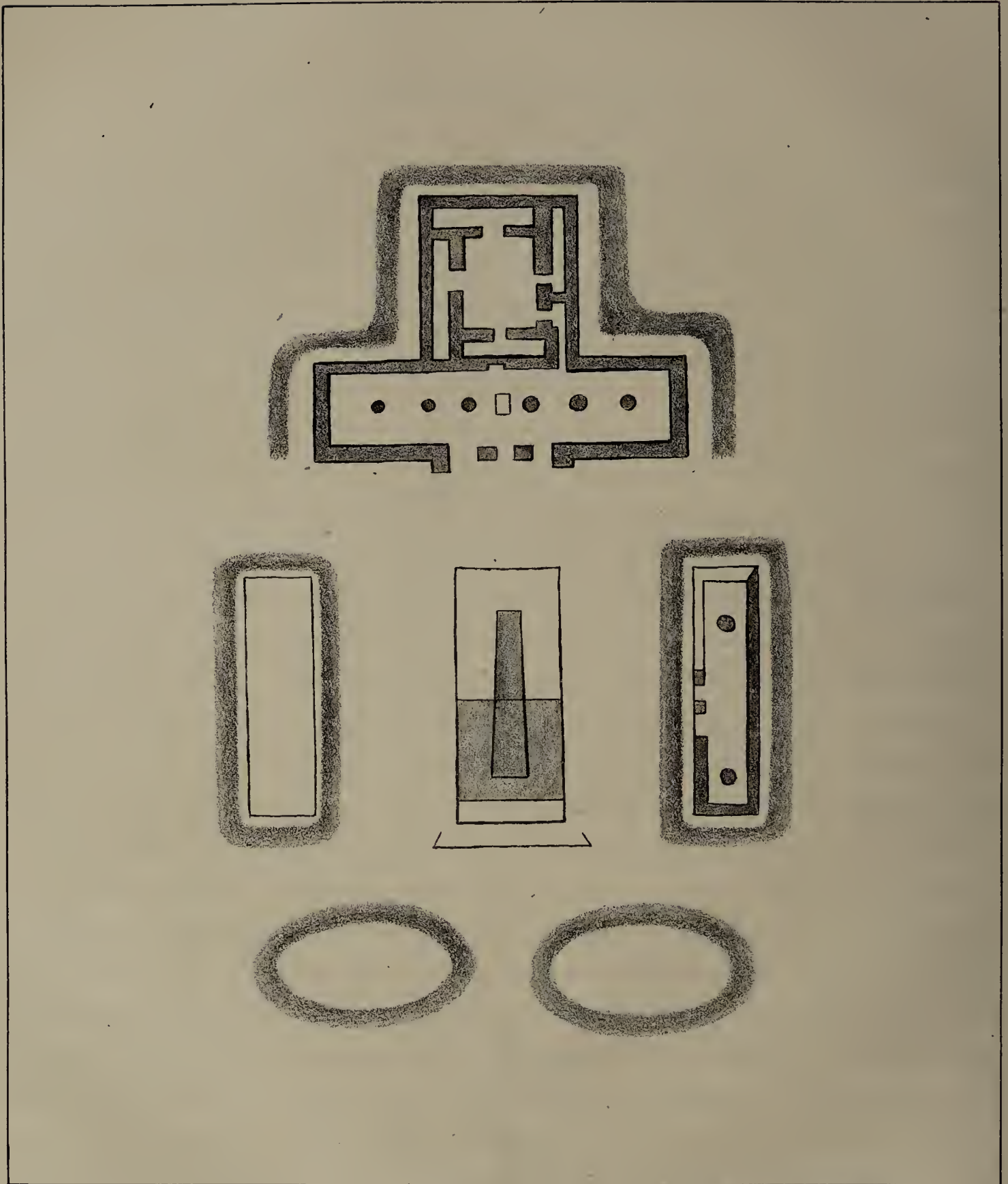
† Do. do. p. 234 Do.

THE ARCHITECTURAL EVIDENCE.

The remains of this ancient race which most attract attention, are the tumuli, ramparts, and fossa, which they constructed while dwelling in this region. These vary in size and figure: here exhibiting no small knowledge of castrametation, in the display of "curtains," "covert ways," &c.; and there denoting the well-guarded sacred fanes, the "high places," where once the gathering throng assembled either to adore the Deity, or perform the last offices for the dead. They are erected without reference to any particular level, as sometimes we find one portion resting on an elevated plain of interval land, thence running up a declivitous side-hill, and extending some distance on its summit. The number and frequency of tumuli through the country have led the writer to believe that they have not only been used as the last home of the warrior and his family, but that they have served as scopuloi, or beacons, and points of observation, connecting the large and extensive castra. There is reason to believe that a map of North America, delineating each of these ruins *in situ*, will exhibit a connexion between the various groups of ancient walls, by means of intermediate mounds, a signal on which, by fire or otherwise, would transmit with ease and telegraphic despatch, the annunciation of hostile approach, or a call for assistance. We find, too, that this was a common practice among the ancient Peruvians. "At each quarter of a league, a cabin was built upon an eminence, in which five or six active Indians are stationed, and more, on extraordinary occasions. They watched perpetually, and one of them, having received the verbal message, which was the common mode, though the quipos were sometimes used, he ran on to the next station; for it was calculated that a man could go a quarter of a league at his full speed. On rebellions, the news was communicated by means of fires, which were always in readiness at each post; and by this method the Inca could receive intelligence from an immense distance in three or four hours."

* Garcillasso de la Vega, Book VI, chap. 7.

PLATE IX.



Lith by Samyn.

On Stone by J. A. Cleveland

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The larger castra are near water-courses, at least so far as the observation of the author has extended; and at intervals along the streams are tumuli, which would be visible, one from the other, were the country cleared of its present forest.

Some locations indicate a judicious selection of soil for cultivation; while others, again, have evidently been chosen merely for convenience to ore, and for manufactures.

Throughout Ohio and the adjacent States, they are constructed of earth, which, in some instances, is of a different soil from that on which they are placed, and must have been brought a distance of three or four miles. One or two instances, however, may be named, which are exceptions to this general description.

Not far from Newark, Licking County, and near the Ohio and Erie Canal, stands a large tumulus, built of *stone*, a right cone in figure, with an altitude of about forty feet, and a base diameter of about one hundred feet. This is the only stone pyramidal edifice north of Mexico.

In Liberty township, Washington county, Ohio, are yet to be seen twenty or thirty rude furnaces, built of stone, with hearths of clay, containing pieces of stone-coal and cinders, perhaps used in smelting ore. Large trees are still growing on them, and attest their age. They stand in the midst of a rich body of iron ore, and in a wild, hilly, and rough part of the country, better adapted to manufactures than to agriculture.

These ancient structures are traced through North America to Peru. The residence of the Inca, on the Cordillera of Assuay, now forming part of the ruins of the ancient city of Chulucanas, is surrounded by terraces, ramparts, &c. similar to our own.

In the drawing on the opposite page, will be at once recognised a specimen of our ancient remains, viz: an elevated terrace, two ramparts, and two large mounds. It exhibits the ground plan of a splendid building, used as the receptacle of the remains of the princes of Tzapoteck, a powerful Mexican tribe. It is called the palace of Mitla, a contraction of the word "Miguitlan," which signifies, "place of desolation."

In North America, the sepulchres of the ancient race are the tumuli of the country. In Peru, they are the same. "The Indians, having laid a body, without burial, upon the ground, environed it with a rude arch of stones, or bricks, and earth was thrown upon it, as a tumulus, which they call *guaca*. In general, they are eight or ten toises high, and about twenty long, and the breadth rather less; but some are larger. They

are in shape not precisely pyramidal, but more like hillocks. The plains near Cayambe are covered with them; one of their principal temples having been there, where the kings and caciques of Quito were buried." *

In the North American tumuli, various articles are found buried with the occupant, such as idols, clay masks, mica, stone axes, silver and copper rings, and rosaries. Precisely similar articles are discovered in the sepulchres of Mexico and Peru.

"In the tombs of Siberia, and the deserts which border it southward, are found thousands of cast idols of gold, silver, copper, tin, and brass. Some of the tombs are of earth, and raised as high as houses, and in such numbers upon the plain, that, at a distance, they appear like a ridge of hills." †

The simple tumuli common to the civilized aborigines of America and of southern Asia, were the earliest pyramidal edifices. In process of time, the ruling powers, ambitious of distinction, caused more permanent edifices to be reared, to serve as the last home of themselves and families, and to form also the temples wherein their manes might be invoked, and propitiatory sacrifices be offered to the Deity. Thus we find the simple tumulus in Egypt grown into a massive stone pyramid, the receptacle of the royal sarcophagi. In Mexico and Peru, we find the imperial sepulchre enclosed in pyramids and temples no way inferior to the Egyptian.

"Among those swarms of nations which, from the seventh to the twelfth century of the christian era, successively inhabited the country of Mexico, five are enumerated, who, notwithstanding their political divisions, spoke the same language, followed the same worship, and built pyramidal edifices which they regarded as the houses of their gods." ‡

The most ancient pyramids of the Mexicans are those of Teotihuacan, and are said to have been built by the Toltec race.

"The group of pyramids of Teotihuacan is eight leagues north-east from Mexico, in a plain called Micoatl, or the "Path of the Dead." There are two large ones dedicated to the sun, (Tonitih,) and to the moon, (Metzli;) they are surrounded by several hundreds of small pyramids, which form streets, in exact lines from north to south.

* Ulloa, vol. 1, p. 366. Gent.'s Mag. vol. XXII, p. 210.

† Ranking's Conquest of Peru, p. 238.

‡ Trans. Vues des Cordilleres.

and from east to west. One is fifty-five, the other forty-four metres in perpendicular height. The basis of the first is two hundred and eight metres in length. It is, according to Mr. Oteyza's measurement, made in 1803, higher than the Myceninus, the third of the great pyramids of Geiza, in Egypt; and the length of the base is nearly equal to that of the Cephren. The small ones are nine or ten metres high, and are said to be burial places of the chiefs of the tribes. The two large ones had four principal stories, each subdivided into steps. The nucleus is composed of clay mixed with small stones, and incased by a thick wall of porous amygdaloid. This construction recalls to mind that of one of the Egyptian pyramids of Sakhara, which has six stories, and which, according to Pococke, is a mass of pebbles and yellow mortar, covered on the outside with rough stones." *

The pyramids of Dgizeh, in Egypt, it will be borne in mind, are also surrounded by smaller edifices in regular order, and closely correspond in arrangement to what has been here described.

"The greatest, most ancient, and most celebrated of the pyramidal monuments of Anahuac is the teocalli of Cholula. At a distance it has the aspect of a natural hill covered with vegetation. It has four stories, all of equal height. It appears to have been constructed exactly in the direction of the four cardinal points. The base of this pyramid is twice as broad as that of the Cheops in Egypt, but its height is very little more than that of Mycerinus. On comparing the dimensions of the House of the Sun, in Peru, with those of the pyramid of Cholula, we see that the people who constructed these remarkable monuments intended to give them the same height, but with bases of length in proportion of one to two. The pyramid of Cholula is built of unburnt brick, alternating with layers of clay." †

This edifice, it would appear, closely corresponds with the great temple of Bel, or Belus, at Babylon, as described by Herodotus. "It is a square building, each side of which is of the length of two furlongs. In the midst, a tower rises, of the solid depth or height of one furlong, on which, resting as a base, seven other turrets are built in regular succession. The ascent on the outside, which (winding from the ground) is

* Ranking's Conquest of Peru, p. 356.

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† Essai Politique sur la Nouvelle Espagne.

continued to the highest tower; and in the middle of the whole structure there is a convenient resting place." *

A strong resemblance to this structure may be also found in the Mexican temple, of which we have the following description, viz:

"To the south-east of the city of Cuernavaca, (the ancient Quahnahuac,) on the western declivity of the Cordillera of Anahuac, in that happy region designated by the inhabitants under the name of 'tierra templada,' (temperate region,) because it is the reign of perpetual spring, rises an insulated hill, which, according to the barometrical measurement of M. Alzate, is one hundred and seven metres high. The Indians call it, in the Aztec dialect, 'Xochicalco,' or the 'House of Flowers.' The hill of Xochicalco is a mass of rocks, to which the hand of man has given a regular conic form, and which is divided into five stories or terraces, each of which is covered with masonry. These terraces are nearly twenty metres in perpendicular height, but narrow towards the top, as in the teocallis, or Aztec pyramids, the summit of which was decorated with an altar. The hill is surrounded by a deep and very broad ditch, so that the whole entrenchment is nearly four thousand metres in circumference. The summit of the hill of Xochicalco is an oblong platform, seventy-two metres from north to south, ninety-six metres from east to west. This platform is encircled by a wall of hewn stone, more than two metres high, which served as a defence for the combatants. In the centre of this spacious military square, we find the remains of a pyramidal monument, which had five stories, the form of which resembled the teocallis we have already described. Among the hieroglyphical ornaments of the pyramid of Xochicalco, we distinguish heads of crocodiles spouting water, and figures of men sitting cross-legged, according to the custom of the several nations of Asia." †

From this may we not learn the intention of the embankment around the large tumuli of North America: for instance, at Circleville and Marietta? And do we not clearly see that this race continued the same manner of constructing their "high places" in Mexico and Peru, with the improvements incident to their permanent location there?

* Herodotus, book I, Clio, cap. CLXXXI.

† Trans. Hum. Res. by H. M. Williams, vol. I, pp. 108, 109.

Stone had taken the place of their earthen tumuli, yet the defences were still erected around them, for protection from farther predatory incursions of their northern enemies.

In the plan before given of the ruins of Mitla, the distribution of the apartments bears a striking analogy to what has been remarked in the monuments of Upper Egypt, as drawn by Denon and the savans of the Institute of Cairo. Nay, the building itself is in the form of the Egyptian Tau.

We find one feature common to the architectural genius of these races, which is to be discovered nowhere else. We allude to the surprising mechanical power they must have employed in constructing their works of massive masonry, such as the present race of man has attempted in vain to move. Travelers in Egypt invariably are filled with amazement at the stupendous blocks of stone with which the pyramids, temples, and tombs are constructed, and the size of the obelisks and monuments yet remaining. In Peru the same is observed.

“In the time of Calla Cunchuy, an effort was made which surpasses human belief; it was the removing the monstrous rock, called the *wearied stone*, which was brought from the mountain. About twenty thousand natives dragged it along with cables. In letting it down a hill, they could not keep their hold, and it fell and crushed three or four thousand men. After this, it was dragged by main force to the place where it now is seen; but the civil war of Atahualpa, and the conquest, put an end to every thing, without distinction. The Indians say that this stone wept blood at not reaching its destined position in the fortress of Couzco.” *

“The walls of the palace of the Incas of Quito, named Callo, show the dignity and magnificence of the princes. You enter through a passage five or six toises long, into a court, on three sides of which is a spacious saloon, each consisting of several compartments. Behind that which faces the entrance, are several small officé. This palace is entirely of stone, almost black, and as hard as flint, well cut, and joined so close that the point of a knife cannot be put between them; but no cement is perceivable.” †

“On a mountain north of Cuzco is the famous fort, or wall, of free-stone, some

* Garcillasso de la Vega, vol. II, p. 255.

† Ulloa, vol. I, p. 371.

of such prodigious dimensions that human reason is astonished how they could be brought thither and fitted so neatly that the joinings are not seen without narrow inspection. The design appears to have been to inclose the whole mountain, as a defence; it was built by the first Inca, Mango." *

Another feature presents great analogy. Their buildings, particularly the sacred houses, were covered with hieroglyphics. Each race, Egyptian, Mexican, and Peruvian, recorded the deeds of their gods upon the walls of their temples. Nay, science was also sculptured thereon in both countries, in the form of zodiacs and planispheres, corresponding even in signs.

"In the sanctuaries of Palenque are found sculptured representations of idols which resemble the most ancient gods, both of Egypt and Syria; planispheres and zodiacs exist, which exhibit a superior astronomical and chronological system to that which was possessed by the Egyptians." †

In the ruin of Mitla, the ground plan of which has been given, the façade of the building is covered with a very beautiful mat work, or basket scroll, which is a characteristic ornament of all the Toltecan monuments, which is often found in the sepulchral chambers of this people, and which Rosellini, by a singular coincidence, found in those of Egypt.

Another architectural peculiarity may perhaps point out a passage in the darkest history of these people. Vega, in his narration of the conquests of the Incas, says that Mayta Capac, "to shorten his march, made a bridge over the great river Apurimac, of withes twisted together into five cables as thick as a man's body, and stretched them from side to side, so that it hung in the air, two hundred paces long, and more than two yards broad. Drove of loaded mules and cattle could pass over it. It is the admiration of posterity." ‡ From Clavigero we learn they had the same kind of bridges in Mexico. § Now we are also informed, "these bridges are common in Thibet and Bootan." || Hereafter we shall have occasion to notice this.

* Ulloa, vol. II, p. 105.

† Foreign Quarterly Review, No. XXXV, for October, 1836.

‡ Vega, book III, chap. 7.

§ Clavigero, vol. I, p. 389.

|| Ranking's Conquest of Peru, p. 72.

PLATE X.



Lithby Samyn.

On Stone by J. A. Cleveland.

While on the subject of architecture, useful and decorative, it were well to present the drawing of what Baron Humboldt calls the statue of an Aztec priestess; but which, from its having been taken from the ruins of the celebrated teocalli of Tenochtitlan, destroyed by Cortez on the "disastrous night," the author imagines is the model of an inferior divinity. Be it either, its general appearance strongly calls to mind the "Magna Mater Isis" of the Egyptian mythology.

On a review, then, of the architectural evidence, we trace identity between the Mexicans and Peruvians, and the Egyptians, in

1. The coincidence of pyramidal sarcophagi and temples, and their peculiar structure.
2. The possession of the same architectural and mechanical genius, which enabled them to remove masses which our mechanical skill has not attained to.
3. The peculiarity of hieroglyphic inscription, and zodiacal and planispheric sculpture in their sacred buildings.
4. An identity of architectural sepulchral decoration.
5. An analogous construction of bridges.
6. A singular analogy in the specimen given of their sculpture.

One more topic remains for investigation, in our tracing the origin of the Mexicans and Peruvians by analogy, which is the evidence to be derived from their manners and customs.

MANNERS AND CUSTOMS.

The author, in reading an essay on the origin of the antiquities of America, before the Historical and Philosophical Society of Ohio, presented two large specimens of the "pyrula perversa," in a tolerably good state of preservation. These shells are frequently found in and near the ancient remains, particularly where there may be a neighboring spring of water. This shell is not to be found on the coasts of North or South America, with the exception of some very small specimens, discovered by M. Say, on the Gulf of Mexico, the largest of which was not exceeding two inches in length. The specimens taken from the tumuli of the ancient race, vary from six to fourteen inches in length. The only locality where these specimens abound at present, the author is informed, is on the coast of Hindostan, where they are used even to this day by the natives in their religious ceremonies. The shells alluded to, in this event, afford no slight evidence of a primitive departure from southern Asia.

A custom peculiar to these ancient families is to be found in the embalming of their illustrious dead.

"In the year 1560, in the house of the licentiate, Paul Ondegardo, I saw five bodies of the Incas, three men and two women. They had, till now, been concealed from the Spaniards. The first was that of the king, Viracocha, who, by his snow-white hair, appeared to have been very aged. The next was his nephew, the great Tupac Yupanqui; and the third was Huayna Capac. The fourth was Mama Runtu, Queen of Viracocha, and the other was the body of Coya Mama Oello, mother of Huayna Capac.

"These corpses were so perfect that not a hair of the head, or of an eyebrow, was wanting. They were in such dresses as they wore when living, without any other mark of royalty than the Llantu on the head. They were seated in the manner of Indians, with the hands across upon the breast, and their eyes towards the earth. They were in such good preservation that they appeared almost as if alive; but the art by which

they were embalmed is lost. I touched one of the fingers of Huayna Capac, and found it as hard as wood." *

In what other family than the southern Asiatic shall we look for this last memento of respect to the illustrious dead? Egypt alone, in the old continent, has preserved her greatest men with sacred care. Peru, in the New World, we find, has done the same.

It is told by Vega, that in Peru, "lions, tigers, serpents, and toads, were made use of for the punishment of criminals. At the time when I left Cuzco, the places where the serpents, lions, (puma,) tigers, (jaguar,) and other animals had been kept, were still shown; one was near the citadel, and the other behind the convent of St. Dominic." †

"The Emperors of Hindostan caused criminals to be put to death by elephants, lions, &c. The same was the custom in Peru." ‡

"The Amantas, or philosophers, composed comedies and tragedies, which were performed before the emperors and courtiers by gentlemen, sons of governors, &c. They represented the triumphs and magnificence of their Incas, and the events of human life and society, with sententious gravity and propriety.

"They also composed short ballads on love, and others on the virtues and actions of their ancestors." §

"In the evening, the Emperor of China gave the lords of the court a comedy. Only three or four actors were good. The plays are mostly serious. They are like the histories of some illustrious persons, interspersed with fable. They never utter a loose expression, or say any thing to offend a modest ear." ||

"The Mexicans had similar dramatic representations." ¶

* Garcilasso de la Vega, book V, chap. 29; book III, chap. 20.

† Vega, book V, chap. 10.

‡ Ranking. Note to p. 207, extracted from "Wars and Sports," chap. VIII, p. 269.

§ Vega, book II, chap. XXVII.

|| Du Halde, vol. II, p. 343.

¶ Clavigero, vol. I, p. 396.

“The Indians of Peru had such fear of an eclipse, that as soon as it began they made a terrible noise with trumpets, horns, atabales, and drums; besides which, they tied up dogs and beat them severely, that they might, by their barking, cause the moon to be roused from the sufferings it was undergoing from its present condition.” *

“In China, as soon as the sun or moon begins to be darkened, they all throw themselves on their knees, and knock their foreheads against the earth. A frightful noise of drums and cymbals is immediately heard throughout the whole city. The Chinese think that, by such a horrid din, they assist the suffering luminary, and prevent it from being devoured by the celestial dragon. Although the literati, and every person possessed of the least knowledge, at present, know that eclipses are natural events, they still continue these ceremonies, in consequence of that attachment to national customs which these people have always preserved.” †

We learn from Clavigero, that in the war of Mixtecapan, under Montezuma, “the slaughter was great; six thousand two hundred prisoners were sacrificed, and their skulls were piled in the edifice Quaxicalco, now consecrated for their preservation.” ‡

In 1526, we learn that the Emperor Baber, in Hindostan, “ordered a pyramid to be built which was stuck round with the heads of the slain.” §

* Vega, book II, chap. 23.

† Grosier's China, vol. II, p. 438.

‡ Clavigero, vol. I, p. 184.

§ Dow, vol. II, p. 130.

Let us now take a brief review of the analogical evidence of an identity of the family of Mexico and Peru with that of Hindostan or Egypt, to simplify which we name the several coincidences, which have been specified, in their proper order.

- I. PHILOLOGICAL. The various analogies in language.
- II. ANATOMICAL. The peculiar craniological formation common to those countries, as asserted by Dr. Warren.
- III. MYTHOLOGICAL.
 1. The existence of two peculiar modes of worship, addressed to two deities: one sanguinary, and the other peaceful, corresponding with Vishnu and Siva.
 2. The identity of the deity *Rama*, his wife, *Sita*, and the festival *Rama Sita*.
 3. The prevalence of the doctrine of the metempsychosis.
 4. The painting delineating the death of Abel.
 5. The four cataclysms of the world, from which we learn their traditions of events in early Asiatic history.
- IV. HIEROGLYPHIC.
 1. The use of quipos, or knotted cords.
 2. The use of the three peculiar systems of hieroglyphic writing of the Egyptians.
- V. ASTRONOMICAL.
 1. Identity in the division of the year, month, and week; and the calculations thereof.
 2. Identity in the use of intercalary days.
 3. Identity in zodiacal signs.
- VI. ARCHITECTURAL.
 1. Identity in sepulchral tumuli.
 2. Identity in pyramidal temples.
 3. In the uses of these temples.
 4. In the mechanical power which enabled them to move masses that no other races have ever accomplished.
 5. Their use of hieroglyphic sculpture on all their sacred buildings.
 6. Similarity in zodiacal and planispheric carvings.
 7. Identity in sepulchral ornaments.

8. The peculiar construction of bridges.

9. The statue of the Mexican Deity.

VII. MANNERS AND CUSTOMS. 1. The use of pyrula perversa in religious or other rites.

2. Identity in practice of embalming and preservation of the royal corpses.

3. Identity in punishment by wild animals.

4. Coincidence in the monuments of victory, built and ornamented by the skulls of the slain.

5. Identity in the existence of four castes. (See postea.)

It will doubtless be noticed that these coincidences at one time are drawn from Egypt, at another, from Hindostan. The sequel will show that both of these nations were peopled by one family, and will satisfactorily account for their being alluded to indiscriminately in the preceding argument. To make this a little more certain, the author here introduces one or two paragraphs from a standard writer.

“The temples of Nubia exhibit the same features, whether as to style of architecture or the form of worship which must have been practised in them, with the similar buildings which have been recently examined in the neighborhood of Bombay. In both cases they consist of vast excavations, hewn out in the solid body of a hill or mountain, and are decorated with huge figures which indicate the same powers of nature, or serve as emblems to denote the same qualities in the ruling spirits of the universe.

“The sepoys who joined the British army in Egypt, under Lord Hutchinson, imagined that they found their own temples in the ruins of Dendera, and were greatly exasperated at the natives for their neglect of the ancient deities, whose images are still preserved. So strongly; indeed, were they impressed with this identity, that they proceeded to perform their devotions with all the ceremonies practised in their own land. There is a resemblance, too, in the minor instruments of their superstition, the lotus, the lingam, and the serpent, which can hardly be regarded as accidental; but it is no doubt in the immense extent, the gigantic plan, the vast conception, which appear in all their sacred buildings, that we most readily discover the influence of the same lofty genius, and the endeavor to accomplish the same mighty object.

“But the most striking point of resemblance between the inhabitants of Egypt and India, is the institution of castes — that singular arrangement which places an insuperable barrier between different orders of men in the same country, and renders their respective honors, toils, and degradation strictly hereditary and permanent. In allusion to the four classes into which the natives are divided, the Hindoos maintain that, of their god, Nara Yana, the mouth became a priest, the arm was made a soldier, the thigh was transformed into a husbandman, and from his feet sprung the servile multitude. The narrative of Herodotus bears evidence to the same institution at an early period among the Egyptians, and his statement is confirmed by Diodorus Siculus.”*

The author ought by no means to omit to state that precisely the same division of caste prevailed among the ancient Mexicans and Peruvians.

* Russell's Modern Egypt. Int'n, p. 23.

We now enter on the most difficult, yet most interesting part of our subject — the endeavor to trace the origin and history of the aboriginal race of America.

We are informed by perhaps the most learned of mythological antiquarians, that the place where mankind first resided, after the flood, was undoubtedly the region of the Minyæ, at the bottom of Mount Baris, or Luban, which was the Ararat of Moses.* These mountains, on which the ark rested, are in Armenia; and the plains in their neighborhood were the places where Noah and his family dwelt, immediately after they left the ark, and where they procured their first subsistence by tilling the ground and increasing their herds of cattle.† The holy scriptures tell us that as men multiplied and became very numerous, it pleased the Almighty to allot to the various families different regions, to which they were to retire; and in the days of Peleg, they accordingly did remove, and betake themselves to their different departments. An impulsive obedience to the Almighty's distribution seems to have pervaded all except the house of Chus, or Cush. The sons of Chus seem to have gone off in a disorderly manner, and having for a long time roved eastward, they at last changed their direction, and came to the plains of Shinar. Here they seized upon the particular region which had fallen to the lot of Assur. Him they violently ejected, and compelled to retreat to the higher regions of Mesopotamia. Under the arch rebel, Nimrod, the Cuthites seem to have increased greatly in strength and numbers, and to have formed a plan for a mighty empire. "The beginning of his kingdom was Babel, and Erech, and Accad, and Caluch, in the land of Shinar. And that out of the land he went forth to Assyria, and builded Nineveh, and the city of Rehoboth, and Calah, and Rhesen between Nineveh and Caleh; the same is a great city."‡

Here, then, we find them building up an immense empire. "People of other families flocked in unto them; and many of the line of Shem put themselves under

* Bryant. *Anc. Myth.* vol. IV, p. 28.

† *Remains of Japhet*, p. 10.

‡ *Genesis*, chap. X. v. 10. 11. 12.

their dominion. They were probably captivated with their plausible refinements in religion, and no less seduced by their ingenuity, and by the arts which they introduced. For they must certainly be esteemed great in science, if we consider the times in which they lived. The tower of Babel, which their imperious leader had erected, seems to have been both a temple and a landmark, from which they had formed a resolution never to recede. It therefore seemed good to Divine Providence to put a stop to this growing confederacy, and, as they had refused to retire regularly, to force them by judgments to flee away, and to scatter them into different parts." *

Chus, or Cush, was also called Cuth, and his posterity Cuthians, or Cuthites. This name, in process of time, received the prefix of the Greek σ , and they were then termed " $\sigma\chi\upsilon\theta\alpha\iota$ " or Scythians. The countries which they conquered frequently assumed the name of Scythia, no matter what had been their previous appellations. "Scytharum nomine hoc loco per antiquos Euxini Maris accolas intelligimus, quocunque nomine veniunt. Cimmerios illic Homerus collocavit, hos a Scythis Herodotus distinxit." †

We learn from Epiphanius, that "those nations which reach southward from that part of the world where the two great continents of Europe and Asia incline to each other, and are connected, were universally styled " $\sigma\chi\upsilon\theta\alpha\iota$ " according to an appellation of long standing. These were of that family who, of old, erected the great tower, [of Babel,] and who built the city of Babylon." ‡ We thus learn, both from profane history and holy writ, the extent of the splendid empire founded by Nimrod, the son of Cush, who not only built the cities of the plain of Shinar, but founded the ancient Scythian Empire. This empire must have been truly learned in science and art. Their mechanical skill and power must have been very great, as we may ascertain from their vast remains, as also from the pages of inspiration, which tell us of the mighty Babylon. Sir William Jones, after a long examination of the various nations dwelling in southern Asia, and their early history, uses these words in his conclusion: "Thus it has been proved, by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian or Pishdadi government; that it was in truth a Hindu

* Bryant. Anc. Myth. 4to. Vol. III, p. 262.

† Acta Berolinensia, p. 5.

‡ Epiphanius adversus Hæres, l. I, p. 6.

monarchy — though if any choose to call it Cusean, Cusdean, or Scythian, we shall not enter into a debate on names; that it subsisted many centuries, and that its history has been engrafted on that of the Hindoos, who founded the monarchies of Ayodhya and Indraprestha.”* Again: in speaking of this same empire, alluding to its advancement in science and art, he says: “We may therefore hold this proposition firmly established, that Iran, or Persia in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of traveling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions, to all regions of the world in which the Hindu race had settled, under various denominations.”† The holy writings declare explicitly the manner in which this expansion was produced: “And they said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth.”‡

To this truth even profane historians bear witness, and show that it was the same race of whom we have been speaking, that thus met the signal punishment of Almighty God.

Eupolemus says, that “the city of Babel was first founded, and afterwards the celebrated tower; both which were built by some of those people who had escaped the

* Sir William Jones’ Works, vol. I, p. 92.

† Ibidem, vol. I, p. 93.

‡ Genesis, chap. XI, v. 3 to 9, inclusive.

deluge. *Εἶναι δὲ αὐτοὺς Γίγαντας.* They were the same who, in after times, were recorded under the character of giants. The tower was at length, by the hand of the Almighty, ruined, and these giants were scattered over the whole earth.*

“Abydenus, in his Assyrian annals, alludes to the insurrection of the sons of Chus, and to their great impiety. He also mentions the building of the tower, and confusion of tongues; and says that the tower, analogous to the words of scripture, was carried up to heaven; but that the gods ruined it by storms and whirlwinds, and frustrated the purpose for which it was designed, and overthrew it upon the heads of those who were employed in the work; that the ruins of it were called Babylon. Before this, there was but one language subsisting among men; but now they had, *πολυθρον φωνην*, a manifold sound, or utterance. A war soon after ensued between Cronus and Titan. He repeats that the particular spot where the tower stood was in his time called Babylon. It was so called, he says, from the confusion of tongues and variation of dialect: for in the Hebrew language, such confusion is termed Babel. †

“Upon this general dispersion, the country about Babel was entirely evacuated. A very large body of the fugitives betook themselves to Egypt, and are commemorated under the name of ‘the Shepherds.’ Some of them went no farther than Shinar, a city which lay between Nineveh and Babylon, to the north of the region which they had quitted. Others came into Syria and Canaan, and into the Arabian provinces which bordered on those countries. Those who fled to Shinar, resided there some time; but being in the vicinity of Elam and Nineveh, they raised the jealousy of the sons of Ashur and the Elamites, who made a confederacy against them, and after a dispute of some time, drove them from their neighborhood; and not contented with this, they carried their arms still farther, and invaded all those of the line of Ham westward, as far as the confines of Egypt. This was the first part of the great Titanic war,

* “Ευπολεμος δὲ ἐν τῷ περὶ Ἰουδαίων τῆς Ἀσσυρίας φησὶ, πολλὴν Βαβυλῶνα πρῶτον μὲν κτισθῆναι ὑπὸ τῶν διασθεντῶν ἐκ τοῦ κατακλισμοῦ εἶναι δὲ αὐτοὺς Γίγαντας. Οὐκ ἴσμεν δὲ τὸν ἰσχυμένον Πυργόν, πεποιθὸς δὲ τούτου ὑπὸ τῆς τοῦ Θεοῦ ἐργασίας, τοὺς Γίγαντας διασπαρῆναι καθ’ ὅλην τὴν γῆν.”
Apud. Euseb. Preap. L. IX. p. 416.

† “Ἐντὶ δὲ αὐτῶν λέγουσι τοὺς πρῶτους ἐκ γῆς ἀνασχόντας ῥωμὴν τε καὶ μεγίστην χαυνοθένην, καὶ διὰ θεῶν καταφρονήσαντας ἀμεινοτάτους εἶναι, πυργῶν τε τῶν ἠλίβητων αἰρέων, ἵνα νῦν Βαβυλῶν ᾖ, ἢ καὶ αὐτὴν εἶναι τοῦ οὐρανοῦ καὶ τοὺς ἀνεμῶν θεοὺς βαθεύοντας ἀνατρέψαι περὶ αὐτοῖσι τὸ μηχανῆμα τοῦ διττα ῥωμῆα λέγεσθαι Βαβυλῶνα. Ἰεῶς δὲ οὐκ ἴσμεν ὁμογλωσσῶν ἐκ θεῶν πολυθρον φωνὴν ἐνεκασθαι. Μετὰ δὲ Κρονῶ καὶ Τιτῆσι συστήσασθαι πόλεμον. Ὁ δὲ τοῦτος, ἐν ᾧ πυργὸν ἀκιδόμισαν, νῦν Βαβυλῶν καλεῖται, διὰ τὴν συγχύσιν αὐτῆς περὶ τὴν διαλεκτὸν πρῶτην ἐργασίας. Ἐξέρχεται γὰρ τὴν συγχύσιν Βαβὴλ καλοῦσι.”—Euseb. Chron. p. 13.

in which the king of Elam was principal. We are informed by Moses, that they served him twelve years, and in the thirteenth they rebelled; and in the fourteenth year the king of Elam attacked them, in conjunction with the kings of Aram, Ashur, and Shinar; for Shinar was now regained, and in the hands of the Shemites." *

The extent of the dissemination of this family of Cush may be also estimated from their various appellations, *Χυταίοι, Αραβες, Ωρειται, Ερυθραίοι, Αιθιοπες, Ινδοί, Αιγυπτίοι, Χαλδαίοι*, all of which names are given them by early writers. The region between the Tigris and the Euphrates was their original home, and was called Chusdim, or Chaldea. One branch of this race extended its conquest eastward, invading and conquering Elam, which comprehended Susiana and Chusistan, now the Persian empire. Thence they descended the Tigris, advanced to India, obtained possession of the navigation of the Indus, and made themselves masters of Hindostan, which they peopled. By their hands were constructed the celebrated mountain temples, yet found in that country, and which bear so close an analogy to those built by their brethren in Egypt.

To Mizraim, the brother of Cush, seems to have been allotted the land of Egypt, and thither his descendants appear to have retired a long time before the destruction of Babel. They were attended by their brethren, the sons of Phut. They had no share in the rebellion of the Cuthites, nor in the Titanic war which ensued. The country of which they were seized, was that which, in after times, had the name of Upper Egypt. They called it the land of Mezor, and the land of Cham, from their two chief ancestors, which the Greeks rendered Mezora and Chamia. †

“The Titanic brood, the Cuthites, being driven from Babylonia, fled to different parts, and one very large body of them betook themselves to Egypt. Eupolemus speaks of their dispersion, and calls them giants. — Πιστοντος δε τετα (τε πυργος) υπο της τε Θεου ενεργειας, τους Γιγαντας διασπειρναι καθ’ ολην την γην. When the tower of Babel was, by the hand of Heaven, overthrown, the giants were scattered over the face of the earth. We may perceive, from what has preceded, that they were a knowing and experienced people, of a family which had been long engaged in opposition, and tried in some severe conflicts. As they had maintained themselves by a grand confederacy, they knew how to obey, and were

* Bryant. *Anc. Myth.* 4to, vol. III, pp. 262, 263.

† *Ibidem*, vol. III, p. 233.

sensible of the advantages of being under one head. It is, then, no wonder that a people, well disciplined and united, should at once get the sovereignty over a nation so rude and unexperienced as the Mizraim. They took Memphis with ease, which was then the frontier town in Egypt. This they held solely to themselves, and afterwards overran the whole region above, and kept it in subjection. Manetho might therefore very truly say, *ραδίας και αμαχητι την χώραν ειλον.*— They seized the country without the least opposition; not a single battle was hazarded. There are many fragments of ancient history which mention the coming of the Cuthites from Babylonia into the land of Mizraim, and the country changing its name. An account of this sort is to be found in Suidas. He tells us that Rameses, the son of Belus, (of Babylonia,) who was the son of Teuth, came into the region called Mestræa, and gained the sovereignty over the people of the country. He was the person whom they afterwards called Ægyptus, and the region was denominated from him. Others say that it was Sethos; others that it was Belus, who was called Ægyptus; and that from him the country had its name.

—“*Βηλος τις Μελαμποδης χειρωσαμενος αφ' εαυτου την χωραν αυτων ωνομασεν Αιγυπτον.*”— Belus having conquered the Mizraim, styled Melampodes, called the country after one of his own titles, Ægyptus. In all these cases, I have shown that, for a singular, we must put a plural, and by Belus, understand a people styled Beleidæ, who came from Babylonia.” *

These people brought with them their great skill in mechanics. When they had become fairly masters of the country, they constructed the temples and great monuments yet remaining.

“Juba, in his history, took notice that the city of Heliopolis was not the work of the ancient Egyptians, but of Arabians, (Plin. l. VI, p. 343;) by which name the sons of Chus are continually distinguished. They raised the most ancient obelisks in Egypt, which were formed of one piece, yet of an amazing size; and the granite of which they consist is so hard that scarcely any tool now-a-days can make an impression. Hence it is a matter of wonder, how they were originally framed and engraved. They are full of Hieroglyphics, curiously wrought, which, as we learn from Cassiodorus, were ancient Chaldaic characters. [Obeliscorum prolixitas ad Circi

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* Bryant's Anc. Myth. pp. 234, 235.

altitudinem sublevatur; sed priori soli, inferior Lunæ dictatus est ubi sacra priscorum Chaldaicis signis, quasi literis, indicantur. Cassiodorus, l. 3, epis. 2, and epis. 51.] These were the sacred characters of Egypt, known only to the priests, which had been introduced by the Cuthite Ethiopians." *

We infer, from the close resemblance between the Indian temples and those remaining in Egypt, that the latter were constructed by a branch of the same family which built the former; and we learn from the passages just quoted from Pliny and Cassiodorus, that such was the fact.

These Cuthites, then, obtained the mastery of Egypt, established a noble empire, under the title of —“οι ποιμενες,”— “the Shepherd Kings,” and constructed, as they did in Chaldea, large cities, pyramids, obelisks, and other massive buildings, the remains of which still furnish testimony to the magnificence and power of the race. “The Shepherds are said to have maintained themselves in this situation for five hundred and eleven years. At last the natives of Upper Egypt rose in opposition to them, and defeated them under the conduct of king Halisphragmuthosis. They afterwards beleaguered them in their stronghold, Avaris, which seems to have been a walled province, containing no less than ten thousand square Arouræ. Here they maintained themselves for a long space; but at last, under Thummosis, the son of the former king, they were reduced to such straits as to be glad to leave the country.” † “Wearied out by the length and straitness of the siege, they at last came to terms of composition, and agreed to leave the country, if they might do it unmolested. They were permitted to depart, and accordingly retired, to the amount of TWO HUNDRED AND FORTY THOUSAND PERSONS. Amosis, upon this, destroyed their fortifications, and laid their city in ruins.” ‡

Early writers notice the journeyings of this banished race in a northeasterly direction as far as Palestine. Here all historical traces are lost of them, and their name is buried in oblivion.

To prevent any ambiguity in regard to this historical account of the departure of the shepherd Cuthites from Egypt, the author begs to indulge in a farther quotation

* Bryant. Anc. Myth. vol. III, p. 244.

† Ibidem. Vol. III, p. 237.

‡ Bryant. Anc. Myth. vol. III, p. 269.

of the history of that country, but which, it is conceded, may be thought episodic by the reader. As, however, it leads to very curious results, not entirely unconnected with the subject, it may prove interesting and perhaps novel to some readers.

There were no less than three exodi from Egypt. The first was the one just named, viz: the expulsion of two hundred and forty thousand Cuthites by Halisphragmuthosis; this occurred about two hundred years before the entrance of the Israelitish shepherds into Egypt. The second exodus was that of this once holy people, under the guidance of the Almighty, through his servant Moses, the account of which we have in profane history, substantiated in the minutest particulars by the sacred writings given us through the inspiration of the Holy Spirit, which protected and preserved the race. But the third is not so generally known. We propose to give a statement thereof, and show the authority on which it rests. The author deems it necessary this should be kept in view, in order to prevent doubt as to the course taken by the first emigrants from Egypt.

It is doubtless familiar to the reader that Cadmus is said to have introduced the elements of writing into Greece; that the very language of that country, oral as well as scriptural, owes its origin to the ancient language of the Pelasgic race; and that their mythology had its birth-place in Egypt. A valuable work, investigating the traces of the descendants of Japhet, by James Parsons, M. D., London, published in 1767, gives us much light on this last exodus, and very clearly points out the progress of their migration through Greece, westward to Spain, and northward to the mountains of Wales, and the plains of Ireland. The results he has arrived at are fully confirmed by comparative philology, and by a study of the manners and customs of the Druidical race.

We have shown that one of the "sons," or descendants of Nimrod [or "Belus"] was named Nilus, and from him the river took its appellation. This Nilus, a direct descendant of Belus, is said to have been the son of Finiusa,* who was king over a band of the Scythians which hovered in the vicinity of their ancient dwelling-places in Shinar. With this monarch, we commence the narrative of the events to which

* From this prince the name Phœnicia took its rise, and his descendants, under the guidance of Cadmus, were called Phœnicians.

we allude. They rest on the authority of a valuable monument of antiquity called "THE PEDIGREE OF MILESIUS," a compilation made, like the Homeric poems, by the filids, or bards, and which has, for many years, been admitted as authority by European antiquarians.

"There is something very particular in this monarch's history, as delivered by these filids. He is said to have been a prince of uncommon genius for learning, applying himself in a most assiduous manner to the study of languages, and at length, to have made himself master of many; for some time before he was established in his government, there arose a variety of tongues, from the building of Babel by the sons of Nimrod; and before this, that all the then inhabitants of the earth spoke but one language; and that while they were busied about this tower, in order to preserve themselves from another flood, by carrying it up higher than they fancied water could reach, the filids say that Heber, of the family of Shem, admonished them against such an enterprise, and refused joining in it: alleging that it was a wicked attempt, and a vain one, carried on in defiance of Heaven, whose ordinations there was no resisting. They were not moved with his remonstrance, but obstinately persevered in their resolution, when, in the midst of it, a strange confusion in their language broke out, and frustrated their designs. Heber, for his pious behavior on this occasion, had his language preserved pure in his family, say these records.

This Finiusa, the Scythian monarch, from his desire to attain the language of Heber, and as many others as he could, sent out several learned men—by some of the filids, it is said, seventy-two, for so many dialects are said to have arisen from that confusion, in the several countries, which were by this time distinguished into governments—in order to learn their tongues; and they were limited to seven years' absence, for accomplishing that noble design. In the mean time, he resolved to go himself into Machseanair, (Shinar,) which was not remote from the place where the language of Shem's family was in common use, in order to acquire that. However, he waited till the return of as many of these missionaries as were alive, and commanded them to instruct the Scythian youth in all they had acquired; and then, having settled the government upon his eldest son, *Nemull*, he set out upon his expedition from Scythia, and arrived safe at Machseanair, (Shinar,) and there erected schools for teaching

the languages and other sciences, according to chronicles of very high antiquity, and the assent of several ancient poets, or filids. When these schools were established, he called to the professorships two able and most learned men, to his assistance, and invited the youth of the neighboring countries to frequent the schools for instruction. The names of these were Gadel, son of Eathoir, of the posterity of Gomer, and Caoih Jar, son of Neamha, the Hebrew. Fenius continued twenty years to preside over these seminaries of learning, and it appears that his second son, Niul, (Nilus,) was with him all the time. Fenius, after having remained twenty years in Shinar, with his son, Niul, who by this time grew famous in arts and languages, was in such high esteem with the neighboring nations, that they were almost ready to pay him divine honors, and returned to his kingdom and resumed the reins of government, and left the several schools that he established to the care of able masters, under the presidency of his son Niul; and in some time after he died, and his son Nenual again came to the throne.

But when Fenius returned to his kingdom from Shinar, he was accompanied by the two great professors, whom he joined to himself in the foundation of those seminaries of learning, mentioned before, Gadel and Caoih Jar; and the first orders he gave them was to regulate the language, and appropriate out of it different dialects to different stations of the several orders of his subjects, viz: to adapt particular expressions to the soldiery; others to history and poetry; others to philosophy and medicine; and the last was that which was spoken universally by the common people. And this is the language of the native Irish to this day; and, from the first professor, Gadel, the Gomerian, it is called Gaoidealg, or the Irish language.

Thus were seminaries of learning begun under Fenius; and, in process of time, in imitation of these, others were erected, by those who had their education with him, in other nations, till, in time, Greece became famous for its schools, and continued to be the most signal and eminent of any in that part of the world; and long after this time it was, that the Greek tongue, which, as I have before hinted, was a mixture of the Egyptian and Phœnician with the Gomerian, began to be reduced to grammatical rules, as it improved.

We now return to the ever famous Niul, whose fortune and transactions were

chequered with variety of incidents, and whose fame for learning and arts was equal to his father's. He remained many years in Shinar, presiding over these schools, and engrossed so much of the esteem of the people that he grew very powerful, and was looked upon as a law-giver, and commander of their wills. He could have improved this to his own advantage, if he pleased; but he chose to return to Scythia, where he stayed at the court of his brother Nenual, and there made it his sole business, according to the bent of his own taste, to inspect and improve the schools which his father had established. Some years passed in this manner, when, having a mind to visit his schools in Shinar again, he departed from Scythia, and never more returned; and was no sooner arrived than there were great rejoicings made, and the report spread every where, even to the court of Pharaoh.

This monarch invited Niul to come into Egypt, being desirous a prince of his character should reside in his kingdom, for the benefit and improvement of his people; and being, in some time, highly pleased with his conduct and great knowledge, and also knowing him to be a descendant from a royal line of ancestors, he gave him his daughter Scota in marriage, and settled him in a territory along the coast of the Red Sea, called Capacirunt, where he flourished, and promoted learning through all his dominion. Scota bore him a son, whom his father Niul called Gaodhal, or Gadelas.

It was at this very time that the great event of the exodus of the children of Israel happened; and accordingly, the filids and poets all agree that when Moses had made his encampment near the Red Sea, Niul was alarmed at the approach of so great a body of people, and took proper measures to inform himself of their affairs. They also say that he had an interview with Aaron, who informed him that these were the people whom his father-in-law, Pharaoh Cingeris, had in bondage for so long a time; and that now the God whom they worshiped was miraculously working their deliverance. Niul was affected at what he had heard, and favored their escape as much as he could, offering them every accommodation in his power; which is, in some measure, a proof that Niul was no favorer of idolatry, but was a worshipper of the true God.

They also say that Niul, not knowing what was to happen to the host of Pharaoh,

was under some apprehensions of resentment from him, for having favored this people, whom Pharaoh accounted no better than slaves, and now in an act of rebellion, in their flight, and accordingly communicated his fears to Moses; that Moses offered him and his people a settlement in the land to which he was leading his followers, if he was in any fear; but, say they, he did not comply with this, choosing rather to be secured some other way; and that therefore Moses advised him to seize upon some Egyptian ships that were upon his coasts, and go on board, with the principal persons of his family, and stand out to sea, till it should be known what was to be the fate of the Egyptians; which he accordingly did, on the day before they were overwhelmed in the sea.

When Niul was informed of the destruction of the Egyptians, he landed and returned home, and had several children, who grew to manhood before he died, and left behind him, all over the neighboring countries, the character of one of the most valiant, most learned and wise of princes; when his eldest son, Gadelas, with his mother, Scota, assumed the government of their territory with great harmony and unanimity.

Gadelas had a son, who reigned after him, called Easru; and he was succeeded by his son, whom he named Sru; and this was the prince who was driven out of Egypt, which several authors testify; for when, by the wisdom of his grandfather, Gadelas, and of Easru, his father, the nation grew great and much increased, as well as renowned for learning, one of the successors of Pharaoh Cingeris, it is uncertain which of them, meditated a quarrel with Sru, under pretence of revenging the favor that Niul had formerly showed the Israelites, in their approach to the Red Sea; and accordingly he raised a powerful army, and entered his country with all the terrors of war, and forced Sru, with his whole family, and a great many followers, to fly.

Walsingham, I am informed, in his Hypodigma, asserts that 'when the Egyptians were drowned in the Red Sea, those that remained drove out a Scythian prince, who resided among them, lest he should take an advantage, and attempt to seize the government; and when he was expelled the country, with his followers, he came to Spain, where he and his people lived many years, and became too numerous, and from thence they came to Ireland.'

The words of Walsingham are said to be these, and are indeed very remarkable: 'Egyptiis in Mari Rubro submersis, illi qui superfuerunt expulerunt a se quendam nobilem Scythicum qui degebat apud eos, ne dominium super eos invaderet; expulsus ille cum familia, pervenit ad Hispaniam, ubi et habitavit annis multis, et progenies ipsius familiæ multæ multiplicata est nimis; et inde venerunt in Hiberniam.' " *

This emigration, it is generally believed, commenced by a voyage across the Mediterranean to Crete, whence they traveled westward. From the combination of incidents noticeable throughout the history just related, viz: that at about the time fixed by Grecian chronology, a race headed by the descendant of the founder of the Phœnician race, should arrive at Crete, expert in the learning of Scythia and Egypt, and of course bringing with them the rudiments of scriptural language: we have some ground for believing that we may herein recognise the migration of Cadmus, and his introduction of alphabetical characters. Still farther may this afford a matter of interesting investigation for future research, when the study of comparative philology has declared most curious analogies between the Basque, the Erse, Gomic, and Coptic languages, both in lexical comparison, as also in grammatical idiom a fact, not to be accounted for unless in this manner, and which seems to be rendered still more probable by the antiquities yet presented in the countries to which this race is said to have finally gone — witness the tumuli and barrows found along the plains of Bulgaria, westward to Spain, and northward to the British Isles, the Druidical remains of Stone Henge, and other places, and some very curious analogies in the Druidical mythology and customs, as illustrated by Mr. Edmond Maurice, and which he proves to have emanated from Scythia through Egypt. For a more full and satisfactory examination of these points, the author begs to refer the reader to the able works alluded to, as here the results only can be given.

From what has here been related, then, it is thought that little or no doubt can arise as to the destination of the three expelled races, on their departure from Egypt: *The first*, in a north-easterly direction, through Palestine; *the second*, under Jehovah's guidance, into the land of Canaan; and *the third*, through Greece, westwardly through Europe,

* Remains of Japhet, pp. 115 a 123.

to their final destination in Great Britain. Here, then, we return to the subject matter of our investigation, viz: the progress of this first migratory race of Cuthite "shepherds," after they journeyed from Egypt to Palestine.

In the prosecution of this study, much difficulty arises from the ambiguity of every author as to the residence of the family called "Scythian." Mr. Bryant has satisfactorily established the origin of the name, and accounted for the multiplicity of localities denominated Scythia; for, wherever this family conquered a country, they called it in general terms Cuthia, or Scythia, to promote a remembrance of their power and greatness. In early days all south-western Asia was comprehended under the name of Scythia. But as the Cuthites became vanquished, and in their turn met the reverses of fortune, by becoming scattered over the earth, the original name, Scythia, was subsequently applied by writers to different countries. When in process of time, Greece was in her high estate of power, learning, and refinement, her geographers meant by Scythia, all the country north of Thrace and Macedonia; for the original home of the Scythians had taken the name of Babylonia: Shinar had become again Assyria: Chusistan retained its name: and Egypt retained the original appellation of Chamia, or Mesora. As they met their destiny in banishment, even their name gradually became extinct. The traces of this banished race became unknown, and it may be believed that from the supposition they had gone *north*, the Greeks gave the name "Scythia" to that remote, and to them, unknown country, whither it was supposed they had retired, although that country was allotted to the descendants of Japhet, and was by them inhabited.

It will be recollected by those who are familiar with the works of Sir William Jones, that he invariably calls this band of Cuthites, "the *old* Persians," from the fact, that their original home is now the Persian Empire: and by the name "Scythians," he does not allude to the race of which we have been writing, but that family which received their title from the Greeks; whose residence comprehended Russia, Poland, Sweden, Denmark, and Germany; and who were descendants of Japhet. "These descendants of Gog and his brothers," says Dr. Parsons, "were the people, who, *in after ages*, had the appellation of Scythians, as it is agreed on by many authors of

authority, as Josephus, Jerome, and most of the Fathers.* With this view of the truth, may we not detect the continued journeyings of the banished shepherds, in their polemic migration, by a reference to the following quotation, viz:

“The only great monuments of Tartarian antiquity, are *a line of ramparts* on the west and east of the Caspian, ascribed, indeed, by ignorant Musselmen to Yajug and Majug, or Gog and Magog, that is, to the Scythians,” [the descendants of Japhet,] “but manifestly raised by a very different nation, to stop their predatory inroads through the passes of Caucasus. The Chinese wall was built and finished on a similar construction, and for a similar purpose, by an Emperor who died only two hundred and ten years before our era: and the other mounds were very probably constructed by THE OLD PERSIANS,” [the descendants of Cush,] “though like many works of unknown origin, they are given to Secander, not the Macedonian, but a more ancient hero, supposed by some to have been Jemshid. It is related that pyramids and tombs have been found in Sataristàn, or western Scythia, and some remnants of edifices in the lake Saisan; that vestiges of a deserted city have been recently discovered by the Russians, near the Caspian Sea, and the Mountain of Eagles; and that golden ornaments and utensils, figures of elks and other quadrupeds, in metal, weapons of various kinds, and even implements for mining, but made of copper instead of iron, have been dug up in the country of the Tohúdès; whence, M. Bailly infers, with great reason, the high antiquity of that people; but the high antiquity of the Tartars, and their establishment in that country near four thousand years ago, no man disputes.”†

In order to establish, however, with greater satisfaction to the reader, that these works were constructed by the banished shepherds, it may not be amiss to introduce a quotation from another work of undoubted authority. Alluding to the mountains of Caucasus, Captain Wilford remarks:

“The true Sanscrit name of this mountain is C’hasa-giri, or ‘*the mountain of the Chasas,*’ a most ancient and powerful tribe, who inhabited this immense range, from the eastern limits of India to the confines of Persia; and most probably as far

* Remains of Japhet, p. 39.

† Sir Wm. Jones’s works.

as the Euxine and Mediterranean Seas. They are often mentioned in the sacred books of the Hindus. They are certainly a very ancient tribe; for they are mentioned as such in the Institutes of Menu; and their great ancestor, *C'hasa*, or *Chasya*, [Chus or Cush,] is mentioned by Sanchoniathon under the name of Cassius. Pliny (lib. vi. chap. 30,) informs us that mount Caucasus was also called *Graucasus*; an appellation obviously Sanscrit; for *Grava*, which, in conversation, as well as in the spoken dialects, is invariably pronounced *Grau*, signifies "a mountain," and being a monosyllable (the final being surd,) according to the rules of grammar, it is to be prefixed thus, *Grava-C'hasa*, or *Grau-C'hasa*. The words *Chasu* or *C'hasa* are pronounced *C'hasa* or *Cas*, *Chusa*, or *Cusa*, by the inhabitants of the countries between Bahlac and the Indus."*

Here, then, is testimony showing the descendants of Cush to have immigrated to the very spot where, from the testimony of Sir William Jones, these ramparts are discovered; and also proving the range of mountains to have derived their name from this same family, *Grau-Chasa* "the mountain of the Chasas, or sons of Chus." An additional reason for believing it to be the same family is the fact, that the remains yet to be found there, are tumuli, pyramidical edifices, and mural defences. So far as we can learn, this was the only race on record, which at that early period knew any thing about castrametation or fortification. The other nations of that age were peaceful, and pastoral in their habits. Their flocks and herds, and increasing posterity, occupied their sole attention, save the time they devoted to the duties of religion. Witness the simplicity of life narrated in the earliest book extant; the chronicle of Job; the Idumean patriarch. He affords us a fair picture of the man of that age of the world — peaceful and pastoral, and skilled in lore, not only of this, but of a better world. Who are represented as the invaders of his happiness by driving off his herds, &c? It is the very family of whom we speak, the Chusdim, or Chaldeans. The learned Dr. Hales has proved astronomically, and Bishop Warburton, and Michaelis critically, that this patriarch endured the trial recorded of him, eight hundred and eighteen years after the deluge, and four hundred and seventy four years

* Asiatic Researches, vol. vi. p. 455. R. Calmet Dict. Art. "Caucasus,"

before the settlement of Jacob's family in Egypt.* It must have been then one of the bands of Cuthites, on their march from Shinar through Idumea into the land of Mizraim, who so cruelly misused this holy man. But to return. It will be recollected that all the families of man had places of residence assigned to them by the Almighty, and to these they had retired in the days of Peleg, for in his time we are informed the division of the earth was made, and apportioned by Jehovah. It will farther be borne in mind that all were obedient and retired to their allotted dwelling places, except this family of Chus, who seized first on the kingdom of Assur, or Assyria; then on Elam or Persia, to which they gave their own name "*Chus-istan*;" then on Hindostan; while others of the family went westward, and made themselves masters successively of Idumea, and the country of the Mizraim, or Egypt. In short they were a race, hostile to every other, and disposed to exercise their knowledge and power in acts of tyranny over their weaker brethren. But the Almighty reserved for them severe retribution, and their subsequent history, as we can faintly trace it to the present day, has been a series of reverses, necessarily consequent, as it appears, on the commission of their original error. Their first reverse was the dispersion of the race at Babel; next, their expulsion from Egypt. Now it must be apparent, that any migration of this race (no matter what direction they might choose,) must be made through hostile families; through nations on whose rights they had trampled when in power. Their migration then must necessarily have been polemic. We know them to have been skilful in erecting mural defences. Where, then, we trace these defences, in the remains of ramparts, walls, &c., we may consider ourselves, with no small degree of certainty, on the correct track of this exiled race; and having discovered these ramparts as far north as the Caucasian mountains, the very name of which confirms the fact, we deem ourselves safe in tracing them thus far.

It will be recollected perhaps, that in the argument exhibiting the anatomical analogy between the aboriginal race of America, and that of Southern Asia, a close affinity was remarked between the characteristic traits of the North American Indian, and the Mongol or Tartar race, in their nomadic life, and their rejection of civilization. We

* Horne's *Introduct. to Crit. Study of Holy Scrip.* vol. iv. p. 74.

find in North America, tumuli, ramparts, &c., which the Indians know nothing about; and from what has thus far been shown, these works prove to be the remains of some other, and a more civilized race. The Mongolian family are equally rude with the Indian, and as little disposed to exert a talent for mechanical ingenuity. If then we find in Tartary and Siberia monuments, like the American, displaying industry, and talent, unknown to and unpractised by those nations, we must necessarily conclude they are the works of some ancient and great people once occupying the land so enriched by the remnants of former greatness and power. That these exist it is proposed to show:

“In Siberia, the southern frontier mountains, from the Tobol to the Jenesai, and the *steppes in the middle regions of the Lena*, have been inhabited by the Mongol Tartars: and particularly in the governments of Ufa, Kazan, and Tobolsk. Frequent memorials are found there of ancient grandeur, magnificence, and culture; of which some are of an antiquity demonstrably of above a thousand years.

“It is no rare thing to come suddenly upon the ruins of some town, which, in its crumbling remains, plainly evinces the progress which the arts had made. Still more frequently are seen sepulchres, which, by their inscriptions, throw light on the history of this nation; and, in the vessels and implements preserved in them, supply us with interesting proofs of its opulence, its taste, and its industry.

“In the museum at St. Petersburg, are preserved a multitude of vessels, diadems, weapons, military trophies, ornaments of dress, coins, &c., which have been found in the Tartarian tombs, in Siberia, and on the Volga. They are of gold, silver, and copper.

“In the tombs of Siberia, and the deserts which border it southward, are found thousands of cast idols of gold, silver, copper, tin, and brass. I have seen, says Stralenberg, some, of the finest gold, three inches long, in the form of minotaurs, harts, old men, and other figures; all sorts of urns, trinkets, scimitars, medals of gold and silver, chess-boards and chess-men of gold; large golden plates, upon which the dead bodies have been laid, (not unlike the *Bractei aurei*,) and clothes folded up, such as the corpse is dressed in.

“Some of the tombs are of earth, and raised as high as houses, and in such

numbers, upon the plain, that at a distance, they appear like a ridge of hills; some are partly of rough hewn stones or of free-stone, oblong and triangular; others of them are built entirely of stone. Colonel Kanifer told me that the ambassadors of the Chinese Tartars, when passing the city of Jenesai, asked permission to visit the *tombs of their ancestors*, but were refused; not improbably, because they would have seen that they were rifled and demolished.

“Golden medals have been dug out of a tomb not far from the Irtish, between the salt lake Jamischewa and the city Omm, or Ommostrock. About twenty or thirty years ago, before the Czars of Russia were acquainted with these matters, the governors of the cities Tara, Tomskoi, Crasnoyar, Batsamki, Isetskhoe, and others, used to give leave to the inhabitants to go in caravans, to ransack the tombs, on condition that, of whatever they should find of gold, silver, copper, jewels, and other things of value, the governor should have the tenth. These choice antiquities were often broken and shared by weight. They have dug for years, and the treasures are not exhausted.

“The graves of the poorer sort have such things of copper and brass: arrows of copper and iron, stirrups, *large and small polished plates of metal, or mirrors*, with characters upon them. Urns are found of different sizes, some almost two feet high, and some more: some with, and some without handles. Many of these graves are very deep.”*

Here, then, are the remains of an ancient family, whose descendants have left the tombs of their forefathers; and which, deserted and a prey to the cupidity of modern barbarians, form no unimportant link in the chain connecting the evidences of the early unity of the human family. “They have been, and are not,” is the lesson they teach the moralist. The antiquarian, however, derives an equally useful lesson. “They have been,” but who were they, and why did they leave these sacred spots, consecrated by the resting places of their departed friends, and doubtless endeared by bonds of no slender tie; if we may form a correct judgment of the resources and power of the race, by the vestiges of their grandeur? We cannot well conceive

* Ranking's Conquest of Peru. Notes, p. 236.

a motive for the emigration of an entire people from a land of wealth and abundant resources, but the compulsion of a superior power. Where in history or tradition are we to look for the race that built these sepulchral tumuli, or for the causes which yet again expelled them thence? History points us only to a nomadic race as the occupants of that land. Tradition carries the possession of this country by the Tartar nation back to the earliest days of the peopling of the world. Yet we know their ancestors built them not. They can no more account for the origin of these remains, than can the North American Indian for that of the tumuli of his land. Evidently then, some roving family, possessed of learning, skill in architecture, and genius in mechanical avocations, and which must have come from the south, (for all knowledge originated there,) once entered and occupied this land. It has been shown that astronomy, even at that early day, was well understood. The Chusdim or Chaldeans established and preserved the astronomical and astrological learning of Egypt. We find among the present occupants of this country, the Siberian Tartars, a zodiac taken from that of Egypt; and, as has been noticed in page 51, this identical zodiac has been also discovered in Mexico. Again, we noticed in page 60, a very peculiar construction of bridges, common to this country and to Mexico. We find too the greatest mural defences in the world in this land, of which the origin is unknown:—witness the celebrated wall of China.

When, then, we find history pointing us to an exiled race, slowly travelling in a northwardly direction, through hosts of foes, whose animosity, revenge for past tyranny, and a spirit of self-preservation, would constantly drive them forward and onward:—and when we see this race possessed of the very genius, which, in no other in those days, produced a similar degree of excellence, enabling them to raise pyramids, and cities, and ramparts for protection, preserving their dead with scrupulous care, and interring with them such animals, and relics as were supposed to be of use in a future world:—are we not irresistibly led to the conclusion, that this family arrived at this land, and for a season held dominion over it? Possessed as they must have been of great resources, they no doubt formed an object of envy and hatred, not only to the tribes whose territory they were now occupying, but to those through whose country they had fought their way. A slight knowledge

then of human nature must indicate, as very credible, the results actually noticed, viz: an expulsion of the race, to yet more northern and untried regions. A banished army of two hundred and forty thousand persons, could not well proceed through a hostile country, without being compelled to obtain sustenance by force. Skilful in war, they erected ramparts for defence, and entrenched themselves strongly, until driven by superior power farther on their route. War to them was a common occurrence. Witness their character as portrayed by the prophet Habakkuk, who probably alludes to a portion of this very family, in c. i, v. 6 — 11.

6. For lo, I raise up the Chaldeans,
A bitter and a hasty nation,
Which marches far and wide in the earth,
To possess the dwellings which are not theirs.
7. They are terrible and dreadful.
Their decrees and their judgments proceed only from themselves.
8. Swifter than leopards are their horses,
And fiercer than the evening wolves,
Their horsemen prance proudly around,
And their horsemen shall come from afar, and fly,
Like the eagle when he pounces on his prey.
9. They all shall come for violence,
In troops. Their glance is ever FORWARD!
They gather captives like the sand!
10. And they scoff at kings,
And princes are a scorn unto them.
They divide every strong hold;
They cast up [mounds of] earth and take it.
11. Then renews itself his spirit, and transgresses, and is guilty,
For this his power is his God.

This warlike family probably resided some time in this northern section of Asia, for they have left numerous vestiges of their residence there. Speaking of these SIBERIANS, whom Dr. Parsons calls by the very name of "*Scythians*," it is recorded

“that many nations of the early Scythians were become examples to other people, for the purity of their laws, philosophy, music, and poetry, as well as a true heroic spirit. But when their colonies were driven into more remote parts, they forgot, in process of time, every thing that did not immediately regard their necessities, and were therefore reduced to such a state as we see the *North Americans* are now in, living in tribes or nations, by hunting and cattle, without tillage, or any other improvement, or constant settlement, and making incursions upon one another like them; and this we see is the case at present, even under the dominion of the Russians and Tartars, in the remotest parts of those empires, which are so extensive, notwithstanding there are emperors, kings, and khans at their head in several of these countries.”* It is the opinion of the writer, that the learned author from whom this extract is made, has confounded the ancient heroic Chaldean race, formerly dwelling in this country, with the Mongol race who subsequently occupied Siberia, and who, with the northern Europeans indiscriminately, obtained the name of “Scythians” from the Greeks. For he speaks of the earliest inhabitants as learned and heroic, but “*when their colonies were driven into more remote parts,*” or in more correct words, when this learned and heroic Scythian band was expelled, the Mongolian family who ejected them, attended to nought but what regarded their necessities, and closely correspond to the North American Indian, who indeed has been shown in page 27, to be of this same family. This, however, is still more clearly illustrated by a reference to the writings of Herodotus, who is very full in his accounts of the customs of some of the Scythians, [by whom he means the Tartars or Mongol race.] He tells us, that in order to initiate their young men, and women in the feats of war, they never suffered the former to be present at feasts or councils, till they had killed at least one enemy; nor the latter to marry, till they had done the same respectively; and the custom was, to bring the heads of such as they slew to their chief, which in proportion to the number, increased the honor and character of the person. He also goes so far as to say they used to drink some of the blood of the first prisoner they subdued; and that they often

* Remains of Japhet, p. 63.

took off the skins of the slain, and dressed them. Alluding to this nation of Tartars and their habits, "This," says Dr. Parsons, "and several others of their customs, would almost persuade one to believe the North Americans were a people of the Scythian, [Mongolian,] race; because, as war was the chief concern of these herds of Scythians, [Mongolians,] *and is so even to this day*, so it is now of the North Americans; and a conformity of manners and customs in the principal objects of different nations, would encourage such an opinion; for what is more conformable to the Scythian [Mongolian] custom of bringing the heads or skins of enemies to their chiefs, than that of the North American Indians bringing the *scalps* of their enemies to theirs; and pluming themselves with the number of scalps they cut off, sometimes wearing them as ornamental trophies of honor, and sometimes hanging them up, in view, in their huts, in order to engross the esteem of their brethren and neighbors. And, indeed, one might very naturally suppose, that the first custom among the Americans was to bring the heads of their enemies, as tokens of their bravery; but that when they went pretty long journeys, which they often do, to invade their enemies, they found it too troublesome to carry the heads, and therefore thought the scalps of as many as they killed, as sufficient a testimony of their services, as if they had brought the entire heads."*

Let it be distinctly remembered, that Siberia and Russia were not called "Scythian" until the Greeks gave them the appellation, in consequence of the northern emigration of the true family of Cush, and these countries subsequently retained the name, although conquered by the Mongolians, and inhabited by them. Herodotus has reference to this Tartar nation, and Dr. Parsons in the extract just quoted, distinctly asserts that it is to them he alludes.

Now we clearly trace this Mongolian family in the lineaments, language, and manners and customs of the North American Indians. They must have passed from one continent to the other.

From the analogies comprised in the early portion of this work, we also clearly see that some ancient race came from the southern parts of Asia; and, wandering

* Remains of Japhet, p. 64.

southwardly through America, resumed their ancient customs, preserved in some degree their language, built ramparts, pyramids and cities as of old, and established their primitive systems of mythology and astronomy. History, too, points out clearly the emigration from Babylon to Egypt, Egypt to Caucasus, and Caucasus to Siberia, of a learned, warlike, and great nation. We also know they were driven hence, but here we lose all traces of them, and their only vestiges are the walls, and ramparts, tumuli, and medals, yet discoverable in the latter country, where, since their time, a nomadic race, and one partaking in no degree of the excellence of that driven away, has held dominion. From the analogical evidence alluded to, there is some probability they went to America from Siberia, and founded the civilized empire there discovered. It is deserving of inquiry, whether this probability can be made a matter of certainty. In order to do this satisfactorily, it were well first distinctly to understand the position, and distance of that very narrow passage of water, dividing Asia from America, usually known as Behring's Straits.

In A. D. 1761, T. Jefferies published an account, by a Mr. Muller, of "Voyages from Asia to America, for completing the discoveries of the northwest coast of America," and a summary of "Voyages made by the Russians on the Frozen Sea, in search of a northeast passage." These state distinctly, "that there is a real separation between Asia and America; that it consists only in a narrow strait and that within this strait one, or more, islands are situated; by which the passage from one of these parts of the world to the other is facilitated. From ancient times the inhabitants of each of these parts of the world had knowledge of each other."

From "The Encyclopædia of Geography," a valuable work recently published, edited by Hugh Murray, is quoted the following description of this celebrated passage of water: "The shore continues low, flat, and well-peopled, till its westerly direction terminates at Cape Prince of Wales, a lofty peaked hill, forming the western limit of America, and which is separated by Behring's Strait, fifty-two miles broad, from the Eastern Cape of Asia, a bold mountainous promontory, covered with snow in the midst of summer. The navigator who sails through the middle of the strait can distinctly view at once these grand boundaries of the two continents. Beyond Cape Prince of Wales, the American coast stretches south by east in an almost continued

line, broken only by the deep inlets of Norton Sound and Bristol Bay. It then shoots out into the long narrow promontory of Alashka, which reaches westward almost as far as Cape Prince of Wales, beyond which the coast bends very rapidly to the eastward. This region, which has been very imperfectly explored, is diversified by hills of moderate elevation, interspersed by valleys, which in summer display a rich verdure. It is occupied by the Tchutchi and by tribes called the Kitegnes and the Konaigues. The Russians have a small fort, called Alexandrovskaja, in the interior of Bristol Bay. The peninsula of Alashka is traversed by two lofty mountains, one of which is volcanic. Near the American coast, and considered till lately as forming part of it, is Nunivak, a considerable island; while westward from Norton Sound, and belonging rather to Asia, is the larger one called St. Lawrence, or Clerke. Both are inhabited, but only by native tribes. In the Sea of Behring are three smaller islands, St. Paul, St. George, and Sea Otter, on the first two of which the Russians have formed fishing establishments. Even in the centre of the strait are found three islets, called, by Beechey, Ratmanoff, Krusenstern, and Fairway, the last on account of the safe passage afforded between it and the American coast.”*

The *practicability* then of a passage across these straits is made certain. *They are only fifty-two miles across, and that distance is divided by three islands.* To establish, then, the *probability* that emigration followed this route, the following considerations are worthy of attention:

“But, to pursue our account of some particular customs, common to the Western Americans, and the people in North-eastern Tartary, let us see what some of Captain Bearing’s people found, who were sent on shore, when he discovered the American coasts. Chitrow, a master in his fleet, commanded those who were sent off; and he went among some small islands, near the continent, and in one of them found some empty huts, (Voyages from Asia to America, page 42, by Muller;) and it was supposed, the inhabitants of the continent used to come thither, on account of the fishery. These huts were found of smooth boards, in some places carved, whence it may be concluded, says Muller, that the inhabitants are not quite so wild and uncivilized, as those in North America are generally described to be.

* Encyclopædia of Geography, vol. iii. p. 344.

He found, in a hut, a small box of poplar; a hollow earthen ball, in which a stone rattled, like a toy for children, and a whetstone, on which it appeared that copper knives had been sharpened. Now, even in Siberia, in the uppermost parts on the river Janisei, all sorts of edge tools of copper have been found in the ancient pagan graves, and none of iron; which is a proof, that the use of copper has been of greater antiquity, in those regions, than that of iron.

Mr. Steller, who accompanied that expedition, went on shore with them; and he employed himself chiefly in gathering plants, of which he brought so great a quantity on board ship, that it took him a considerable time afterwards to describe them. His whole stay there was not above six hours; for, as soon as they had taken in a sufficient quantity of water, he was, with great reluctance, obliged to go on board again. Afterwards, his descriptions of these plants were inserted, by Professor Gmelin, in the *Flora Siberia*. Besides the plants, Steller observed some other things, which are very worthy of being known: he met with a cellar, and in it a store of red salmon, and some of the herb spondilium, which was dressed for food, in the same manner as in Kamptschatka; there were also ropes, and all sorts of household furniture; he came to a place where the Americans had just before dined, but who, on sight of him, ran away. He found also an arrow, and a wooden instrument to procure fire, made in the same manner as they have them at Kamptschatka; which consists of a board with several holes in it, and a stick; the one end of which is put into a hole, and turned swiftly about, between the hands, till the wood within the hole begins to burn; when they have tinder ready, which they light, and so make fires when they think proper.

Van Strahlenberg, where he mentions Kamptschatka, thinks there are many reasons for believing this country was formerly contiguous to North America and that, even to this day, there remains a communication, by means of a chain of islands: his motives for this notion of a contiguity, I cannot comprehend; but it is plain, that he was not well acquainted with the true situation of those places, however accurate he may have been in laying down his map of Siberia, and the neighboring parts. He thought the communication between the Kamptschatkan and American shores, was by a chain of islands; and he called this country the *Jecco* of the Chinese, and

Jesso of the Germans: but we are now better informed where this Jesso, or Jedso, lies; and that, in several places, the American may be discerned from the Asiatic, or Tartarian, shores. This is ascertained from the observations made in the Russian expeditions, and faithfully published by Mr. Muller, both in his accounts of them, and in the map which is laid down for their better illustration; from which it appears, that their distances are surprizingly small, of which I shall mention the particulars, after remembering a few more of the customs, in which the people of both continents seem greatly to agree: it is well known, that some inhabitants of both have no fixed habitations, but rove from place to place, with their herds and families; some, in both, as the Peruvians and Kamptschatkans, hang their dead on trees, exposed; some Indians live in huts built upon four pieces of timber, at a considerable distance from the ground; so do the inhabitants of many parts of Tartary.

The sorceries practised in almost innumerable places in Tartary, and even in Lapland, with and without drums, are found among the Americans, in a great measure similar to those of the former; notwithstanding the same notion, among many of the nations on both continents, of a SUPREME BEING governing all things. Another most striking argument, for the first peopling of America from Tartary, is, that no horses were found there by the Spaniards; but that, in their stead, the people in several places were found to make use of rein deer, and, in others, dogs to draw their burdens. Now no one will deny, but that both these methods are the constant practice of the most Northern Tartars, from the end of the Frozen Sea, to the most eastern promontory of the Tschutschi. We know rein deer are common beasts for draught, or burden, in Lapland, Russia, Tartary, &c. and whoever reads Muller's account of the Russian expeditions, I mentioned before, will find, that when some of the adventurers were obliged to travel over land, they hired dogs to carry their goods, and often themselves, for many leagues, there being neither horses nor rein deer to be had in those parts. If it be objected, that no parts of the world produce horses in greater numbers than Tartary; it will hold true of the more fertile temperate nations, where there is naturally plenty of proper forage for them; but no horses could live in regions so far north, where the ground is perpetually covered

with snow, and where nothing fit for the nourishment of that noble animal is to be found; in a word, where no animal, of any use to mankind, could ever find food, but rein deer, by scraping away the snow, and eating the poor moss, and such like herbage, there; and the dogs, which they feed with a certain allowance of dried fish only; whereas, in the whole range of Southern Tartary, which is a prodigious tract of land, horses abound; and from hence, it is easy to conclude, that in those northern latitudes, for it is in those the continents of Asia and America approach each other the nearest, it would be wholly impracticable to bring horses from the more southern parts; for they would perish with cold and hunger: and, consequently, there could not be any horses found in North America. The people, we know, can shift for themselves, and dwell in those places, from whence they sailed over to America; but could not carry horses along with them; and in the more southern latitudes, where horses are common enough, the shores of the Eastern and Western worlds were at too great a distance for transportation by sea, over the great Pacific Ocean, in those early times." *

Here, however, we are falling too much into conjecture and hypothesis, and until lately this has been a subject of mere speculation. A new evidence has, however, been brought to light; which, when better understood, may teach us the certainty of what has been heretofore a subject of much doubt.

About the year A. D. 1780, the Chevalier Botturini, an Italian gentleman, visited Mexico, for the purpose of obtaining what information was to be had touching the ancient inhabitants of America. He was ardently engaged in the pursuit of all that contributed to develope the history of past ages, and in forming collections which would illustrate the manners and customs of races which were at his day almost forgotten. At Mexico he received the polite attentions of the Government; and every facility was afforded him of becoming acquainted with the history and customs of the various nations, successively conquerors and occupants of Anahuac, as Mexico was anciently termed. He was highly successful in amassing valuable information, and in collecting hieroglyphic paintings, maps, and drawings of the temples, idols, &c.

* Remains of Japhet, p. 229.

but from unknown causes, before he was quite ready to return to Europe, he unhappily incurred the displeasure of the government, and was incarcerated. The unfortunate gentleman died in prison of a broken heart. His papers, and manuscript collections were taken from him, and became scattered.

Subsequently, Mr. Bullock, of London, — than whom none has ever proved more enthusiastic and energetic in pursuit of specimens of antiquity, and of ancient and modern art, — visited Mexico with nearly, if not the same views, as those of M. Botturini. Through indefatigable exertion and industry, Mr. Bullock succeeded in making casts of planispheres, zodiacs and idols, which he took home to London, and exhibited in a room fitted up for the purpose in his Egyptian Hall, Piccadilly. Among other curiosities, he obtained a very long "AZTEC MAP," delineating the travels of this race through America, a fac-simile of which is prefixed to this work.

This map, if it may properly be so called, was among the valuable collections of M. Botturini, and was confiscated with the rest of his property by the Mexican government. On Mr. Bullock's visiting Mexico, with a view to obtain knowledge and specimens of art, which should throw light on the history of the ancient races which occupied that country, he fortunately procured this map, and took it with him to England. It was there exhibited and attracted the wonder of the citizens of London; but yet no learned person seems to have stepped forward to apply scrutiny and investigation towards unravelling its mysteries. It will be noticed there are numerical figures on it, and at the end of the map is a table of references. These were originally made by M. Botturini, and those on the engraving, prefixed to this volume, are fac-similes of the original chirograph of that gentleman. When Mr. Bullock again left London, and established his residence in Cincinnati, Ohio, he brought with him two copies of this drawing, both of which are at present in this city, and from these the annexed engraving is taken. The writer of this volume has received from Mr. Bullock himself, the history of his acquisition of this valuable document, and is farther informed by him, that a copy yet exists in the Cathedral at Mexico. Of its genuineness and authenticity there is no question. The figures and hieroglyphic characters correspond with those in other paintings made by this ancient family. Its genuineness was admitted by Botturini, who obtained it from the native

Indians, and it has ever since received full credit for being what it professes, from all who have given the subject any attention. Its authenticity has been placed beyond a doubt, in the mind of the writer, by the verification of Mr. Bullock himself, a gentleman personally known to him as one entitled to the respect and confidence of the community. With full and unhesitating faith, then, the writer begs to submit it to the study of the reader, as a subject deserving much attention, and about which comparatively little is yet known.

The native Mexicans stated it to be a chart delineating the entrance into America of the Aztec race, and a narrative of their slow and polemic journey southwardly into Anahuac.

It commences, as they alleged, with the departure of their ancestors from an island.

The drawing begins by exhibiting an enclosure, intended to designate the boundary of *a narrow passage of water, in the centre of which is an island*, and from this island they reached the main land in a boat, as is here portrayed. On the island are six hieroglyphics, each denoting the word "*calli*," or "house," surrounding the emblem of a tumulus erected for worship. Beneath are two figures, male and female, the latter being distinguished by the two small tresses resembling horns, as in the mythological painting of the age of famine. Attached to the female is an emblem used heraldically, and points her out as one of the "children of the sun,"—a title claimed equally by the Hindoos, ancient Egyptians, and Peruvian Incas.

Here it were well to notice how distinctly it is shown that the immigration into America of this civilized family, was from *an island in a narrow passage of water*. Search the continent on all its coasts, and no such place is to be found except at Behring's Straits, which have been already described. Is there not, then, additional proof in confirmation of the opinion, that this passage was that which facilitated the peopling of America from the nations of Asia. [See Appendix, note C.]

The next hieroglyphic is a cartouche, enclosing the zodiacal sign of *Tecpatl*, "*silex*," or "*knife*;"—accompanied by a ring denoting "a year." From this we learn that their progress as far as the place indicated by the conical figure next to it, occupied a year from the day they landed, which was the day of the month known by the name Tecpatl.

The large conical figure, marked "3" by Botturini, is the hieroglyphic denoting the building of a town. The emblem, phonetically giving the name of this place, is comprehended within a cartouche, and answers to the name *Colhuacan*. Whether these conical figures have any reference to the tumuli or pyramidal structures yet remaining, is a topic for the fancy and reflection of the reader. From the borders of the coast, foot-prints point out the progressive steps of their travels.

We then come to a row of eight objects, each giving the word *calli*, or "house." To these are attached various figures, connected with a human form. The centre emblem is the phonetic hieroglyphic giving the name of the person represented; and the group would then mean, *the house or family of each individual having the name there portrayed*. From this we may gather the inference, that at least EIGHT PROMINENT TRIBES constituted the race which is here designated.

Following on the traces of their footsteps, we next come to four persons standing erect, as though on their march. These are supposed to represent the family of the emperor, under whose guidance the journey is taken. In advance marches the chief, who is borne upon the shoulders of one of the race. The phonetic symbol over his head, designates him by the name *Cohuatl*, or "serpent." Behind him follows, probably, his eldest son, denominated as it seems, *Cuauh-Cohuatl*. Behind him again follows a person, whom M. Botturini has named "*Quetzaliti*;"—and the rear is brought up by a female, whom we recognize as the same discovered on the island. The lady's name is said to have been *Chimalman*. She seems on the painting to be carrying her full share of their burden, for the sack on her shoulder is equally large with that of the others.

Coming from so cold a country as that of Behring's Straits, they must have travelled through regions of bleak and barren soil, where vegetation must have been sparse and stunted in its growth. To prove the correctness of the position taken by the Mexican natives, that their ancestors came from the far north, a singular symbol next presents itself in this map. It is none other than a large tree, severed into two parts, with a man's arms in vain endeavoring to span around the stump. Here then, they for the first time had come far enough south to meet large trees; forming so striking a contrast with those they had passed, as to be worthy of note in the delineation of their progress.

Attached to this tree are five rings, or balls, denoting their stay for five years at this place. The symbol beneath the line connecting these five annular emblems, is supposed to mark the establishment of their empire in that place, and to indicate the throne of the emperor. Around and in front of this seat, are five figures partaking of fruit from two vessels in their midst, one of which is empty, the other, full. From this is readily inferred their arrival at a fruitful soil, which they had thus far sought for in vain. Two foot-prints, however, change the scene, and tears of sadness are depicted on the faces of the council there assembled. Perhaps the cause may be found in the interpretation of the hieroglyphics above. There we notice the same *houses* or *families*, we find portrayed as constituting the race on their leaving *Colhuacan*. Most probably a quarrel ensued, for we find six of these families in council, and the other two, in discussion — one apparently in authority; the other in submission and in tears. The last, it will be noticed, too, here departs from the race into banishment, as his footsteps indicate. The monarch also, presiding both in the council of feasts, and of sadness, will be recognized as the figure named *Cohuatl* when on the march.

Again advancing, we find the four prominent figures of Chimalman, &c., on their march. Then we are presented with the torture and sacrifice of three persons, apparently prisoners, clad in skins, and probably Indians taken in battle. The emblems above them may perhaps indicate the tribe from which the prisoners were made, whose name gave the phonetic hieroglyphic of the Aztec word for *eagle*. It will be seen that the eagle is in subjection to the third of the eight tribes forming this Aztec race.

We then come to a land where they dwelt for many years. It commences with the emblems of two cities, named *Chocayan*, meaning “sadness,” and *Cohuatlcamac*, meaning “the serpent-god.” The subsequent figures are cartouches delineating the number of years they remained here, and the zodiacal signs of the days of the month on which they made any slight remove. For instance, we find that after two years, on the day *Calli*, “house,” they moved to a spot, where they remained three years; whence on the day *Tochtli*, “hare,” they again resumed their journey; — and so on through this series of emblems. As they leave this country, we find them

passing a lake, rudely represented by a fish swimming beneath reeds or rushes within an enclosure. Their journeyings now became slow. They were in a pleasant country, and as will be seen by the following series of hieroglyphics, they remained here many years. Thence they slowly marched still more southwardly, here and there building a town as denoted by the various emblems on their route. In their progress we come to a town, with the emblems of battle surmounting it, and at its sides, an altar bearing a skull, indicating the mortality which there ensued, and the trophy of victory which was raised. After seventeen years, we find them passing a place named by Botturini, from the figure here portrayed, *Azcapotzalco*. Thirty-four years more brought them to *Acalhuacan*. Thirty-seven more, to *Ecatipu*. They afterwards passed a rapid river, as the waves indicate, and it was bordered by canes, or rushes, [query, Mississippi?] Subsequently they reached *Cohuatlitlan*, or "serpent-town." Here, for the first time, we find the aloe, or *agave*, growing, and at this place, after a few years, we find the seventh of the eight Aztec tribes deserted the race. A little farther we notice a curious picture, and which clearly denotes their southern progress. There is a Mexican plant, growing much like a pine-apple, the fruit of which, at a certain stage of ripeness, is plucked by the natives at the approach of evening. The gathering of the fruit leaves a large cup, formed by the thick leaves of the plant, into which the juices flow freely during the night. In the morning this juice is drunk with avidity by the natives through reeds, or is taken out and prepared into an agreeable beverage. Their custom is here clearly pictured as having been practised by this race on their march. At the figure "16," they constructed *Tecpaiocan*, which place, the map tells us, became, in twenty-eight years, the seat of a dreadful battle. This is particularly emphasized by the emblem of the sword, shield, and surrounding foot-prints. At "17" and "18," we find the outlines of large tumuli enclosing a hatchet. To these Botturini has annexed the name of *Pantitlan*. At "20" they erected a large town on the borders of a lake, and to this they gave the name *Chapoltepec*, as is denoted by the hieroglyphic of "the grass-hopper." Here they remained many years, for we find the same place repeated at the end of the series of zodiacal signs, and it is there recorded as the seat of a fierce war, resulting in the capture of many Indians.

Some of these it would seem were exposed to fires, and others were led captive by the victorious Aztecs to receive the condemnation of their emperor. This part of the map lands them fairly in Mexico, according to the tradition of the natives; and displays the various judgments inflicted on the prisoners they brought captive from a more northern country.

It were impossible at the present day to exhibit the positions of the various towns, which we find delineated on this map. No doubt the traveller through the north-western part of the United States, passes them constantly. Here he meets the ruins of an ancient city, of which nought remains, save its ramparts, and "high places," and there, the lofty tumulus, and range of walls, point out to him the spot, where sacrifices were once offered, or beacon fires were lighted. The names, however, and glory of those places have departed, and they are an enigma to the world. This map, no doubt, gives us the appellation of the most prominent cities, but to locate them with certainty were beyond the power of the present age.

A retrospect of the evidence, thus far presented to the reader, exhibits the following chain of incident:

- I. On the discovery of America, two distinct races were found inhabiting the continent;—one civilized, comprehending the Mexicans and Peruvians; with their neighbors;—the other, savage and nomadic, embracing all the families of the North American Indians. The civilized inhabitants came originally from the north, where they constructed the ancient remains yet existing; and they were expelled thence by the subsequent immigration, and successive conquests of the Indian tribes, who came from the north of Asia, and appear to be of Mongolian origin.
- II. From a careful examination of the language, cranial formation, mythology, hieroglyphic system, astronomy, architecture, and customs of this civilized family, we derive ample evidence that they came from Southern Asia; and as these analogies correspond closely with customs common to Hindostan and ancient Egypt, they must have descended from some race which imparted to those two Oriental regions their peculiar ideas and manners.
- III. Ancient Egypt, and Hindostan, are shown to have had their territories invaded by one powerful family, who established in both countries their peculiar astronomical science:—built temples, and pyramids:—covered them with hieroglyphic carvings: erected walled cities:—and whose remains yet form a splendid monument of their greatness.
- IV The early annals of this race are clearly presented in the pages of the inspired volume. Profane historians too, corroborate that narrative, and give more minute information as to the successive migrations of this warlike and great family. From them we learn, that after the apportionment of the various descendants of Noah to different territorial possessions, in the days of Peleg, the Cuthite family were insubordinate, seizing on the property

of their neighbors. They increased so greatly in power, as to surpass all other nations:—and after their dispersion by the Almighty, a portion of them invaded and overran Egypt. There they erected a splendid empire, from which they were subsequently expelled, to the number of two hundred and forty thousand persons. Thence they are traced by history in a north-easterly direction to Palestine, and here all records of them are lost.

- V. The families of the earth, then existing, were pastoral and peaceful in their habits, except this race: but a journey through these nations, who had been formerly conquered by the Cuthites, must necessarily have been polemic. They must have forcibly provided for their very sustenance. As they were the only race recorded as being skilful in mural defences, wherever these very ancient remains are found, circumstantial evidence is presented of the primitive migrations of this people. They have thus been traced, as also by the relics found in the tumuli, and their peculiar zodiacal signs, to the north of Siberia. Here all positive traces are lost.
- VI. The geographical position of Behring's Straits, admits the possibility of emigration from Asia to America. Various circumstances too, are recorded, which strongly urge the probability of early intimacy between the inhabitants of both continents at that point and that that was the place which opened the path of access to the New World from the Asiatic continent.
- VII. The Aztec map, prefixed to this volume, confirms the statement of the annals of the Mexican race, that their original emigration was from the north of America; and points out their entrance to have been through the inlet before alluded to.
- VIII. In the civilized aboriginal race of America, we find traces of the very language of the Cuthite race. Curious resemblances are detected in cranial formation. Their mythology, of which some instances have been given, offers strong testimony as to original unity. They possessed the same

system of hieroglyphic inscription. Their astronomical divisions of time, and zodiacal signs, are one and the same. The same genius and peculiar taste mark their various specimens of architecture. And, finally, in many points their customs were alike.

DO THESE INCIDENTS FORM A WELL CONNECTED CHAIN?

The evidence adduced is *no hypothesis*. It is based on the testimony of the most credible witnesses, whose names and works have been cited in their respective places. The author omits any argument on the premises, and deems it unnecessary. With the simple statement, then, of recorded incident, he submits the case to the candid and courteous consideration of the reader; and to him he tenders a respectful, and, probably, final farewell.

FINIS.

A P P E N D I X .



A P P E N D I X .

NOTE A.

VIDE PAGE 16.

AZTALAN, ATALAN, OR ATLAN, was the name of the country at the north whence this civilized race was expelled. The word is derived from *atl*, "water," and *an*, "near." The country was probably so named from its proximity to large bodies of water. Where do we find a region, better deserving the name, than that comprehended between the great Lakes of the United States, and the Mississippi, Ohio, and Alleghany rivers?

Again, this region was named TEOCOLHUACAN, "near or in the midst of the houses of God." This word is derived from *Teotl*, "God," *calli*, "house," and "*huac-an*, "near or in the the midst of." The territory, within the bounds before enumerated, is covered with the vestiges of the teocallis, high places. and tumuli, forming their previous abodes.

NOTE B.

VIDE PAGE 19.

There was a difference in the character, manners, and even language, of this civilized family of Mexico and Peru. This, however, argues nothing against their unity of origin. To confirm the reader in the truth of this position, his friend, JAMES LAKEY, Esq., M. D., has allowed the author to append an article having some bearing on this point.

A BRIEF INQUIRY INTO THE CAUSES OF THE SUPERIORITY OF MAN IN THE NORTHERN
HEMISPHERE, OVER THOSE OF THE SOUTHERN HEMISPHERE.

“Earth, on whose lap a thousand nations tread,
And Ocean brooding her prolific bed;
Night’s sable orb, blue pole and silvery zones,
Where other planets circle other suns;
One Mind inhabits, one diffusive Soul,
Wields the large limbs and mingles with the whole.”

“A part how small of this terraqueous globe is tenanted by man.”

MAN is modified and affected by the air he breathes, and by the exhalations from the earth, on which he treads. The earth, as a planet, is globular, and of course her surface is convex; but as a human habitation, she presents an infinitely diversified concavo-convex exterior, giving to the different sections of her surface unequal portions of light, heat and shade. These apparently small causes have produced great effects upon men of the same stock. Hence we see very different men springing from the same Caucasian race, and lying in the same latitude as the French and Hollanders, the English and Irish, &c. &c. Even a slight shade of difference is perceptible between the people of different districts of the same country, where the area of these districts or townships does not exceed six miles square. I believe the cause of this difference to be the exhalations from the earth, and these exhalations vary either in quantity or quality on every square mile of land.

The western hemisphere of our planet, stretching from South Shetland to the north pole, has been open to the enterprise and observation of Europeans for only a short period of time, a little more than three centuries. From Behring’s Straits to those of Magellan, is the most extended continuity of land; or the longest *land path* that can be traced on the earth’s surface. Our new

continent exceeds the eastern or old continent in length, but falls far short of it in breadth, furnishing much less intertropical land; the *American* torrid zone being mostly made up of water. May not this be the cause of the lower degree of heat in our hemisphere, and the consequent absence of elephants, lions, and tigers, in our torrid zone?

But let us examine the native and *naturalized* man of America:

There is a great difference between the northern and southern hemisphere of America: nearly all the science and wealth being engrossed by the former.

Nature appears to have wrought upon her most stupendous scale on the southern continent. There her largest and longest rivers flow, there she has spread her most ample plains, and reared her highest and most majestic mountains:—why, then, are her men and land animals inferior to those of the north? They certainly are, and this would appear a paradox, were it wholly confined to America. But the same comparative inferiority exists in South Africa, and Australia; that is, they are inferior to North Africa and North Asia.

The temperate zones are said to be the best seats for civilization and science; and we have no authentic history of any powerful nation situated wholly within the limits of the burning zone. The young nations of Brazil, Columbia, and Guatimala, have not, as yet, disproved this assertion. They are young as independent nations, but nearly a century older as colonial settlements than the United States. The intense heat of the torrid zone is supposed to enervate man and impair his intellectual activity. The facts and arguments urged to sustain this position are easily found; they are well known and need not be repeated. But a philosopher might reasonably inquire why the equatorial regions which produce and perfect the elephant, the lion, and the tiger, should fail in furnishing eminent men. Is it caused by heat alone? In the present infant state of science we see as through a glass, darkly. The natives of the intertropical countries have been, and now are inferior to those of the north temperate zone, but this inferiority may not always exist. The influence of science and civilization has as yet been but partially tried upon the nations of the torrid zone. It would be a gloomy prospect to the christian philanthropist, if he rested in the belief, that this immense mass of land, that a broad belt of 47 degrees, of the most fertile soil on the globe, was to be forever a prey to ignorance and barbarism.

But to leave the torrid zone, at present, let us compare the North with the South American temperate zone.

The tropic of Cancer cuts the end of the Californian Peninsula, and crossing the continent, passes through the middle of the Mexican Gulf. Between this line and the Arctic circle, as the continent grows broader, lies a large mass of land, including four-fifths of Mexico, the United States, and nearly all British, Danish, and Russian America. This tract contains an immense area of land, capable of containing and sustaining 500,000,000 of people. Let us examine the South American temperate zone. The tropic of Capricorn cuts from Rio Janeiro on the east, through the northern end of Chili on the west, leaving to the south the greater part of the United Provinces, or Buenos Ayres, all Chili and Patagonia, together with some unimportant islands, which go to make up the southern temperate zone. Some of these countries have been settled by civilized men for more than three centuries. The Rio de la Plata, the second river in size to any on the globe, sweeps through the centre of this tract;—but where is the commercial wealth borne upon its waters?

The only countries that lie wholly within the temperate zone, are Buenos Ayres, Chili, and Patagonia, and of these the two first only are settled by civilized, or half civilized, men. Patagonia is abandoned to desolation and barbarism. Buenos Ayres is watered by the Plata and its tributaries.

This majestic river runs a course of 1,600 miles, the mean breadth of its basin is 800 miles while it drains a surface of 1,280,000 square miles, equal to the whole of Europe, exclusive of Russia. I repeat, that these provinces have been settled for a century longer than the United States, but how will the former compare with the latter?

What is the present situation of La Plata? Low enough in industry, intellect, and morals. The soil of Buenos Ayres is little cultivated, and the mind of its men still less. The natives of these provinces have, as yet, manifested but a small degree of that intelligence, enterprise, and ardent energy, so necessary, and supposed to be inseparable from a young nation. Most of the leading men who freed them from the yoke of Spain were foreigners.

The English made conquests on the banks of the Plate in 1805 and 6, but were finally expelled in 1807. But the commander in this contest with the English was a Frenchman, (Liniers.) All, or nearly all, the officers, engineers, and *planners* of the battles, and who defeated General John Whitlocke in 1807, were Europeans.

Early in 1808 the English government fitted out a formidable armament to renew the invasion, to conquer and hold this immense country, but the fleet and army were diverted from this destination by the revolution of Old Spain. The result of the war in Old Spain, was the independence of Buenos Ayres, the people of which have enjoyed it nominally for about thirty years. But they have not brought forth the fruits of independence, peace and prosperity. They have degenerated from even the Spanish character, and are well described in the following extract from Flint's Geography:

"In this delicious climate, and on this luxuriant soil, the people degenerate to *DEMI-SAVAGES*, and are ignorant, indolent, and miserable. They live in mud cottages, and gaming is their predominant passion."— Vol. II. page 163.

During the American embargo in 1808, some English merchants undertook to make up for the loss of the custom of the United States, by opening a market in Buenos Ayres. They sent several cargoes of carpenter and joiner's tools, together with a large quantity of rat-traps, to the river Plate, thinking these articles would find a quick sale, as the people were sadly in need of houses, and the towns on that river were infested with rats. But they could neither sell their tools nor traps.

The stupidity and indolence of the people were hopeless and helpless. They did not know the use of the broad-axe, plane, or hand-saw, and had no desire to learn. None of the natives had ingenuity sufficient to set a rat-trap, although their houses were overrun with vermin! I believe these facts were given in, under oath, to a committee of the House of Commons, and published in the London papers early in 1812.

It is hoped that they have improved since 1808, but still they are immeasurably behind their Mexican brethren. Before their revolution they had colleges, but no printing presses.

The history of Chili shows that the Hispanio-American has degenerated there. The natives of the southern section of this country, the Araucanians, have never been conquered—they still preserve their savage independence. This has been urged to prove the equality in talents and energy of the savage inhabitants of the southern zone. But this only proves the rapid degeneracy of the descendants of the Spanish settlers. The European Spaniards conquered Peru and the north of Chili, with far less trouble than the Roman legions had in subduing South Britain. The Roman Eagle did not perch upon the Highlands of Scotland, but was she stayed in her flight by fear!

By the fear of the fierce, but naked barbarians of that naked and barren country? No! The masters of the finest countries on the globe did not want that rugged region; they threw a wall across the island, and thus prevented their painted enemies from passing to invade their southern settlements, and the Picts, like the Araucanians, remained unconquered and uncivilized. The ancient Mexicans were superior to the ancient inhabitants of Peru and Chili. Cortez had a more bloody struggle, a longer campaign, and found fiercer foes to encounter and conquer, than were the Peruvians, or any of those who fell beneath the sword of the illiterate Pizarro. As the Mexicans and Peruvians descended from the same people, the superiority of the former in the sixteenth century was the effect of climate, as will be shown hereafter.

The Spanish soldiers of the seventeenth and eighteenth centuries failed in their attempts to conquer the savage tribes of South Chili; true, but these degenerate troops were different from those who followed the free-booting, bloody banners of Cortez and Pizarro.

Besides, to conquer a barren country for the king of Spain is a different thing from conquering and robbing rich countries, like Peru and Mexico, abounding in gold and silver. In the former case the soldier fought for his king, in the latter for himself.

That the Araucanians remain unconquered is more owing to their poverty than their prowess.

They are, however, greatly superior to the South Africans, who are the next in order.

South Africa. The South African temperate zone extends from Capricorn to the Cape of Good Hope, passing through about 11 degrees of latitude, including a vast territory of unequal breadth.

The Cape was doubled by that adventurous Portuguese, Vasco de Gama, in 1497, but was not settled by his countrymen. The Dutch founded Cape Town about two centuries ago, [1650.] Before the close of the seventeenth century, they were joined by many of the fugitive French Protestants, who found the southern hemisphere a refuge from religious tyranny. Here were united the Dutch Republicans and the French Huguenots, the same kind of people who, in the same century, planted the New-Netherlands on the American shore. This might be called the best sort of *seed-wheat* with which to plant a colony. We shall soon see what a crop it produced.

The English conquered the colony about the commencement of the present century, [January, 1806,] and still hold it. But here we find the same causes to produce the same effects, in Africa as well as in America. South is inferior to North Africa, and that inferiority is much more apparent and striking than that of South to North America.

The original inhabitants of South Africa are far below those of the north, and the European settlers there have strangely degenerated. Cape Town, the capital of the colony, has a population of about 20,000. Cape Colony includes an area of 120,000 square miles, a great portion of which consists of mountains of naked sand-stone, or of the great Karroo plains, whose hard, dry soil is hardly ever moistened by a drop of rain, so that seven-tenths of the territory never exhibits the least appearance of verdure.

The population of this province is in a deplorable state of degeneracy, as the following extract from Murray's excellent Encyclopædia of Geography will show:

“The Dutch farmers, or boors, of whom grazing forms almost the sole occupation, hold very extensive premises, reaching often several miles in every direction. Yet their spacious domains do not prevent frequent boundary feuds, &c. &c. * * * *

“The boor having covered this extensive possession with flocks, and herds, resigns himself to supine indolence, devolving the whole labor on his slaves, who are usually Hottentots. He draws from his farm neither wine, fruit, nor vegetables; nor does he make his herds yield milk, or butter. The pipe never quits his mouth, except to take his *sopie*, or glass of brandy, and to eat three meals of mutton a day, soaked in the fat of the large tailed sheep. The mistress of the mansion, in like manner, remains almost immovable on her chair, with her coffee on a table always before her. The daughters sit round with their hands folded rather like articles of furniture than like youthful and living beings.

“A teacher is usually employed; but, in addition to his proper functions, he is obliged to employ himself in the most menial offices.” Vol. III. page 66.

The filthy and abominable habits of the Hottentots are too well known, and have been too often described to render a repetition necessary. Suffice it to say, that the Hottentot has no equal in debasement and degradation, in any part of this huge peninsula north of the tropic of Cancer. How can South Africa compare with North Africa! In the north was the ancient republic of Carthage, whose fleets swept the seas, whose merchants were princes. She was for a long time Queen of the Ocean, and a formidable rival of Rome herself. Her ill-requited general defeated one Roman army after another, and held military possession of the Italian Peninsula for fifteen years. No ancient or modern general ever did as much with so small means as he. Scipio and Cæsar were sustained by the Roman Senate, but Hannibal was betrayed and ruined by the senate of Carthage.

* * * * *

North Africa embraced Egypt in the northeast, which once contained a large share of the learning, art and science of the infant world. North Africa has produced great generals, scholars and statesmen. Most, if not all the literature of ancient Carthage has perished from the earth. What little is known of her history has come down to us from ancient Rome, her haughty rival, and dastardly and deadly enemy.

But what of South Africa? History has not recorded, nor romance nor fable feigned the existence of a single civilized nation south of the line. The North African has tamed the elephant and the camel,—he has trained the former to war, and of the latter he has made a beast of burden. So faithful, swift, and sure has the camel been to his master, that he is called the ship of the desert. The North Africans were expert horsemen,—the best cavalry in ancient and modern times;—the South Africans were not, and are not. I believe they have neither tamed the horse nor the elephant. When Egypt was full of riches, South Africa was peopled with savages. If these savages had possessed the sagacity and energy of the North American Indians, they would have come down in armed bands from the head waters of the Nile for invasion and plunder. The wealth of the Pharaohs would then have changed hands. It has been said, that invasions seldom or never come from the south, but it is a mistake.

Invading armies have proceeded from North Africa—and their march has been to the north and east. Sacred history informs us of Zerah, the Ethiopian, who invaded Palestine with a force of 1,000,000 of men. Owing to a want of figures in the early ages, the carelessness of copyists, and the credulity of commentators, this incredible number still remains in our Bibles. The mistake in numbers, however, does not lead any man to doubt the fact, or deny the inference drawn from it. Every one believes that Xerxes invaded Greece,—but none but school-boys believe that he brought with him 5,000,000, 3,000,000, or even 1,700,000 soldiers. He came in great force, but not as a poet says: “With half mankind embattled by his side.”

The African general, some 700 or 800 years before Christ, invaded Judea with an army of, no doubt, 100,000 combatants. He must have marched a great distance, and nothing but a certain degree of civilization, foresight, and industry could have supported such an army. The same restless spirit of conquest that led this black Alexander and his warlike Ethiopians to Asia, would have led them to South Africa, had there been any thing there to invite an invader.

Australia. Passing the line of the southern tropic east from Africa, we strike about the centre of New-Holland. This immense mass of land appears so very *unlike* any other, that it might almost be said to belong to another planet.

"It is in New-Holland," says Mr. BARRON FIELD, "where it is summer with us, where it is winter in Europe, and vice versa; where the barometer rises before bad weather, and falls before good; where the north is the hot wind, and the south the cold; where the fields are fenced with mahogany, and myrtle trees burnt for fuel; where the swans are black, and the eagles are white, * * * * and where the cherry grows with the stone on the outside." &c. &c. I have omitted a number of the learned Mr. Field's specifications, who, it seems, was in New-Holland at the time he penned them. He has given us nothing very marvellous, excepting the rise and fall in the barometer;—and it would have been much more satisfactory, if he had favored us with the figures, showing exactly the average weight of that part of the earth's atmosphere that presses the surface of this section of the southern zone. If the mercury rises in rainy weather, and falls in fair, it is a miracle indeed!!

I leave the white eagles, black swans, and oviparous moles, &c., to the professed naturalist. It is the wild *man* of Australia that we are to examine. The native New-Hollander is a specimen of man in his lowest, rudest form. These people were found totally unacquainted with planting or sowing, the use of tools, and the breeding of tame animals. Those on the coast lived, or rather existed, by hunting and fishing. Those in the interior lived on the spontaneous roots and berries, and prolonged a miserable existence by devouring worms, and grubs, that are found in the trunks of trees. Caterpillars, serpents, and spiders enter largely into an Australian bill of fare.

Dr. Good observes of the natives that: "they have no aptitude and learn nothing; that all the efforts of the British government, aided by the missionaries, together with the kindest treatment, for nearly fifty years, have had little or no effect upon the people."

They have nothing that can be called war, yet their whole life is one continuous fight; they even practise single combat with their rude spears. All who have seen or written upon the natives of this region, agree, that hitherto, it has been impossible to wean them from their barbarous mode of life.

Van Dieman's Land is an island lying south of New-Holland, between 40° 42' and 43° 43' of south latitude. It is about the size of Scotland, but is full fifteen degrees nearer to the equator. This latitude (40°) is the most mild and productive of any parallel in the northern hemisphere, but neither maize nor tobacco are compatible with the climate of Van Dieman's Land.

According to Hassel, the natives of this island amount to about 1,500, and are, if possible, in a more degraded state than even those of New-Holland. They cannot fish, nor make the rudest canoes, but convey themselves in wretched rafts over any water they are obliged to cross.

Now, how would Ireland, or Scotland, compare with Van Dieman's Land? Not the Scotland and Ireland of the present day; but when these provinces were peopled by pagans, when the ancient

inhabitants painted their bodies and were unacquainted with letters. Even then they were at a great distance from the debasement of the Australian. No place can be found between the equator and the north pole, where men are so degraded and stupid, as in Van Dieman's Land. The South American can be compared with the North American, who is his superior—the South African can be compared with the North African, who is still more his superior; but with what northern race shall we compare the Australian? In the lowest deep of moral and intellectual imbecility and barbarism in which the southern temperate zone is plunged, the natives of New-Holland have found a "lower deep" of hopeless and helpless brutality. Far below the Esquimaux, the Laplander, or the Greenlander, they do not seem susceptible of improvement. It is far from certain that they are capable of cultivation to the extent of obtaining a knowledge of figures and the letters of the alphabet.

I have affirmed the inferiority of the entire Austral zone, but will observe, at the risk of some repetition, that some portions and sections of that zone are less degraded than others. South America is superior to South Africa, and the latter is superior to Australia. Of the native South American nations, the Araucanians, were superior in stubborn bravery to the others; and in physical and intellectual energy, the New-Zealanders stand at an immeasurable distance above the natives of New-Holland and Van Dieman's Land.

Geographers tell us of some islands in the neighborhood of New-Holland that are black, barren and humid, *with large lakes in their centres*. I will hazard a conjecture, that such is the case as it respects New-Holland; that she has large lakes in her central regions; and that if those regions are ever explored by scientific Europeans, they will find the middle of New-Holland to contain the lowest land on the globe—that is, nearer to the earth's centre than the country around the Caspian Sea.

A little more than half a century has elapsed since the first colony of whites was planted at Port Jackson, and now the united population of New-Holland and Van Dieman's Land exceeds 100,000. A settlement was made on Swan River in 1829, under the patronage of the British government, called Western Australia. The government made regular grants of land to rich capitalists, who took out with them free English laborers; but the colony does not flourish. It is supposed that the greater comparative prosperity of the penal colonies in the neighborhood, is owing to the cheap compulsory labor of convicts.

Labor is neither cheap nor compulsory in the new states of Indiana, Illinois, and Michigan, in America; yet they are in a flourishing condition.

The Swan River settlement has a population of about 3,000. Gov. Stirling says:—

"For some time back, registers of the weather have been kept at King George's Sound, and at Perth, the capital of Swan River; and hereafter it will be possible to ascertain with precision the ranges of the temperature, the barometrical pressure, and the degree of moisture in these districts compared with other countries. * * * * * In the months of January, February, and March, the heat and drought are as disagreeable as they can be without affecting health."

Still this worthy governor thinks that this colony will, in time, become a wealthy and prosperous possession of the crown. Be this as it may, we are under great obligations to him for introducing the thermometer and barometer, and establishing registers of the weather in this remote region. We shall soon be able to set aside or sustain the paradoxical assertion of the learned Mr. Field, who says that the barometer *rises* before rain, and *falls* before fair weather.

If Mr. Field's statement be confirmed, we may well suppose that the Australians have followed literally the advice of the worthy Capt. Anthony Absolute—that is, that they have got an atmosphere and sun of their own.

Perhaps enough has been said of the southern temperate zone, to establish its inferiority to the corresponding zone of the north; let us, then, give a slight glance at the polar circles; and compare the northern with the southern end of the earth.

The north frigid zone takes in a large quantity of land; and here the pole itself was approached by Capt. Parry as near as seven degrees. The arctic circle includes the northern part of the Russian empire, and part of Danish and British America. It is supposed to contain a land area of 2,500,000 square miles; a good part of which is uninhabited and uninhabitable—still, some parts of this circle are susceptible of cultivation. Barley and rye have ripened within the limits of the arctic zone. It furnishes some valuable articles for commerce, and the Greenlanders and Laplanders are industrious, contented and happy. Iceland, which verges upon this zone, has produced many learned men, and the people of that island now are at a great remove from unlettered savages. The hardy Russian hunters brave the climate of Spitzbergen; they remain during the darkness of winter occupied in pursuing the seal and the walrus. Spitzbergen stretches over the line of 80° north,—but under these *hyperborean skies* the English and Dutch whalers fiercely disputed for the possession of its bays. The latter founded the village of Smeerenberg, where they landed the whales and extracted the oil; and it became so flourishing as almost to be considered a northern Batavia. The English, Dutch, and American sailors waged war upon their gigantic game, until the circumjacent sea was nearly *fished out*, and the surviving whales had deserted. The history of the northern whale fishery is well known.

What has the antarctic circle compared with this? Little or nothing but dreary desolation. Mr. Burke extols the intrepidity of American sailors, who chase the whales under the frozen serpent of the south; but at that time no American tar had entered the antarctic circle.

In describing the north and south polar regions, the author of the *Encyclopædia of Geography* has travelled *out of his latitude*, and taken strange ground. He has left the circumpolar regions of the southern circle, and travelled down to the island of Tristan d'Acunha!! This African islet is, in the low latitude of 38°, nearer to the equator than Madrid, Rome, Naples, or Lisbon.

“Yet,” says the learned writer, “the bleak storms of a long winter, and its shores crowded with the sea-elephant, the penguin, and the albatross, mark its affinity to the *antarctic regions* now described.”

This one fact would forever settle the question as to the superior fitness of the arctic over the antarctic circle as an abode for man. The stern southern winter prevails down to as low latitude as 38°, and marks the affinity of the islet above mentioned to the frozen zone. Why, the corresponding latitude of 38° north crosses in the midst and south of the land of the olive, the orange and the vine.

Geographers tell us of 200,000 square miles of land in the southern circle, but this land is very difficult to find on any map. It is said that the Russians discovered two islets in 1829 at 69° south latitude, and named them Peter I., and Alexander I. These form the most southerly spots of land yet known to exist. What Mr. Murray calls south polar islands, are wholly north of the limits of the circumpolar zone;—they belong in fact to the southern section of the Austral temperate zone, and are nowhere better described than in his recent excellent work.

“Though situated in a comparatively low latitude, which in the northern hemisphere admits of habitation and culture, they are entirely dreary and desolate, buried in ice and snow, and not tenanted by a single human being. Their shores, however, are more crowded with those huge AMPHIBLÆ, whose rich coat of oil renders them a tempting prize to the whalers. The walrus is here replaced by the sea-elephant, a still huger creature, and richer in oil. * * * * * Here are likewise legions of sea birds of gigantic size and peculiar form; among which the penguin and the albatross are the most remarkable.”

The above described are the Falkland Islands, South Shetland, and the New-Orkneys. The former are about the latitude of London,—while the two latter groups are scarcely nearer to the pole than the British Islands, after which they were named, yet they have the climate of Greenland and Spitzbergen. There is no probability, and hardly a possibility, of their ever being settled by an industrious, civilized population.

New-Zealand. The natives of these islands are superior in size, strength, ingenuity and intellect to the Oceanian negroes of New-Holland; they are supposed to belong to the Malay race of man.

They have been said to form an exception to the general low state of intellect and morals in the Austral countries. They undoubtedly do to a certain extent;—but a careful examination will show that the New-Zealander, although greatly superior to his Australian neighbors, is still unequal to the natives of the northern zone. New-Zealand lies between 34° and 48° of south latitude, and is about the size of Great Britain and Ireland. We are told that the partial civilization which has dawned upon these people, has only “tended to develop in a still more frightful degree those furious passions which agitate the breast of a savage. * * * All travellers agree that they are a noble race of savages, although they are clearly proved, by the long residence among them of Colonel Cruise and Mr. Earle, to be still cannibals.”

“Each little society is actuated by the deepest enmity to all their neighbors; their daily and nightly thought is to surprise, to attack, to exterminate them; and when they have gained that guilty triumph, it is followed by the dire consummation of devouring their victims.”

These savage cannibals kill and bake their victims and prisoners. All accounts agree in representing them as the most disgusting and shameless *men-eaters* on the face of the earth. The crew of the English ship Boyd was massacred and devoured by these barbarians in 1809. Since that time several missionaries have shared the same fate. Since the introduction of the musket, these ferocious cannibals have made a code of laws:—instead of confining, they kill and eat their criminals! “In England, (said a New-Zealand chief to an English missionary,) you hang up your thieves;—here we shoot and eat them. What is the difference between hanging and burying, and shooting and eating?”

This monstrous propensity to eat human flesh is not, as has been affirmed, the result of necessity—for “the soil produces, even spontaneously and plentifully, roots fitted for human food, particularly those of a species of fern, which covers almost the whole country. Besides, these people cultivate maize, yams, and potatoes,—they likewise breed swine in great abundance, and their seas are filled with the finest fish. Their entire population being estimated at 150,000, which averages only one for a square mile, must make provisions plenty, and leave no excuse for cannibalism. Their resources for provisions are greater than were those of the Indians of Massachusetts and Virginia, at the commencement of the seventeenth century.

“Great diligence is exercised, and great pain endured in bestowing upon their skins the unnatural ornament of *tattooing*; and the visages of the chiefs are often entirely covered over with various regular figures. This, however, is not affected without severe pain, causing even an attack of fever; but to shrink in any degree from the operation is considered altogether derogatory to a manly spirit. They have also a *horrid art*, by which the heads of their enemies, being dried in an oven, and exposed to a stream of fresh air, are maintained in a state of perfect preservation.”—*Encyclopædia of Geography, Page 141, Vol. III.*

Great efforts are making to civilize and christianize these fierce savages; but as yet, with very doubtful success. Mr. Murray says:—“In the four church missions there are, under a regular course of education, about 320 New-Zealanders, whose average age is sixteen years. When the hours appointed for instruction in reading, writing and accounts are expired, the greater number of these natives are employed in the mission, some in building, others as carpenters, and others in general labor. * * * * We think the missionaries right in indulging the passion of the New-Zealanders for English clothing. * * * * True it is that, until their European costume shall become complete, (and perhaps even then,) they will look more noble in their mat-cloaks; but no barbarous country was ever civilized till the people had adopted the costume of their conquerors.”

It would be more correct to say, that no barbarous people were ever civilized before, or, without being conquered. Before imposing their *present* mode of dress upon savages, it would be well if the nations of Europe would lay aside or reform their uncomfortable and unnatural costume.

We do not consider the practice of *tattooing*, and the practice of drying and preserving the heads of their enemies, however foolish the first, and barbarous the last may be, as proofs of supereminence in barbarism. The tortures inflicted by fashion daily and unceasingly upon both sexes in Christian countries, far exceed all the *tattooing* of all the South Sea savages that ever existed. As to the baking and keeping the heads of their enemies, it is surpassed by exposing the dead bodies of criminals hanging in chains, in civilized countries. No! these vices and follies mentioned above they have in common with the great and civilized nations—but the *peculiar*, deep and deplorable vice of the New-Zealander is his cannibalism. It would be difficult, if not impossible, to produce parallel instances in the north, even in the arctic circle. Men, tortured by insufferable hunger on a wreck at sea, have been known to cast “wolfish eyes” upon each other—and conquering by degrees the strong repugnance felt at first for the horrid feast, have cast lots for death, and saved their lives by feeding upon the body of a comrade. But man-eating seems to be a matter of choice, not of necessity, with the New-Zealander. A chief of a village informed some French officers, that he experienced extraordinary gratification in devouring a corpse, and informed them that the brain was the most delicate bit, though the haunches were more substantial.

We look in vain among the barbarians of the north for this *hyena* disposition. European Zealand, which gave her name to the South Sea Zealand, contained in former ages pirates of the fiercest kind—robbers and sea-kings, but no cannibals. Western Europe has been peopled by pagans, whose very deities were warlike, ferocious, and unpitying, like themselves; but Cæsar found no cannibals among the ancient inhabitants of Gaul and Britain.

We have dwelt rather longer upon the New-Zealanders, inasmuch as these fierce islanders appear to have more intellect than any other men in the same parallel in the southern hemisphere. Mr. Gibbon indulged the pleasing hope, that New-Zealand might produce, at some future age, the Hume of the southern hemisphere. Unless greater success attends the efforts made for their civilization

that time must be very remote. All the labor of the most zealous missionaries to convert these savages, to wean them from war and cannibalism, have hitherto been unavailing.

We have mentioned sufficient proofs of the inferiority of the people of the southern hemisphere; and we believe further, that the man of the north degenerates when transplanted to the south. We have seen that the descendants of Dutchmen have degenerated in South Africa; but the posterity of the same people have not degenerated, but greatly improved in New-York and New-Jersey.

That the Spaniards have degenerated at Buenos Ayres, is well known. The same may be said of the Portuguese in Brazil and East Africa. It does not lessen the force of this fact, that both nations in the Spanish Peninsula, have likewise degenerated. These nations *rose* before they fell—the Buenos Ayreans have never risen, and of course they cannot fall, as they are constantly prostrate.

Learning has flourished to some extent near the verge of the north frigid zone. Iceland and Lapland have had their learned men. Linnæus was reckoned among the *hyperborean* learned, but who ever heard of the Australian learned? Whoever heard of Oceanian, or Buenos Ayrean, or Chilian learned? In short, who ever heard of any *native* learning, art, or science between Capricorn and the south pole? Great Britain alone, with her 24,000,000 of inhabitants, and her 100,000 square miles of land, (about the size of New-Zealand,) possesses and exercises more intellectual, moral, and physical force than the whole southern temperate zone, with her 5,000,000 of square miles of land, and her uncounted millions of semi-barbarians, upon whose territory the sun never sets.

As far as we are acquainted with the zoology of the southern zone, its land animals are far inferior to those of the north. The arctic circle is the home of the polar bear, (*Ursus maritimus*), an animal of prodigious size, strength and fierceness, the average weight of which is from 1,000 to 1,400 pounds. If the antarctic circle has *any land* animals, they have never been seen nor described by any writer. We have an arctic, but no antarctic zoology. It may well be doubted, whether there is any land animal south of Capricorn, equal in size and strength to the grizzly bear of the Rocky Mountains of North America, or to his *white* brother of the arctic circle.

The lion of South Africa is less in size than the lion of the Lybian and Sahara deserts. The Cape lion is said to be quite a cowardly animal; he is certainly smaller than the lion of the north. The same is said to be true of the elephant, the leopard and all other land animals in the southern section of the African Peninsula. The Romans and Carthagenians obtained their lions and elephants wholly from the north.

The lion by way of eminence, that is, the lion of sacred and profane history, the lion of romance and fable, the “king of beasts,” who figures largely in the pages of Esop and La Fontaine, holding levees and making speeches, is a very different animal from the lion of the Cape.

The land animals of New-Holland are contemptible in size, and apparently useless to man. “The total absence of such animals as lions, tigers, deer, oxen, horses, and bears; in short, of all those races spread over the rest of the world, is the most striking feature in the zoology of this region. * * * * Nearly all the quadrupeds either actually belong, or are intimately related to the *Glires*, (*rats, moles, and mice*), of Linnæus. The largest of the *outré* animals is the Kangaroo.”

The vast superiority of the northern zone over the southern in her men and land animals is well established;—while the south is inferior to the north in terrestrial animals, she enjoys an admitted superiority in her aerial, amphibious, and ocean animals. This marked difference between the two hemispheres is well worthy of the attention of the natural historian. Probably five-sixths

of the volume and weight of animal life upon our planet exists in the water, which is supposed to cover three-fourths of its surface. The southern zone, then, abounding in water, must far exceed that of the north in the *amount* of animal life. It has been mentioned, that she has much the largest amphibious and aerial animals. Her birds and fish exceed, in general, those of the north in size—and surpass them by all calculation in numbers. Few, if any, northern birds can compare in size with the condor and albatross. Much, however, remains to be known upon this interesting subject. If my theory be sustained, if men *continue* to degenerate, as I think it is proved that they have degenerated then I say, the southern zone will be slow in producing a Linnæus, a Buffon, a Wilson, or Audubon. Having no authors of her own, her history must be written by foreigners.

Without going further into dry detail, we will take for granted the superiority of terrestrial animal life in the north over that of the south.

THE CAUSES OF THE ABOVE MENTIONED SUPERIORITY.

What can be the cause of this amazing difference between the two hemispheres? Is it owing to moral or physical causes? or to a combination and mixture of both? Man is said to be the only animal that possesses a frame at once so hardy and so flexible as to enable him to live and increase and multiply his race from the arctic to the antarctic circle. No doubt that man is less effected by mere physical causes than brute animals—and his change, or degeneracy is generally attributed to moral causes, the influence of example, &c. &c. But has not the influence of these causes been overrated? If the descendants of intelligent Europeans degenerate when transplanted to the south of Capricorn, and if this degeneracy has been constant and uniform from generation to generation, for three centuries, and through every degree of longitude, can it be *wholly* owing to surrounding circumstances, and what are called moral causes?

Empires have arisen and fallen in Europe, Asia and North Africa. Whole nations have degenerated, have been prostrated, and have perished from the earth.

* "Empires die!
Where now the Roman? Greck?
They stalk an empty name."
* * * * *

"Though half our learning is their epitaph."

Their existence and greatness are proved by their stupendous ruins, as well as by the scanty and mutilated remains of their written records. But the nations of the southern hemisphere have never degenerated! and why? They have had nothing to degenerate from. No writ of ejectment could reach or effect a houseless pauper. Having had no grandeur they have had no decadence. The causes of their imbecility are now to be sought for; these causes cannot be accidental, but must be fixed and permanent.

To what cause or combination of causes shall we attribute the inferiority of the south? Shall we adopt the ingenious but fanciful theory of Dr. Darwin, who supposed that the Moon was projected from the southern hemisphere by a tremendous volcano at the commencement of creation?

The Doctor's hypothesis, however, was not meant to meet this question at all; but to account for the earth's inclination of axis to orbit;—the projection of so large a body as the moon having

“Turned oblique the centric earth
Twice ten degrees and more.”

This abrupt departure of the moon must have left the surface of the land that remained in a very unfit state for cultivation. The cavity formerly filled by the moon was replaced by water; the moon once occupied the space, “where now the south sea rolls her waste of tide.”

The only objection to this theory is the extreme difficulty of ascertaining and fixing the date of the event, and the total want of evidence of the fact.

Shall we suppose that the natives of the southern zone owe their hebetude and imbecility to their remoteness from the seats of civilization and science?

Some have asserted, that as the cradle of the human race was situated in southern and south-western Asia, the travelling tribes of the infant world found great difficulty in crossing the torrid zone, and that they arrived at the Austral countries at a very late period. This is rather more rational than the theory of lunar disruption and projection; but will it aid us in accounting for the rapid degeneracy of the civilized European when transplanted to the southern hemisphere? For about three centuries this emigration from Europe has been going on—this zone is approached by water—no burning African desert intervening—and yet these emigrants have failed in civilizing the natives and in preserving themselves from degeneracy.

It has been said that the degeneracy of the Dutch in South Africa is owing *wholly* to the vast expansion of their territory, and to their unwise efforts to settle the whole of it, thereby scattering themselves over an immense surface, and *of course* becoming savages. If this be indeed the true and only cause, it will equally account for the barbarism of the Hispanio-American at Paraguay, and of the Lusitanio-American, in the boundless regions of Brazil. But if dispersion be the true and only cause, why does it not operate with equal energy on every part of the earth's surface? If it be powerful and overwhelming in South Africa, why is it powerless in North-Africa, in Norway, and in Sweden? If it barbarized the people of Brazil and Buenos Ayres, why has it had a decidedly contrary effect upon the northern United States?

The causes enumerated having been shown insufficient, others must be sought for.

I assume an hypothesis, and give the following facts as the two leading, efficient, and constant causes of the inferiority of the southern hemisphere:

1. The shortness of the southern summer, and the greater obliquity of the sun's rays in the southern hemisphere.

2. The immense and disproportionate mass of water in that hemisphere.

It will be observed that both these causes lie far beyond the reach of man; that no human power can reach them; indeed, the first cause, in point of order, being at a vast distance from the earth itself; while the second presses its surface.

The man of the north enjoys about eight days more of the annual sun than his fellow man of the south, which, allowing 6,000 years for the age of the world, makes an aggregate of about 131 years for 180 generations of men. Astronomers tell us that the earth is more rapid in the winter half of her orbit than in the summer, and of course the sun would apparently pass slower

through the northern than the southern signs; the sun travels from the equator to Capricorn, and returns from that tropic to the equator sooner, than from the equator to Cancer, and from the latter tropic to the equator. In other words, the time between the vernal and autumnal equinox, exceeds the time between the autumnal and vernal equinox, by about eight days. This is caused by the earth's place in her elliptical orbit being nearer the sun in December than in June, by about 3,000,000 of miles;—the sun being in his *perihelion* in winter, and in his *aphelion* in summer, the earth of course moves swifter in her orbit as she approaches the huge body of the sun.

The sun's disk is a little broader, and his apparent diameter greater, when in his perihelion, than when in his aphelion.

His apparent diameter is 32' 35" 6 in December,—and only 31' 31" in June. The sun not being in the centre, but in what is called one of the lower *foci* of the orbit, increases the space to be traversed while he remains north of the equator, that is, from the vernal to the autumnal equinox. It is of little consequence, whether we call the greater length of the northern over the southern season seven or eight days.

It is a familiar truth in philosophy, that a cause, however small, steadily, silently and incessantly operating, must produce stupendous effects. The comparative shortness of the southern summer, and the vast expanse of water in that hemisphere,—these united causes have been in operation for ages, and have produced effects that have fixed it forever behind the northern hemisphere.

The nearness of the sun in December by about one-thirtieth of his mean distance, must increase the intensity of his rays, and add to his temporary heat about one-fifteenth.

What has been the effect of the sun's proximity upon the large bodies of land in New-Holland and Buenos Ayres? Has it not scorched and parched the earth's surface, and in many respects, rendered it an unpleasant abode for man? Such is the *peculiar* heat of the atmosphere in New-Holland, that a conflagration caused by an incendiary convict, caused immense destruction. Buildings, fences, and woods are rendered so highly combustible, that it is difficult to check the spread of a fire. Immense losses have been sustained by the settlers and the British government in consequence. I think this must be owing to the increase of the sun's heat, as his distance is lessened when he approaches the southern tropic. It will be observed that the *average* annual heat is less here than in the north—yet the inferior fertility is not *wholly* owing to that alone. There are, doubtless, many other minor causes; such as irregularity and inequality in the distribution of the heat;—and in the formation of the surface of the soil itself.

Van Dieman's Land produces stupendous trees;—they are said to measure sixty-three feet in circumference, and to reach the height of 180 feet before putting forth any limbs; but with all this exuberant vegetation, there is not one *natural* production of the land which affords the smallest subsistence to man!! We can find nothing like this in the northern hemisphere—nothing like a fertile soil and immense activity in vegetation, and yet that is so niggardly to man! Some cause, or combination of causes, must exist in order to produce this amazing singularity—in order to render these countries so *unlike* any others on the earth. I repeat, that none can be named so apparent and permanent, as the two above stated, that is, the greater obliquity of the sun's rays, and the wide waste of waters in this hemisphere.

It will be said, that the southern zone differs from itself—that Chili differs from La Plata, and that South Africa and Australia differ in many respects. All this is well known and admitted,—but these countries are uniform on one point: they all fall below the countries in the corresponding latitudes north of the equator; and they all cause a degeneracy in the European emigrants.

The nations of La Plata did not require such veteran soldiers as Cortez and his followers to subdue them in the sixteenth century. They fell an easy prey to the first invader. No cities upon their immense river could be compared with Mexico—none like that ill-fated town could have withstood the fierce assaults of the savage Cortez for 75 days. Even the neighboring state of Peru, advanced as she was in the arts, was far behind Mexico in prowess and energy of character. Pizarro found the natives timid and cowardly when compared with the Mexicans. They had not even sagacity sufficient to profit by the battles which the Spaniards fought with each other. Now it has been proved beyond all doubt, elsewhere,* that the Mexicans, Peruvians, and Buenos Ayreans, were the same people; and hence, I say, that the only difference between them was caused by climate.

Thus much for the natives of America. The inferiority of the South to the North African is still greater,—and no one would think of naming the New-Hollander with the Chinese or Tartars. It is admitted that the Dutch have degenerated in South Africa, and that the Spaniards and Portuguese have degenerated in South America. If the same causes produce the same effects, the same degeneracy awaits the Anglo-Australian, unless some great effort is made—unless some disturbing and counteracting force is applied to arrest his downward course to barbarism.

English writers tell us that the British character has deteriorated already at New South Wales. If this be apparent in so short a period, and among the free settlers, how much more apparent and appalling will it be after a long lapse of time, when these regions shall be fully peopled?

Nature herself seems to have destined the southern section of the earth for the home of aerial and aquatic animals. Here they attain their largest size, and here they swarm in the greatest numbers. I am fully sensible that this fact has been mentioned before, and that I am defective in arrangement and guilty of repetitions. But I am not fishing for fine words, but for useful facts. The view of the subject is, besides, entirely new, and although I have light enough, I have neither path nor precedent to guide me. If I must make a path for myself, be it so, even at the risk of repeating the same facts.

The second cause remains to be examined—it is the immense disparity between the water and land in the southern hemisphere. Here difficulties beset us on all sides. We have no access to tables which would show the amount of the annual heat, or the barometrical pressure of the air in the southern hemisphere. Its terraqueous surface, however, is tolerably well known.

“Does yon fair sun trace half the circle round,
To light the waves and monsters of the seas?”

Yes, the parent sun lights a wide waste of waters, and produces enormous masses of organic life beneath the waves—for, during his march over the whole circle, he sees little on the land but naked and houseless savages, and civilized men in different stages of degeneracy.

Is this region to be forever a prey to darkness and error? We hope and believe not—but affirm that it will require greater and more rational efforts than have ever yet been made to produce a powerful and thriving nation there. It will require more exertion there than at the north—as man is there more exposed to deleterious external causes.

* See Mr. Delafield's Essay.

If the causes and the consequences of the inferiority of this region were well known, it would enable commercial nations and colonization societies to calculate the chances of success in planting colonies. This knowledge would be valuable—it would save much useless expense, when it is ascertained that *other* causes than their great distance are in operation to check the growth of Australia and Cape-Colony.

Will the Anglo-Australian colonies ever become rich, enlightened, and independent? Every present appearance is against it. Nothing has, as yet, appeared to show that the descendants of Englishmen will not remain as subjects of a crown colony, and continue to be ruled by a remote island. The Anglo-Australian will fear the rod of a master 15,000 miles off.

Time tries all things. If at a future period some powerful nation should arise in the southern zone, and become in arts and arms to that region what Great Britain, France, and the United States, have been and now are to the northern zone,—why, then this theory must be abandoned, as not true to the *extent* claimed, and these speculations be buried with other rubbish.

It matters not whether this rich and powerful nation, *that is to be*, be Anglo-Australian, Hispanio-American, Lusitania-American, Anglo-Belgo-African, or Oceanian. Even the cannibal natives of New-Zealand, might be mentioned, for they are superior in physical force and intellectual energy to any other native tribes in the Austral zone.

If, on the contrary, the nations of the southern zone should continue stubbornly and successfully to resist all efforts made to civilize them—then the physical causes of their inferiority will be firmly established, and uniformly admitted by all reasonable men.

The degeneracy of man in every degree of longitude in the southern zone, is too uniform and general to be the result of accident and moral causes alone. Here I shall take leave to repeat the substance of what has been said before. Respectable writers have called the descendants of the Dutch at the Cape, and of the Spaniards at La Plata, savage barbarians; but these same learned authors say, that it is wholly owing to their scattered situation: that is, if they had settled nearer together, they would have been prosperous and rich, and of course, would not have been what they actually are—semi-savages. This theory well deserves the attention of the statesman and philanthropist. Were they, then, forced to form scattered settlements? Do not these writers put the effect for the cause, and the cause for the effect? Is their dispersion the cause of their barbarism, or their barbarism the cause of their dispersion? Savages cannot live in thickly settled communities,—their improvident habits could not provide for their subsistence in a dense population. They, therefore, disperse from necessity, and become hunters and herdsmen. If dispersion alone would cause barbarism, why is this cause inoperative in Louisiana, in Mississippi, in Georgia, and Alabama. If it be the sole cause of degeneracy, why are its dire effects confined to the southern zone? Is the dense population of China caused wholly by her superior civilization? If the subjects of the Celestial Empire were scattered over the fertile lands south of the Oregon, would they lose their industrious habits, and become wandering, helpless savages?

SOME CONCLUDING REMARKS ON THE EXTENT OF THE EFFECTS OF THE CAUSES OPERATING
UPON THE LAND OF THE SOUTHERN TEMPERATE ZONE.

The chief causes enumerated are:

1. The shortness of the southern summer.
2. The immense and disproportionate mass of water in the southern zone.

The operation of these causes has been powerful, silent and incessant:—and of their peculiar effect upon the land and land animals of the Austral portion of our globe, there can be no reasonable doubt. These two may be classed, then, as the first, efficient, and certain causes of the hebetude and degeneracy of the land animals of this less favored hemisphere.

Some other minor causes might be mentioned as auxiliaries; although their effects are not so well known, and cannot be with such unerring certainty established. They are mentioned as only probable causes, or as mere hypotheses.

They are:

1. The less distance of the sun from the earth during the short southern summer—which has been glanced at before.
2. The difference in the MAGNETIC INTENSITY of the two hemispheres.

It is said that the electric or magnetic intensity of the northern hemisphere is positive, while that of the southern hemisphere is negative. And, also, that the magnetic attraction, or inductive influence of the sun, is greatest upon the southern hemisphere. Writers have embraced different opinions in regard to positive and negative electricity. The pupils of Franklin give the following definition:

“Positive electricity is an accumulation, or too great a quantity of the electric matter contained in a body; and negative electricity is where there is too little.”

Until more is known of electricity and magnetism, no hypothesis built upon the foundation of these infant sciences, can be permanent. These sciences are almost as dark and unexplored as the continent of New-Holland itself. It seems, however, that there is something in the atmosphere of Australia that cannot be explained on any known principle of thermometrical heat, or barometrical pressure. Is it owing to electricity, or to some unknown and unexplained cause? If an Englishman, as stated in one of the notes, born fifty degrees north of the equator, could sustain with impunity, a heat of 110 degrees in Australia, it is the duty of the naturalist to search for the recondite cause. Much remains to be known of this region. It is to be hoped that a comparative degree of civilization will prevail over the vast surface of Australia before the close of the present century.

NOTES.

(1.) The Ethiopians are a people between the extremes of barbarism and civilization. Their garments are of cotton, though those of a more opulent kind are of silk. * * * * Unprovided with salt at home, they purchase it from abroad for its weight in gold.

The Hottentots seldom live more than forty years, and of this short duration of life, the causes doubtless are, their being so fond of filth, and residing continually in the midst of it; as also their living upon meat which is tainted and corrupted, of which indeed their nourishment principally consists.—*Buffon*, page 161, 164.

(2.) In Norway and Lapland the Scotch fir tree attains to a height of sixty feet in latitude 70°; and at Tornea, at the head of the Gulf of Bothnia, in latitude 66°, the birches are described by Van Buch as “*magnificent*.” * * * * In Norway, *barley* sometimes ripens, under favorable aspects, under the 70th parallel of latitude.

The Cape of Good Hope just falls within the latitude adapted to the grape; and a considerable quantity of wine is annually exported from that settlement. It is of very inferior quality to the wines of Europe and *Northern Africa*, having an unpleasant, *earthy* taste, which is said to arise from the clayey nature of the soil.—*Borten's Geography of Plants*.

The Hyena Dog.—This dog is a native of Southern Africa, and is a serious nuisance to the frontier settlement at the Cape. Its ferocity seems to be *untameable*. Mr. Burchell, who first carried it to England, kept one for twelve months, at the end of which period even its feeder did not dare to lay his hand upon it. The Australian dog also is mentioned as exceedingly voracious and fierce.—*Buffon*.

(3.) Swine's flesh, it is remarkable, is rejected by the Caffres with abhorrence. The same is the case with the feathered tribe to some extent; none of them keep poultry of any sort; and eggs as an article of food, are altogether contraband. Nay, these scrupulous gentry will have nothing to do with the fish of the sea, which they for the most part regard as company for snakes, and not fit for the food of a gentleman. So that, although these people live almost wholly on, or near the coast, the entire line of which abounds with the *choicest fish*, they are ignorant of the art of casting a net. * * * * *

The frontier population of the European colony at the Cape is the very *beau ideal* of bastard barbarism. The Caffres and the Dutch boors have always been tugging at each other's throats.

* * * * * Unfortunately, the ENGLISH, although only thirty years in possession of the colony, have, during that short period, outstripped, in their horrible oppression of the natives, even the cold-blooded cruelties of the Dutch boors of the last century. No British traveller has denied this, so far as we know, and most of them confirm it in explicit terms. Among them may be named Thomson, Barron, Pringle, and quite lately, Dr. Philip and the Rev. Mr. Ray.—*N. A. Review for Oct. 1834*.

(4.) The scattered, poor, and ignorant inhabitants of South Africa, could not but submit patiently to the oppression, the sportive injustice, and fantastic cruelty of an English Lord, sent across the

world to do with them as he pleased. They were incapable of governing themselves, and therefore quite unable to resist a foreign tyrant.

With the capacity for self-government comes the power to exercise it. A people entirely fit to manage themselves, will never long submit to be managed by others, much less to be managed by an authority residing at a great distance from them.

If the Cape colonists had not obtained some slaves, that is, some combination of labor in the particular works of their farms, they would, being so scattered, and prevented from combining their own labor, have degenerated into the state of those savage descendants of Spaniards, who inhabit the plains of Buenos Ayres. As it was, a more ignorant and brutal race of men, than the boors or farmers of South Africa, never, perhaps, existed.

* * * * * The Dutch colony of New-York is mentioned by way of contrast with the preceding case—a contrast the more remarkable, since the miserable colony of South Africa, and the prosperous colony of New-York, were founded by the same industrious, skilful, and thrifty nation.—*England and America*, page 264.

(5.) These last, (zones,) however, are merely names, given for the sake of naming; as in fact, owing to the different distribution of land and sea in the two hemispheres, zones of *climate* are not co-terminal with zones of latitude.—*Herschell's Astronomy*, page 195.

The natives (of the island of Tanna, one of the new Hebrides group,) gave us to understand, in a manner which I thought admitted of no doubt, that they *eat human flesh*; and that circumcision was practised among them. They began the subject of eating human flesh of their own accord, by asking us if we did; otherwise I should never have thought of asking them such a question.—*Captain Cook*.

One of the natives of New-Caledonia, having in his hand a bone newly boiled, and devouring the remains of flesh still upon it, advanced towards one of the officers and invited him to partake of his meal. The latter supposing he was offering him a piece of some quadruped, accepted the bone, which was then covered only with tendinous parts; and having shown it to me, I perceived that it belonged to the *ossa innominata* of a youth of fourteen or fifteen years of age. The natives who surrounded us, pointed out on a child the situation of these bones; they made no scruple to own, that the flesh that had covered them had served as a meal, and they gave us to understand, that they considered it as a very choice dish. * * * * * I brought the bone on board with me, now picked clean, which our surgeon recognized to be that of a GIRL. I presented it to the two natives we had on board; and immediately one of these *anthropophagi* seized it with avidity, and tore with his teeth the ligaments and cartilages which yet remained.

* * * * *
On the following day, we landed early in the morning on the nearest part of the coast, where we found some savages, who were already taking their meal. They invited us to partake with them some meat newly boiled, which we perceived to be HUMAN FLESH. The skin that was on it still preserved its form entire, and in several parts even its color. They signified to us, that they had cut off this joint from the middle of the arm. * * * * * Some of them came up to the most robust of us, and felt of the muscular parts of our arms and thighs, exclaiming "*Kapareek!*" with an air of admiration. * * * * *

Several natives swam off to our ship,—one of them told us, that they had eaten two of the

thieves, or *kayas*, who had been killed in the late encounter with us. * * * * It is difficult to depict the ferocious avidity with which he expressed to us, that the flesh of the unfortunate victims was devoured by them after they had broiled it on the coals. This cannibal also let us know, that the flesh of the arms and legs was cut into slices, and that they considered the most muscular parts a very agreeable dish. It was then easy for us to explain why they frequently felt our arms and legs, manifesting a violent longing: they then uttered a faint whistling, which they produced by closing the teeth and applying to them the tip of the tongue; afterwards opening their mouths, they *smacked their lips* several times in succession.—*Voyage of D'Entrecasteaux, (in 1793.)*

The New-Zealanders have no contrivance like a bow to discharge an arrow or dart, nor anything like a sling to assist them in throwing a stone; which is the more surprising, as the invention of slings, and bows and arrows is much more obvious than of the works which these people conduct, and both these weapons are found among much ruder nations, and in almost every part of the world. * * * * *

Having cast our eyes carelessly into one of these provision baskets, we saw two bones pretty cleanly picked, which did not seem to be the bones of a dog, and which, upon a nearer examination we discovered them to be those of a human body. At this sight, we were struck with horror, though it was only a confirmation of what we had heard many times since we arrived upon this coast, as we could have no doubt that the bones were human, neither could we have any doubt but that the flesh that covered them had been eaten. They were found in a provision basket; the flesh that remained appeared evidently to have been dried by fire, and in the gristles at the end were the marks of the teeth which had gnawed them. * * * * *Tupia* asked what bones they were, and the Indians, (New-Zealanders,) without the least hesitation, answered the bones of a man: they were then asked what was become of the flesh, and they replied that they had eaten it!! * * * * * Though stronger evidence of this horrid practice prevailing among the inhabitants of this coast will scarcely be required, we have still stronger to give. One of us asked if they had any human bones with the flesh remaining upon them, and upon their answering us that all had been eaten, we affected to disbelieve that the bones were human, and said that they were the bones of a dog; upon which one of the natives with some eagerness, took hold of his own forearm, and thrusting it towards us, said that the bone which Mr. Banks held in his hand belonged to that part of a human body; at the same time, to convince us that the flesh had been eaten, he took hold of his own with his teeth, and made a show of eating; he also bit and gnawed the bone which Mr. Banks held in his hand; drawing it through his mouth and showing by signs, that it had afforded a delicious repast. The bone was then returned to Mr. Banks, who brought it away with him. * * * * *

Some of our people found in the skirts of the wood near a hole or oven, three human hip-bones;—a further proof that these people eat human flesh. * * * * *

The people here brought us out several human bones, the flesh of which they had eaten, and offered them for sale, &c. * * * *

In the afternoon some of the officers went on shore to amuse themselves among the natives, where they saw the head and bowels of a youth who had lately been killed, lying on the beach, and the heart stuck on a forked stick, which was fixed to the head of one of the largest canoes. One of the gentlemen bought the head and brought it on board, where a piece of the flesh was broiled and eaten by one of the natives, before all the officers and most of the men. The sight

of the head and the relation of the above circumstances struck me with horror, and filled my mind with indignation against these cannibals. Curiosity, however, got the better of my indignation, and being desirous of being an *eye witness* of a feast which many doubted, I ordered a piece of the flesh to be broiled and brought to the quarter deck, where one of these cannibals eat it with surprising avidity. This had such an effect on some of the sailors as to make them sick. That the New-Zealanders are cannibals, can now no longer be doubted. Few consider what a savage man is in his natural state, and even after he is in some degree civilized.

Among many reasons which I have heard assigned for the prevalence of this horrid custom, the want of animal food has been one; but how far this is deducible either from facts or circumstances, I shall leave those to find out who advanced it. In every part of New-Zealand where I have been, fish was in such plenty, that the natives generally caught as much as served both themselves and us. They have also plenty of dogs; nor is there any want of wild fowl, which they know very well how to kill. So that neither this, nor the want of food of any kind can be the reason. But whatever it may be, I think it was but too evident that they have a great liking for this kind of food.—*Capt. Cook.*

The New-Zealanders are ignorant of the art of boiling. Having no vessel in which water can be boiled, their cooking consists wholly of baking and roasting.—*Universal Geography.*

They were seen to eat the vermin with which their heads were sufficiently stocked.

Tovy or Tavai Poenamoo, the southern division of New-Zealand, is for the most part a mountainous, and to all appearance a barren country. * *

Eaheimaumee, the northern most division has a much better appearance. The summer temperature here was not higher than 66°. The winter also seemed equally mild; for in June, 1773, which corresponds to our December, the mercury never fell lower than 48°, and the trees at the time retained their verdure, as if in the summer season, so that their foliage is seldom shed, till pushed off by the succeeding leaves of spring. * * * There are no quadrupeds but dogs and rats, and the rats were so scarce that few of them were seen. The dogs live with the people, who breed them for no other purpose than to eat. * * * *

For this scarcity of animals upon the land, the sea, however, makes an abundant recompense, every creek swarming with fish. * * * The sea coast is also visited by many oceanic birds, particularly albatrosses, sheerwaters, penguins and pintadoes.

The dispositions of both sexes are sanguinary and ferocious, and they are implacable towards their enemies. * * * * Cannibals in general are not solicitous for the preservation of animals, or careful in rearing them, when they procure *human flesh* with less trouble. These ferocious savages, therefore, wage continual war on one another, and the victorious gorge themselves upon the flesh of the vanquished victims.

Their perpetual state of war, and destructive method of conducting it, operate so strongly in producing habitual circumspection, that one hardly ever finds a New-Zealander off his guard, either by night or by day. Indeed, no other men can have such powerful motives to be vigilant, as the preservation both of body and soul depends upon it: for, according to their system of belief, the soul of the man whose flesh is devoured by the enemy, is doomed to a perpetual fire; while the soul of the man whose body has been rescued from those who killed him, as well as the souls of those who die a natural death, ascend to the habitations of the gods. * * * If they have more of their slaughtered enemies than they can eat, they throw them into the sea.—*Capt. Cook.*

* * * The hunger of him who is pressed by famine to fight will absorb every good feeling, and every sentiment that would restrain him from allaying that hunger with the body of his adversary. * * *

Among those who are accustomed to eat the dead, death must have lost much of its horror; and where there is little horror at the sight of death, there will not be much repugnance to kill. * * *

The situation and circumstances of these people, as well as their temper, are not favorable to such as shall settle as a colony among them. Their temper renders it difficult to attack them by kindness. * * *

This country scarcely sustains the number of its inhabitants, who from their indolence in not attending to the cultivation of their vegetable productions in due season, are urged to perpetual hostilities by *hunger*, &c. * * *

It is worthy of notice, that though the inhabitants of Van Dieman's Land appeared to have but a scanty subsistence, they would not even touch our people's bread, though they saw them eat it, whereas these people devoured it greedily when both mouldy and rotten. But this was not owing to any defect in their sensations, for they were observed to throw away articles of food of which our people eat, with evident disgust, after only smelling to them. The nature of their food in general corresponds with the nastiness of their persons, from the quantity of grease about them, and their clothes never being washed.

Water is their universal and only liquor as far as could be discovered.—*Capt. Cook.*

At Rose Hill, the heat, on the 10th and 11th of February, on which days at Sydney the thermometer stood in the shade at 105°, was so excessive, that immense numbers of the large fox-bat were seen hanging at the boughs of the trees, and dropping in the water, which by their stench was rendered unwholesome. * * * During the excessive heat many bats dropped dead while on the wing; and it was remarkable that those that were picked up were chiefly males. In several parts of the harbour the ground was covered with different sorts of small birds, some dead and others gasping for water.

The relief of the detachment at Rose Hill unfortunately took place on one of those sultry days; [in Feb.] and the officer having occasion to land in search of water, was compelled to walk several miles before any could be found, the rivers which were known being all dry; in his way to and from the boat, he found several birds dropping dead at his feet. The wind was about north-west, and did much injury to the gardens, *burning up all before it*. Those persons whose business compelled them to go into the heated air, declared that it was impossible to turn the face for five minutes to the quarter from whence the wind blew.

The dogs peculiar to this country could never be checked of their natural ferocity. Although well fed, they would at all times, but particularly in the dark, fly at young pigs, chickens, or any small animal that they might be able to conquer, and immediately kill and generally eat them. Capt. Hunter had one which was a little puppy when caught; but though he took much pains to correct and break its savageness, he found it took every opportunity to snap off the head of a fowl, or worry a pig, and would do it in defiance of correction. The dogs of this country are of the jackall species. They never bark; are of two colors, the one red, with some white about it, the other quite black.

Here [South Africa,] are some of a mixed breed, called Mulattoes, who are an abandoned set of people, and have proceeded from an intermixture of negroes and Europeans; for when the Portuguese first discovered the south-west coast of Africa, they not only propagated their religion, but also their species, in many parts of it. These are of a tawny complexion, and profess themselves Christians; notwithstanding which, they retain many of the most superstitious notions of the pagans. They imitate the Portuguese in their dress, but exceed both them and the negroes in their vices. The men are drunkards, lewd, thievish, and treacherous; and the women are the most abandoned prostitutes, sacrificing themselves at all times, and to all sorts of men, without the least degree of restraint.—*Cook's Geography*.

The people of Anzico [South Africa,] are mere savages. They pay no attention to agriculture, or use any endeavors to preserve their existence, but by plundering all who happen to fall in their way, some of whom they kill, and others they keep as slaves. They are dreaded for their extreme brutality, and are so IRRATIONAL, that few Europeans can trade with them.

The body of the king of the *Jaggas* was painted with various figures, and anointed every day with *human fat*. * * * * The young men are no sooner enrolled as soldiers than they have a collar hung about their necks, in token of slavery, which is to be worn by them till they bring home the head of an enemy, when it is publicly taken off, and they are declared freemen of the *cannibal commonwealth*. * * * A portion of the captives of both sexes is inhumanly reserved to be killed and eaten; not in time of scarcity of cattle and other provisions, but out of cruel wantonness, and in preference to all other flesh.—*Cook's Geography*.

The Caffres. Of fishing they are so totally ignorant, that the whole extent of their coast, though washed by the sea, and intersected by several considerable rivers, does not produce a single boat or floating vessel of any description; probably some peculiar superstition may prohibit the use of fish, or otherwise they are unwilling, from a natural timidity, to entrust themselves in a frail bark upon the deep waters.

The enunciation of their language is fluent, soft, and harmonious, though not the smallest vestige of a written character is to be found among them. Of astronomy, they only know that in about thirty days the moon will have gone through all its various appearances, and that twelve moons will bring a revolution of the seasons. Their chronology, which is kept by the moon, and registered by notches in a piece of timber, seldom extends beyond one generation, when the old series is cancelled, and the death of a favorite chief, or some remarkable conquest, serves for a new era.

The manner of disposing of the dead is extremely singular, and essentially different from the practice of the surrounding nations. Their chiefs are usually buried very deep, under the places that are appointed for the nocturnal repose of the oxen; and their children are commonly deposited in excavated ant-hills; but *all other persons* are exposed on their decease to the *wolves*, and are instantly dragged away to the dens of these ferocious animals,—the *wolves* are, therefore, held sacred by the Caffres, and permitted to ravage the country without molestation.

* * * * We may suppose that nature has placed some insuperable barrier between the natives of this division of Africa and the inhabitants of Europe, or that the South Africans, being so long accustomed to a savage manner of life, and degenerating from one age to another, at length became hardly capable of making any progress in civilization or science. It is very certain that

all the attempts of the Europeans, particularly the Dutch at the Cape of Good Hope, have been hitherto ineffectual for making the least impression on these savage mortals, or giving the least inclination for, or even idea of, the European manner of living. — *Cooke's Geography*.

Mauritius. There is an animal of a very singular nature, which M. Buffon calls the Madagascar Mauritius, and particularly predominates in the latter, we think proper here to describe it. But it is necessary to premise, that the bats seen in Great Britain are inoffensive, incapable from their size of injuring mankind, and not sufficiently numerous to incommode them; but here there is a larger race of bats that are truly formidable; a single one is a dangerous enemy, but when they unite in flocks they become really dreadful.

DES MARCHAIS says, that if the inhabitants of the East African coast were to eat animals of the bat kind, as they do in the East Indies, they would never want a supply of provisions. They are so numerous, that when they fly they obscure the setting sun; early in the morning they are seen sticking upon the tops of trees and clinging together in great heaps. The Europeans often amuse themselves with shooting them, and the negroes are expert in killing them; they, however, look on the bat with horror, and would not eat it if they were starving.

This bat is about a foot long from the tip of the nose to the insertion of the tail, and its extent from the tip of one wing to that of the other, is about four feet. * * * * *

Nothing is safe from the depredations of these noxious creatures; they destroy fowls and domestic animals, if they are not properly secured, and frequently fasten upon the inhabitants themselves, attacking them in the face, and inflicting very terrible wounds. * * * * *

Persons have been attacked by these creatures and have sometimes passed from a sound sleep into eternity. — *Cook's Geography*.

The smallness of the number of inhabitants upon the island of Madagascar in proportion to its extent, [its area is about 200,000 square miles,] may be imputed to the horrid cruelties exercised on their children, in strangling them in their birth, or sacrificing them to demons, at the instance of the *ombiasses*, or priests, who hold an uncontrolled power over their minds. — *Ibid*.

(6.) The opinion that our sun as well as the fixed stars by which it is surrounded in space maintain their rotative positions by virtue of electrical repulsion, is one that I am far from believing myself capable of demonstrating, nor do I flatter myself that I shall be able to do more than glean from the solar system such evidence as will excuse the conjecture. Philosophers have so long been in the habit of receiving no other explanations of astronomical phenomena but such as are susceptible of mathematical demonstration, that explanations drawn from any other source would be likely to find but little favor in the eyes of the astronomers of this day. But when we observe a phenomenon in the solar system, or a condition of a heavenly body which has heretofore been regarded as totally inexplicable, and which could not by possibility have resulted from the operations of the two great forces which are said to control all the motions of the heavenly bodies, then I think we are at least excusable in searching for some other agent or natural cause to whose influence we may rationally ascribe such a phenomenon.

And in glancing at the phenomena of the solar system which may be regarded as indicative of the electrical condition of our sun, I shall first notice the obliquity of the ecliptic to the plane of the equator, — a phenomenon which I have been led to suspect, depends upon the difference in the

magnetic intensity of the TWO HEMISPHERES of our globe; but in order to understand the explanation which I propose, it will be necessary for a time to assume that the sun is intensely positive, and that it disturbs the electrical equilibrium of the planets by the law of *induction*, and then the obliquity of the ecliptic to the plane of the equator would seem to result as a matter of course from such a state of things.

If ever our earth revolved upon an axis perpendicular to the plane of its orbit, then the plane of the ecliptic and the plane of the equator must, as a natural consequence, have coincided; but so soon as any cause or causes whatever conspired to render one hemisphere of the globe negative and the other positive, [the southern negative and the northern positive,] immediately the inductive influence of the sun began to be unequally exerted upon them.

The attraction of the positive sun would be greatest on the negative or southern hemisphere, and this attraction would occasion a depression of the negative pole and a corresponding elevation of the positive pole; and this depression of the southern, and elevation of the northern pole, would give the identical inclination of the earth's axis to the plane of the ecliptic which we see it now possesses; and the rapidity with which this inclination increased must have been proportionate to the original eccentricity of the earth's orbit, and to the *negative intensity* of the SOUTHERN HEMISPHERE, while the extent to which it advanced must have been determined by the gradual approach of the earth's orbit to a circular shape, and the resistance which the rotary motion of the earth upon its axis furnished to the disturbing influence of the sun. One of the strongest arguments in favor of this explanation is, that the present inclination of the earth's axis to the plane of the ecliptic, could not have been produced by the inductive influence of the sun in an orbit of any other shape than that which the earth possesses. For it is obvious, that if the earth's orbit had been a perfect circle, any depression of the southern pole occasioned by the inductive influence of the sun, would have been perpetually increasing, until it [the southern pole] would have pointed directly to the sun in every portion of its orbit; and it would have been impossible for the earth's axis to have continued under these circumstances parallel to itself in its revolution round the sun. For it is clear, that the attraction of the positive sun for the negative hemisphere would have been equal from every point of a circular orbit; and hence the slightest inclination of the southern pole towards the sun would have been maintained in every portion of the orbit, causing the northern pole to describe annually circles in the heavens similar to those which are now occasioned by the precession of the equinoxes in every 2,500 years.

Nor could the present inclination of the axis have been produced in an elliptical orbit if the sun had been situated in the centre of the ellipse; for the first inclination would have taken place in the earth's axis at its nearest approach to the sun, which would have been in passing the shorter diameter of its orbit, and whatever inclination towards the sun the southern pole might have received at this point, would have been corrected as the earth on its return passed the opposite portion of its orbit.

It is clear, that the attraction of the positive sun for the negative hemisphere of our globe in passing the two extremes of the shorter axis of its orbit, would have been exerted in diametrically opposite directions, so that although the inductive influence of the sun thus situated in the centre of the ellipse might have occasioned oscillations in the earth's axis of rotations, still it never could have given to it any permanent inclination. But place the sun in one of the foci of the ellipse, and you will find that his inductive influence will produce a very similar if not the identical

inclination of the earth's axis to the plane of the ecliptic which it possesses at present. But as a matter of course in this case, we presume that the original eccentricity of the earth's orbit was so great, as to bring the earth in its perihelion near enough to the sun to enable his inductive influence to overcome the resistance furnished by the rotary motion of the earth upon its axis, so that whenever the earth approached its perihelion, the attraction of the sun for the negative hemisphere, and his repulsion of the positive, were combined in giving the earth's axis a certain degree of inclination, and this inclination became increased at each annual revolution. But the amount of annual increase must have diminished in proportion to the diminution in the eccentricity of the earth's orbit, until finally this diminution became so great, as to remove the earth in its perihelion too far from the sun for his inductive influence further to disturb the position of its axis; and whatever inclination the axis had at that time, must be maintained with slight variations so long as the earth revolves in an orbit with an eccentricity not less than the one which it possessed at the time when the inclination ceased to be augmented.

But whether this diminution in the eccentricity of the earth's orbit has been the effect of a central repulsive power, dependent upon the electrical condition of the sun, and operating upon the earth as an electric of a greater or less degree of intensity, or whether it has been exclusively the result of the disturbing influence of the other planets, I am not prepared to say. But I believe that no philosopher has ever yet attempted to assign any limit to the original eccentricity of the earth's orbit, and all agree in believing that it was once far greater than it is at present. This opinion is strongly corroborated by the geological indications in high northern latitudes, where we find the fossil remains of vegetables and animals, which are now known to exist only in tropical regions, showing that the frigid zone must have once possessed a much higher temperature than it does at present, which must have resulted from the greater approximation of the earth to the sun in perihelion, particularly when the perihelion coincided with the summer solstice.—*Southern Review for August, 1838. Article, Electrical Astronomy. Pages 147, 148.*

(7.) Turning to a map, the reader will find Botany Bay on the eastern coast of New-Holland, in the 34th degree of south latitude. This spot is the centre of the settlement which extends north and south for two degrees of latitude, forming a sea-coast range of about 300 miles. The breadth of the province may be reckoned at somewhat less than 200 miles in the broadest part; and its irregular boundary line, as laid down by Major Mitchell, would be contained within the shape of a half heart, except towards the southern extremity, or lower end.

Its physical features are sandy plains and rocky mountain ranges, intermingled here and there with spots capable of cultivation, especially on a water line; the proportion of the fertile to the barren land will be apprehended from Major Mitchell's statement, that out of 23,000,000 of acres, not quite four and a half millions have been found "worth having." * * * * *

Except to the south of the Murray, the general features of this vast country [Australia Felix,] are—an alternation of vast grazing plains, fertile, till *parched up by drought*; flats of a soft soil, which, after rain, is scarcely passable even with light carriages, whilst in dry weather it *cracks into large gaps*; wastes, varying from scrub to sandy desert, and occasional high lands, which, towards the north and south run into the range of mountains parallel to the coast. * * * * *

But the most striking character of the whole country, [Australia Felix,] is the evident proof it affords of violent floods succeeding the long droughts. Extensive lagoons are discovered along the

banks of the rivers, clearly produced by their overflowing; and these varying from lakes to pools of mud, or hollows of springing vegetation. The courses of the streams themselves gave evident marks of being subjected to violent torrents at pretty long intervals; and in one place Major Mitchell saw some saplings of about ten years old, which after growing in safety for that period, had been destroyed by an inundation.

A want of water—that is, the uncertainty of finding it—is as much felt throughout the vast plains of the Happy Australia, as in New South Wales. None of the rivers were navigable for the small boats carried by the party; in some places they were merely a succession of long ponds; and they all appeared to dwindle gradually away towards their termination, no water being found in any at their junction with the greater streams except the Murrumbidgee. But the Murray is always full. Hence it seems to follow, that for years to come, the country, like the colonized part of New South Wales, will only be fit for scattered locations and grazing grounds.

Time and population, the appliances of art to embank rivers, to sink wells, to form tanks, and to bring into operation the various resources of human science, so as to husband and equalize the waters—may *perhaps* enable it to support a dense population,—BUT THIS WILL BE AGES HENCE.

It will be understood that Major Mitchell, the Surveyor General, and author of the two volumes on Australia Felix, is the admirer and eulogist of the natives of that region. He thus describes the,

S A V A G E A T H O M E .

As I was reconnoitering the ground for a camp, I observed a native on the opposite bank; and, without being seen by him, I stood awhile to watch the habits of a savage man “at home.”

His hands were ready to seize, his teeth to eat, any living thing; his step, light and noiseless as a shadow, gave no intimation of his approach; his walk suggested the idea of the prowling of a beast of prey. Every little track or impression left on the earth by the lower animals caught his keen eye, but the trees over head chiefly engaged his attention. Deep in the hollow heart of some of the upper branches was still hidden, as it seemed, the opossum on which he was to dine. The wind blew cold and keenly through the lofty trees on the river margin; *yet that broad, brawny savage was entirely naked.*

Had I been unarmed, I had much rather have met a lion than that sinewy biped; but I was on horseback with pistols in my holsters, a broad river was flowing between us, and I overlooked him from a high bank, and I ventured to disturb his meditations with a loud halloo. He then stood still; looked at me for about a minute, and then retired with that easy bounding kind of step which may be termed a running walk, exhibiting an unrestrained facility of movement, apparently incompatible with dress of any kind. It is in bounding lightly, at such a pace, that, with the additional aid of the “*wammerah*,” the aboriginal native can throw his spear with sufficient force and velocity to kill the emu or the kangaroo, even when at their speed. * * * *

A U S T R A L I A N H A R D I H O O D .

At this camp where we lay shivering for the want of fire, the different habits of the aborigines and us strangers from the north were strongly contrasted. On that freezing night, the natives stript

off all their clothes, (their usual custom,) previous to lying down to sleep in the open air; their bodies doubled around a few burning reeds.

We could not understand how they bore the cold thus naked, when the earth was white with hoar frost; and they were equally at a loss to know how we could sleep in our tents without having a bit of fire beside us to keep our bodies warm. For the support of animal heat, fire and smoke are almost as necessary to them as clothes are to us, and the naked savage is not without some reason on his side, for with fire to warm his body, he has all the comfort he ever knows; whereas we require both fire and clothing, and can therefore have no conception of the intensity of enjoyment imparted to the naked body of a savage by the glowing embrace of a cloud of smoke in winter,—or in summer the luxury of a bath which he may enjoy in any pond, when not content with the refreshing breeze that fans his body during the intense heat.—*From the Review of Major Mitchell's Australian Expedition.*

(8.) *The Ancient Peruvians.*—Those aboriginal tribes, up to the time of the Incas, were in the lowest state of savage degradation. Their dwelling places were holes and caves in the mountains. Their food was not the product of the soil, but, excepting human flesh, the game of the woods, the fish of their streams, and the wild roots, fruits and berries of the forest. Those who were not in a state of entire nudity, covered themselves with the undressed skins of the beasts they caught.

But the most horrifying feature in their savage character was their cannibalism. They did not content themselves with imitating the Mexicans, who feasted on the human flesh offered to their gods, or other tribes who made their prisoners of war the meat of their table; but they fed and fattened their OWN CHILDREN, that they might butcher them like swine, and feed on their bloody corpses. But no sooner had the Incarial family entered Peru, and acquired authority, than these shocking atrocities vanished from the country.—*Rev. J. Dempster's Letter from Buenos Ayres, dated Jan. 1838.*

(9.) Sir David Brewster called attention to the important fact, clearly established by the meteorological observations recorded in the neighborhood of New-York, and those of Harsteen and Erman in Siberia, that two points of maximum cold existed in those regions, very generally agreeing in the position with the centres of maximum magnetic intensities, and like them, too, the maximum of North America indicated a decidedly higher degree of cold than that which characterised the Siberian pole. Also, that the lines of equally mean temperature, as they surrounded these poles, had such a relation to the lines of equal magnetic intensity, as to point out clearly some yet unknown connexion between these two classes of phenomena. * * * * *

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As to the connexion between animal and vegetable life and climate, something more would be found necessary than mere mean *temperature*. He had often ridden violently, and used much bodily exertion in New South Wales, with the thermometer at 110 degrees in the shade, when the same temperature in England would be insupportable, [the same heat *never* occurs in England with the mercury in the shade.] And in the East Indies all the Europeans were so enervated when the thermometer stood at this height [110 degrees] as to be nearly incapable of active exertion.

As to vegetation, we had on the one side of the Himalayan range, at an elevation of little

more than 10,000 feet, lichens and all the stunted vegetation of the polar regions; while on the other side, at an elevation of nearly 16,000 feet, we had corn-fields and large forest trees, and all the productions of the temperate regions of the earth. * * * * *

In his opinion, the courses of rivers and of extensive forests, as well as of high ranges of mountainous tracts were to be taken into account, as influencing most materially the climate of circumjacent territories.—*Sir David Brewster's Speech before the British Association for the Advancement of Science.*

The gentleness of courtship, or rather the first proof of affection, among the savages of New South Wales, consists in watching the beloved fair one of another tribe to her retirement, and then knocking her down with repeated blows of a club or wooden sword. After which impressive and elegant embrace, the matrimonial victim is dragged, streaming in her blood, to the lover's party, and obliged to acknowledge herself his wife. Cannibalism, in times of war, is still common to several of the islands; [of the South Sea,] human immolation to most of them.

* * * * * It is also probable that Australia has in like manner been peopled by successive waves of rovers from both these continents; [Asia and Africa,] for we trace proofs of both sources, sometimes separate and sometimes mixed. But the theories that have been offered upon this subject are too numerous, and for the most part too fanciful for a minute detail, and belong rather to the geographer than to the physiologist.

* * * * * Thus the gigantic height of the Patagonian has been adverted to as a very prominent feature; the pigmy form of the Esquimaux; and the *still more* pigmy form of the *Himos* of Madagascar, if any reliance may be placed on the testimony of Commerson, now that it has been corroborated by Modave, and still more lately by the Abbe de Rochon; the curved leg of the Calmuc race; the long leg of the Indian; and the high calf and flat foot of the Ethiopian. But it appears to me that all such distinctions are upon too narrow a scale, and perhaps too much dependent upon particular circumstances, for admission into the lines of a broad and original demarcation.—*Dr. Good.*

The southern extremity of Africa, separated from the northern temperate zone by the intervention of the tropical regions, presents an animal creation of a peculiar character. * * * * * In like manner, and for the same reason, the corresponding part of the American continent forms a separate zoological province.

New-Holland possesses several entire genera of quadrupeds, which have been discovered in no other part of the world, and more than forty species of the marsupial tribe, which is exceedingly rare elsewhere.

This law of limitation to particular localities might be shown to prevail not less rigidly in respect to other classes of animals, even to those of fishes and birds, which seem at first glance to be almost unconfined in their range of sea and air. Thus it is well known that the whales which are met with in the South Sea are distinct from those of the north; the same dissimilarity has been found in all other marine animals of the same class, so far as they have been examined; and it has been asserted by naturalists, who had spent years in collecting many thousand species of marine animals in the southern hemisphere, that there is not a single animal of the southern regions, from the sponges and the medusea to the testacea, which is not distinguished by essential characters from the analogous species in the northern seas. * * * * *

These people, [the Australians,] who are in the lowest state of barbarism, have been called by some ethnographers, Malanesians, or Black Islanders, in contradistinction to the negroes or blacks of Africa, to whom they bear no resemblance. * * * * *

A polar current sets along the west side of New-Holland from the south pole into the Bay of Bengal, and there are other currents in this great body of waters, but their course and direction are as yet too imperfectly known to be accurately described.—*Universal Geography*.

Electricity.—Electrical effects are exhibited by the same bodies when acting *as masses*, which produce chemical phenomena when acting by their *particles*; it is not improbable, therefore, that the primary cause of both may be the same. * * * * * With regard to the great speculative questions, whether the electrical phenomena depend upon one fluid in *excess* in the bodies positively electrified, and in *deficiency* in the bodies negatively electrified, or upon two different fluids capable by their combination of producing heat and light, or whether they may be *particular exertions of the general attractive power of matter*, it is, perhaps, impossible to decide in the present imperfect state of our knowledge.—*Sir Humphry Davy*.

The platypus *anatinus*, or duck-bill, (the ornithoryneus *paradoxus* of Blumenbach,) one of the many wonders of New South Wales, unites in its form and habits the three classes of birds, quadrupeds, and amphibials. Its feet, which are four, are those of a quadruped; but each of them is palmated or webbed, like a wild fowl's; and instead of lips, it has the precise bill of a shoveller, or other broad-billed water bird; while its body is covered with a fur exactly resembling an otter's.

Yet it lives, like a lizard, chiefly in the water, digs and burrows under the banks of rivers, and feeds on aquatic plants and aquatic animals.

* * * It is a curious fact, that in that vast part of the globe which has been latest discovered, and to which modern geographers have given the name of Australia, comprising New-Holland and the islands with which its shores are studded, not a single bed or stratum of limestone has hitherto been detected, and the builders are obliged to make use of burnt shells for their mortar, for which I have lately advised them to substitute burnt coral.—*Dr. Good*.

Animals are often contemplated under the three divisions of terrestrial, aquatic, and aerial. Plants may be contemplated in the same manner. Among animals it is probable that the largest number consists of the first division; [the land animals,] yet from the great variety of submarine genera that are known, this is uncertain. Among vegetables, however, it is highly probable that the largest number belongs to the submarine section, if we may judge from the almost countless species of *fuci*, and other equally prolific tribes of an aqueous and subaqueous origin, and the incalculable individuals that appertain to each species; and more especially if we take into consideration the greater equality of temperature which must necessarily exist in the submarine hills and valleys.—*Dr. Good*.

* * * * * After all the wonderful and important discoveries which have been developed in it, NATURAL HISTORY is even yet but little more than in its infancy, and zoonomy is scarcely entitled to the name of a science in any sense. * * * * *

But the globe has been upturned from its foundation; and with the wreck of a great part of its substance has intermingled the wreck of a great part of its inhabitants. It is a most

extraordinary fact, that of the five or six distinct layers or strata which compose the solid crust of the earth, the lowermost, or granite, contains not a particle of animal or vegetable materials of any kind; the second, or transition formation, as Werner has denominated it, is filled, indeed, with fossil relics of animals, but of animals not one of which is to be traced in a living state at the present day; and it is not until we ascend to the third or *floetz* stratification that we meet with a single organic remain of known animal structures.—*Dr. Good.*

[Have any of these organic remains of unknown or antediluvian animals ever been found in Australia? With the single exception of Buenos Ayres, I do not recollect of any signs of an ancient world being found south of the southern tropic. Of this, however, I am not positive.—J. L.]

The sun is the great physical creator and dispenser of light and heat, and the supporter and modifier of animal life on our little planet. His bulk is to that of the earth, in round numbers, as 1,400,000 to 1; and his density or weight as about 355,000 to 1. Hence his influence upon the earth's surface must be immense and overwhelming. It is when in his perihelion, where his angular velocity is the greatest, and his disk the broadest, that he pours his direct rays upon the southern hemisphere.

“The sun's rays,” says Herschell, “are the ultimate source of almost every motion which takes place on the surface of the earth.

“By its heat are produced all winds, and those disturbances in the ELECTRICAL EQUILIBRIUM of the atmosphere which give rise to the phenomena of terrestrial magnetism. * * * * *

* * The change of longitude in twenty-four mean solar hours averages $0^{\circ} 59' 8''.33$,—but about the 31st of December it amounts to $1^{\circ} 1' 9''.9$, and about the 1st of July to only $0^{\circ} 57' 11''.5$. Such are the extreme limits, and such the mean value of the sun's apparent angular velocity in its annual orbit.”

Thus it appears that the apparent motion, or angular velocity of the sun in December, exceeds its velocity in July in the proportion of 36 to 34; and that the apparent diameter of its disk in December exceeds its diameter in July in the proportion of 32 to 31.

“The variation of the sun's *angular velocity*,” continues Herschell, “is, then, much greater in proportion than that of its distance—fully twice as great. Hence we are led to conclude that the *angular velocity* is in the inverse proportion, not of the distance simply, but of the square of the distance. * * * * *

“The fluctuation of the sun's distance, [about 3,000,000 of miles,] amounts to nearly $\frac{1}{3}$ th of its mean quantity, and consequently, the fluctuation in the sun's direct heating power to double this, or $\frac{1}{3}$ th of the whole.”

Here let me ask, if the greater proximity of the sun, when in his perihelion, compensates for the seven or eight days annual absence from the southern hemisphere? This question has either been evaded, or answered in the affirmative by astronomers,—but how stands the fact? It has been said that “the greater proximity of the sun compensates exactly for his more rapid description, (or speed,) and thus an equilibrium of heat is, as it were, maintained. Were it not for this, the eccentricity of the earth's orbit would naturally influence the transition of the seasons.”

A bare glance at the two hemispheres is sufficient to show the inaccuracy of the above statement. The greater comparative heat of the northern hemisphere is well known. The intense cold of the high southern latitudes, far exceeding the cold of the corresponding latitudes of the north, is a great annoyance to every navigator that has approached the confines or entered the limits of the antarctic or southern circle.

The difference of animal life in the two hemispheres of our earth being chiefly caused by the influence of the parent sun, how much more apparent must be the influence of that immense luminary in the neighboring planets. Are the planets and satellites of the solar system inhabited? Doubtless they are, but from their different distances from the central sun, and from their different densities, they must be peopled by a totally different class of rational beings from those who inhabit any part of our earth. If the small difference of 3,000,000 of miles of distance, caused by the eccentricity of the earth's orbit has produced even limited but perceptible effects upon our earth, who can even imagine the effect upon the inferior and superior planets of our system? If our southern hemisphere feel the sensible approach of the sun in his perihelion, and if the sun's proximity takes effect upon its surface, how much greater must be the effect upon another planet moving in an inferior orbit? It is difficult, if not impossible, for the human imagination to conceive, or human ingenuity to frame, a rational hypotheses concerning the planetary inhabitants of Mercury, Venus, the Moon or Mars. As to the Moon, her distance from the sun, being the same as that of the earth, would make no difference in that respect;—but the immense length of the lunar days places her out of all rules of earthly climates,—and destroys all semblance of similarity to our earth, and renders her more *unlike* it than even Mercury or Mars. * * * * * But much remains unknown upon our little earth.

Religion, civilization, and science, are undoubtedly destined ultimately to overspread the habitable globe. The southern zone will, in the fullness of time, be settled by an enterprising, industrious and moral people. The persevering ingenuity of man must at length overcome all physical and moral obstacles that impede the march of improvement, even in the hitherto semi-savage southern zone.

The Araucanians in South America, and the New-Zealanders upon their remote islands may, at some future period, become civilized,—and if so, will be among the first in rank. As they are superior to their neighbors in physical and intellectual strength and energy, they would present the best natural stock upon which to engraft the scions of religion and the arts of civilized life. Separated from continental neighbors by the circumfluent ocean, as are the New-Zealanders, these robust islanders might, if civilized, become a great maritime people. They would be the sailors of the southern zone. But will this happen before the year 2000?

It may be of use to nations in planting colonies, and to societies to know that life is a greater struggle against the elements in the southern than in the northern zone. That civilization there, is not impossible, but much more difficult than in the corresponding latitudes at the north.

Civilization has made slow progress, until recently, in the northern zone;—the march of science is met at the outset by many obstacles—among which may be mentioned:

1. The intense labor required of careworn man to provide for his physical wants.
2. The amazing shortness of the period of human life.

The immense improvements made in agriculture and in the arts, during the last half century, and the still increasing energy and ingenuity of man, will do away, in a measure, or remove the first obstacle;—but the shortness of man's earthly existence will ever be a bar to the rapid progress of science. The only remedy for this is, and ever has been, for one man to labor and another to enter upon the fruits of his labor. One must begin where the other came to an end.

The facts and remarks above stated lead to some important collateral conclusions. If man, as has been shown, is modified and influenced by the air he breathes, and the exhalations from the

soil he treads, this fact will account for the diversity and vast variety of the races. If physical causes have such overwhelming effects, why seek for other causes of variety among the different tribes of men? The fair inference from this mass of facts, (although collected for another purpose, and their application only incidental,) the fair inference, I say, would go to establish the UNITY OF THE HUMAN RACE.

It may be humbling to human pride to admit that men degenerate when transplanted from one zone to another, still the knowledge of this fact will not be the less useful and important. It will arouse the zeal and stimulate the exertion of civilized emigrants to the southern zone to overcome the ever present causes of degeneracy which surround them.

It may derogate from what is called the dignity of human nature, by making man, to a limited extent, a slave of the elements;—but let us remember that man is only in the infancy of his existence, that he is only beginning to live while on the earth.

“His knowledge fitted to his state and place;
His time a moment and a point his space.”

The true dignity of man is founded upon the admitted philosophical fact of his being destined for eternity,—for immortality.

No view of the human race from the earliest history of civilized or savage tribes can be complete; and every theory on the subject must be subversive of sound philosophy, inconsistent with the wisdom and goodness of God, and deplorably defective that does not admit the ETERNITY OF MAN.

Here I shall close. I am willing to wait until future and further discoveries are made in the Austral zone. It is necessary to pause until some of the Cimmerian darkness is dispelled that now broods over the “unfinished fates” of the natives of New-Holland. At present, little more is known of the interior of that island than of the surface of one of the satellites of Saturn. J. L.

It is unnecessary to add any thing by way of argument, to show the important bearing of this mass of evidence on the subject of the volume, except a single remark.

A difference has been shown to exist between the Mexican and Peruvian races, although they were one family. If, then, evidence can be produced proving that natural causes effect differences in the same families over all the world, the point is established that original unity may be fairly inferred.

Again, the whole tenor of the main volume goes to prove the unity of the human race by a plain and credible narrative of the peopling of America. This essay has added numerous facts strongly confirming this truth and drawn from other sources. J. D. Jr.

Cincinnati, Ohio, February, 1839.

NOTE C.

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PELEG means "*disrumpere in partes*," and this, literally translated, has given rise to a curious and wild hypothesis, supposing America to have been a portion of the old world, but suddenly sundered from it by a violent convulsion of nature, carrying its proportion of inhabitants with it. The greatest supporter of this theory is the Rev. Mr. Catcott of England who follows the celebrated biblical critic, *Bengelius*, whose words are these, in his *Ordo Temporum*: "*Peleg* was named from the division of the earth, which happened in his days. The earth, after the deluge, was divided by degrees, by a *genealogical* and *political* division, which is expressed by the word נפצה and נפרדו. But a very different kind of division is meant by the word נפלגה (*NEPELEGE*), namely, a *physical* and *geographical* division, which happened at *once*, and which was so remarkable, and of such extent, as suitably to answer the naming the patriarch therefrom. By this word (*PELEG*) that kind of division is principally denoted, which is applicable to *land* and *water*. From whence, in the *Hebrew* tongue, *Peleg* signifies a *river*; and, in the *Greek*, *Pelagos*, the *sea*." From this meaning of the word, Mr. Catcott says, we may conclude that the earth was *split*, or *divided asunder*, for a very great extent, and the *sea came between*, in the days of *Peleg*. Now, he thinks, from the disjunction of *America* from this part of the world by a great sea, it may be allowed, that this was the *grand division* intended by the passage under consideration. And, therefore, he supposes, with *Bengelius*, "that soon after the confusion and dispersion, some of the sons of *Ham* went out of *Africa* into that part of *America*, which now looks towards *Africa*: and the earth being *divided*, or *split asunder*, in the days of *Peleg*, they, with their posterity, the *Americans*, were, for many ages, separated from the rest of mankind, &c." Mr. Catcott, in order to strengthen this explanation, brings two quotations from two ancient writers; one from *Plato*, and another from *Ælian's History* of various things. *Plato* introduces an event, which happened in the most early ages of the world, in his *Timæus*, of a vast tract of land, or an island greater than *Lybia* and *Asia*, situated beyond the bounds of *Africa* and *Europe*, which, by the concussion of an earthquake, was swallowed up in the ocean. *Plato* introduces this fact, as related by *Solon*, who, while he was in *Egypt*, had heard it from an old *Egyptian* priest; when he discoursed with him concerning the most ancient events. The priest informed him, "that this island was called *Atlantis*, and was larger than *Lybia* and *Asia*; that it had an easy passage from it to many other islands, and from these to all that continent, which was opposite; that, within the mouth or entrance of the ocean, there was a gulph, with a narrow entry; but that the land, which surrounded the sea, called *Pelagos*, where the division was made, might justly be called a continent. In after times, there happened a dreadful earthquake and inundation of water, which continued for the space of a whole day and night, and this island, *Atlantis*, being covered and overwhelmed by the waves, sunk beneath the ocean, and disappeared, &c."

The other narrative, from *Ælianus*, is as follows, which corroborates this, and, indeed, would incline one to believe the tradition of so great a catastrophe could not arise without some just foundation; he says: "*Theopompus* relates a certain discourse, that passed between *Midas*, the *Phrygian*, and *Silenus*,

when these two had discoursed of many things, *Silenus*, above all, tells *Midas*, that *Europe*, *Asia* and *Lybia* ought to be considered as islands, which the ocean wholly surrounded; and that the part of the world, which lay beyond this, ought only to be esteemed the *continent*; as it was of an immense extent, and nourished very different, and vastly larger kinds of animals, than this side of the world." Then Mr. Catcott says, "from what has been offered, we may conclude, that *Africa* and *America* were once joined, or, at least, separated from each other, but by a very narrow gulph; and that, some time after the flood, the earth was divided, or parted asunder, probably by means of an earthquake, and then this middle land sunk beneath the ocean."

This hypothesis however is untenable on many grounds.

1. It is not a *natural* method of accounting for facts. We see nothing of the kind now occurring. It must have been a miraculous event. And when natural methods can be used to produce a given end miracles are not wrought.
2. It is unsupported by proper evidence. We have no authentic account of any such disruption. Two heathen sages *think it may have been so*. If it occurred, it must have been recorded both by revelation and tradition in the old and new worlds, but we find no such testimony.
3. Human life could not have survived the shock of such a convulsion, and it is therefore an unsatisfactory mode of accounting for the peopling of America.
4. On this hypothesis, there is no means of accounting for the strange distinction between the civilized and the savage aborigines of America.

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