

ized and industrious nations, where savage hunters now catch their prey, or adventurous emigrants from the east are forming new settlements.

The unequal distribution of animals over the surface of the globe has had a considerable influence on the fate of nations, on their progress, more or less rapid, toward civilization. In the old continent, the pastoral life formed the passage from a hunter to an agricultural nation. The ruminating animals, so easily reared under every climate, have followed the African negro, the Mogul, the Malay and the hordes that dwell on the Caucasus. Though several quadrupeds and a greater number of the valuable tribe are common to the most northern regions of both continents, America possesses, in the species of oxen, only two, the bison and the musk-ox. These animals are difficult to tame, and their females yield but little milk, notwithstanding the richness of the pasture. The American hunter was not led to agriculture by the care of flocks and the habits of a pastoral life. The inhabitant of the Andes was never tempted to milk the llama, the alpaca, or the guanaco. Milk was formerly a nourishment unknown to the Americans, as well as to several nations of eastern Asia.

Though no traditions point out any direct connection between the nations of North and South America, their history is not without analogies in the political and religious revolutions from which is to be dated the civilization of the Mexicans, the Peruvians, and the other nations that had made any progress toward social improvement. Men with beards, and with clearer intellect than ordinary, make their appearance in different countries of America, without any indication of the place of their birth, and bearing the title of high-priests, of legislators, of the founders of peace and the arts which flourish under its auspices, operating a sudden change in the policy of the nations, who hail their arrival with veneration. Quetzalcoatl in Mexico, Manco Capac in Peru, and Bochica, the Boodh of the Muyscas, on the lofty plain of Bogota, are the sacred names of these mysterious beings. Quetzalcoatl, clothed in a black sacerdotal robe, comes from Palenque on the shores of the Gulf of Mexico. Bochica arrives from the savannas, which stretch along the east of the Cordilleras. Manco Capac and his wife appear on the banks of the Lake Titicaca. The history of these legislators is intermixed with miracles, religious fictions, and with characters which imply an allegorical meaning. Some learned men have pretended to discover that these strangers were shipwrecked Europeans, or the descendants of those Scandinavians who visited the shores of New England.