

resemblance upon which we insist are not derived from rude pictures or allegories, susceptible of being interpreted in accordance with any hypothesis that it is desired to sustain. If we consult the works composed at the time of the conquest, by Spanish authors, or by American Indians who were ignorant of the existence of a Tartarian zodiac, it will be seen that in Mexico, from the seventh century until our era, the days have been called "tiger," "dog," "monkey," "hare," or "rabbit," as throughout Eastern Asia, the years bear the same names among the Thibetans, the Tartar-Mantchoos, the Mongols, the Calmucks, the Chinese, the Japanese, the Coreans, and among the nations of Tonquin and Cochín-China." (59)

Instead of six, upon wider comparison Humboldt would have found fourteen analogies between the Tartarian or Mongolian day names, and those of the Aztec-Mayan list, as follows:

## INDO-CHINESE.

## AZTEC-MAYAN.

Dragon.	Dragon.
Serpent.	Serpent.
Deer.	Deer.
Hare.	Hare.
Dog.	Dog.
Monkey.	Monkey.
Tiger.	Tiger.
Eagle.	Pheasant.
Vulture.	Raven.
House (India).	House.
Cane "	Cane
Razor "	Flint Knife.
Three Foot Prints (India)	Three Foot Prints.
Scorpion (India).	Lizard

The Chinese periods of fifteen days have meteorological or agricultural names; (60) the twenty-day periods in the Mayan system have the same names. (61) Thus we see that the days, months and years are named identically in the two systems, and that the systems are exactly alike in principle. Both systems contain different periods of varying lengths, the shorter

(59) *Vues des Cordilleres*, 157. Humboldt.

(60) *A Syllable Dictionary of the Chinese Language*, p. 974. Williams.

(61) *The Native Calendar*, pp. 40-48. Brinton.