

enveloped as they are, when followed over Asia Minor and Europe, in symbolic and linguistical subtleties and refinements. The symbolical fires erected on temples and altars to Baal, Chemosh, and Moloch, burned brightly in the valley of the Euphrates,* long before the pyramids of Egypt were erected, or its priestly-hoarded hieroglyphic wisdom resulted in a phonetic alphabet. In Persia, these altars were guarded and religiously fed by a consecrated body of magical priesthood, who recognized a Deity in the essence of an eternal fire and a world-pervading light.

The same dogma, derived eastwardly and not westwardly through Europe, was fully installed at Atacama and Cuzco, in Peru; at Cholulu, on the magnificent and volcano-lighted peaks of Mexico; and along the fertile deltas of the Mississippi valley. Altar-beds for a sacred fire, lit to the Great Spirit, under the name and symbolic form of Ceezis, or the sun, where the frankincense of the nicotiana was offered, with hymns and genuflections, have been discovered, in many instances, under the earth-heaps and artificial mounds and places of sepulture of the ancient inhabitants. Intelligent Indians yet living, among the North American tribes, point out the symbol of the sun, in their ancient muzzinabikons, or rock-inscriptions, and also amid the idiographic tracery and bark-scrolls of the hieratic and magical medicine songs.

With a cosmogony which ascribes the creation of the Geezha Monedo, who is symbolized by the sun, the myth of Hiawatha is almost a necessary consequence in carrying out his mundane intentions to the tribes, who believed themselves to be peculiar objects of his

* Gross.