

savage hunters now chase
from the east are forming

als over the surface of the
e on the fate of nations, and
toward civilization. In the
t the passage from a hunting
minating animals, so easily
followed the African negro, the
that dwell on the Caucasus.
greater number of the vegeta-
northern regions of both conti-
cencies of oxen, only two,—the
imals are difficult to tame, and
notwithstanding the richness
ter was not led to agriculture
its of a pastoral life. The
tempted to milk the lama,
was formerly a nourishment
as to several nations of east-

ny direct connection between
merica, their history is not less
cal and religious revolutions,
ilization of the Mexicans, the
at had made any progress in
ards, and with clearer com-
pearance in different countries
n of the place of their birth,
s, of legislators, of the friends
n under its auspices, operate a
nations, who hail their arrival
Mexico, Manco Capac in Peru,
nyscas, on the lofty plains of
ese mysterious beings. Quetz-
tal robe, comes from Panuco,
co. Bochica arrives from the
ast of the Cordilleras. Manco
banks of the Lake Titicaca.
ntermixed with miracles, reli-
which imply an allegorical
re pretended to discover that
Europeans, or the descendants
d the shores of New England

in the eleventh century; but a slight reflection on the period of the Toltec migrations, on the monastic institutions, the symbols of worship, the calendar, and the form of the pyramids, and other monuments which still exist in North America, will lead to the conclusion that the civilization of this continent was not of European origin.

When the Mexicans or Aztecks, in the year 1190, took possession of the country where they founded their empire, they already found the pyramidal monuments of Teotihuacan, of Cholula and of Papantla. They ascribed these great edifices to the Toltecs, a powerful and civilized nation, who inhabited Mexico five hundred years earlier, who made use of hieroglyphical characters, who computed the year more precisely, and had a more exact chronology than the greater part of the people of the old continent. The Aztecks knew not with certainty which tribe had inhabited the country of Anahuac before the Toltecs; consequently, the belief that the monuments of Teotihuacan and Cholula were built by the Toltecs, assigned them the highest antiquity. It is not surprising that the annals of the Toltecs should be as uncertain as those of the Pelasgi and the Ausonians, and that no history of any American nation goes farther back than the seventh century. The history of the north of Europe reaches no further than the tenth century, a period when Mexico was in a more advanced state of civilization than Denmark, Sweden or Russia. In one of the Mexican pictures now extant, is a figure representing Quetzalcoatl appeasing, by his penance, the wrath of the gods, when, thirteen thousand and sixty years after the creation of the world, as the hieroglyphics state, a great famine prevailed in the province of Chulan. We seem here to behold one of those ancient hermits of the Ganges, whose pious austerity is celebrated in the Puranas. We have alluded already to the striking similarity of some of the figures in the antiquities of Central America, to the Hindoo drawings.

Yet, whatever resemblances may be traced between the Americans and the nations of the old world, there is nothing in them modern or recent. Neither the physical peculiarities nor the political and religious institutions can be identified with those of any nations of the ancient continent, though they approximate the western civilization to that of the Hindoos, the Egyptians and the Chinese. The origin of this resemblance is to be traced back to the earliest ages, when these great nations first separated, and carried into Egypt, Hindostan and China, the same religion, arts, customs and institutions, to be variously modified under the influence of diverse causes. The great diversity of American lan-