

(Jupiter and Mars) originated, as Salmasius has shown, with his ordinary acuteness, from letters, and were very different from ours; the present form reaches scarcely beyond the fif-

a great number of notes in my work on the monuments and myths of the natives of America (*Vues des Cordillères et Monumens des Peuples Indigènes de l'Amérique*, tom. i., p. 208, and 382-384; tom. ii., p. 356). This American Wotan is, according to the traditions of the natives of Chiapa and Soconusco, the grandson of the man who saved his life in a boat during the great deluge, and renewed the human race; he commenced the erection of large buildings, during which time ensued a confusion of languages, war, and dispersion of races, as in the erection of the Mexican pyramids of Cholula. His name was also transferred to the calendar of the natives of Chiapa, as was the name of Odin in the north of Germany. One of the five-day periods—four of which formed the month of the people of Chiapa and the Aztecs—was named after him. While the names and signs of the days among the Aztecs were taken from animals and plants, the natives of Chiapa (properly Teochiapan) assigned to the days of the month the names of twenty chieftains who, coming from the north, had led them so far southward. The names of the four most heroic, Wotan or Wodan, Lambat, Been, and Chinax, commenced the small periods of five-day weeks, as did the symbols of the four elements among the Aztecs. Wotan and the other chieftains indisputably belonged to the race of the Toltecs, who invaded the country in the seventh century. Ixtlilxochitl (his Christian name was Fernando de Alva), the first historian of his people (the Aztecs), says distinctly, in the manuscripts which he completed as early as the beginning of the sixteenth century, that the province of Teochiapan and the whole of Guatemala were peopled by Toltecs from one coast to the other; indeed, in the beginning of the conquest of the Spaniards, a family was still living in the village Teopixca who boasted of being descended from Wotan. The Bishop of Chiapa, Francisco Nuñez de la Vega, who presided over a provincial council in Guatemala, has, in his *Preambulo de las Constituciones Diocesanas*, collected a great deal of information respecting the American tradition of Wotan. It is also still very undecided whether the tradition of the first Scandinavian Odin (Odinn, Othinus) or Wuotan, who is said to have emigrated from the banks of the Don, has an historical foundation. (Jacob Grimm, *Deutsche Mythologie*, bd. i., p. 120-150.) The identity of the American and Scandinavian Wotan, certainly not founded on mere resemblance of sound, is still quite as doubtful as the identity of Wuotan (Odinn) and Buddha, or that of the names of the founder of the Buddhist religion and the planet Budha.

The assumption of the existence of a seven-day Peruvian week, which is so often brought forward as a Semitic resemblance in the division of time in both continents, is founded upon a mere error, as has been already proved by Father Acosta (*Hist. Natural y Moral de las Indias* 1591, lib. vi., cap. 3), who visited Peru soon after the Spanish conquest and the Inca, Garcilaso de la Vega, himself corrects his previous statement (parte i., lib. ii., c. 35) by distinctly saying there were three festivals in each of the months which were reckoned after the moon, and that the people should work eight days and rest upon the ninth (parte i., lib. vi., cap. 23). The so-called Peruvian weeks, therefore, consisted of nine days. (See my *Vues des Cordillères*, tom. i., p. 341-343