

so different from others to which they give the name of the permanent *hiang-hiung*? All that is known to-day is that they preceded the Toltecs, and that they not only inhabited the province of Tula before the foundation of the kingdom of that name, but also a considerable portion of the regions of the Aztec table-land. Though rude and barbarous now, they are far from the state of mere savages, which seems never to have been their condition. Harsh mountaineers, they have always been known as an essentially agricultural people, acquainted with the same arts as the other peoples of Mexico. In their simple religion, deficient of the ceremonial and superstitious rites of the Toltecs, they seem to have preserved longer than others the purity of the ideas of natural law. They recognized only one God, creator of heaven and earth, to whom they gave the name 'Okha,' composed of O, which means remembrance, present notion, and of Kha, holy. For heaven they said 'Mahetzi,' from ma, place, he, extent, and tzi, in circumference."

"The first of their chiefs who had been their guide in Anahuac, named Otomitl, or Othon-Tecuhtli, in the Nahuatl tongue, received from them a sort of inferior worship. Two other less exalted heroes or divinities of their's are known, one called Atetein and the other Yoxippa. They showed most devotion to the last. His chief feast was celebrated in the fields; it lasted four days, which were passed in eating and drinking amid great rejoicings. They recognized also an evil principle which they said to be the author of all evil; they called it 'E' the malevolent. They attributed great power to their diviners and conjurers, and made use of their ministry to consult the gods and lay the souls of the dead. The chief of these diviners to whom the name Tecuhtlatō was given, had the rank of high-priest, and enjoyed great reverence in his nation. The temple of Yoxippa was the chief sanctuary of Otompan; it differed essentially from the Toltec *teocallis*; for it had the form of a storied house with projecting roof, in the manner of Hindoo constructions, having an upper part sometimes crenelated that projected beyond the rest of the building. But it was on the heights that they preferred to offer their sacrifices; they prepared themselves by fasting and penance, like the Toltecs drawing blood from their ears with maguey thorns, and by ablution of the entire body, whatever the season might be. Up to the last years of Mexican monarchy, they were the only one of all the nations of these countries that continued the ancient calculation of time by lunations. Otherwise they had very nearly the same customs as the neighbouring peoples; they were dressed very similarly to the Mexicans, though with less grace and