

the first monarchs, priest-kings, who are stripped of what is human in their nature, to be raised to the rank of national divinities. *Amalivaca* was a stranger, like Manco-Capac, Bochica, and Quetzalcohuatl; those extraordinary men, who, in the alpine or civilized part of America, on the tablelands of Peru, New Grenada, and Anahuac, organized civil society, regulated the order of sacrifices, and founded religious congregations. The Mexican Quetzalcohuatl, whose descendants Montezuma* thought he recognized in the companions of Cortez, displays an additional resemblance to Amalivaca, the mythologic personage of savage America or the plains of the torrid zone. When advanced in age, the high-priest of Tula left the country of Anahuac, which he had filled with his miracles, to return to an unknown region, called Tlalpallan. When the monk Bernard de Sahagun arrived in Mexico, the same questions were put to him, as those which were addressed to Father Gili two hundred years later, in the forests of the Orinoco; he was asked, whether he came from 'the other shore' (del otro lado), from the countries to which Quetzalcohuatl had retired.

The region of sculptured rocks, or of *painted stones*, extends far beyond the Lower Orinoco, beyond the country (latitude $7^{\circ} 5'$ to $7^{\circ} 40'$, longitude $68^{\circ} 50'$ to $69^{\circ} 45'$) to which belongs what may be called the 'local fables' of the Tamanacs. We again find these same sculptured rocks between the Cassiquiare and the Atabapo (lat. $2^{\circ} 5'$ to $3^{\circ} 20'$; long. 69° to 70°); and between the sources of the Essequibo and the Rio Branco (lat. $3^{\circ} 50'$; long. $62^{\circ} 32'$). I do not assert that these figures prove the knowledge of the use of iron, or that they denote a very advanced degree of culture; but even on the supposition that, instead of being symbolical, they are the fruits of the idleness of hunting nations, we must still admit an anterior race of men, very different from those who now inhabit the banks of the Orinoco and the Rupunuri. The more a country is destitute of remembrances of generations that are extinct, the more important it becomes to follow the least traces of what appears to be monumental. The eastern plains of North America display only those extraordinary circum-

* The second king of this name, of the race of Acamfipitzin, properly called *Montezuma-Ihuicamina*.