

Summer 6-6-1951

Indigenous Philosophy in the Valley of Mexico

John F. Newcomer

Follow this and additional works at: https://digitalrepository.unm.edu/phil_etds



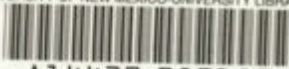
Part of the [Metaphysics Commons](#), and the [Social and Cultural Anthropology Commons](#)

Recommended Citation

Newcomer, John F.. "Indigenous Philosophy in the Valley of Mexico." (1951). https://digitalrepository.unm.edu/phil_etds/23

This Thesis is brought to you for free and open access by the Electronic Theses and Dissertations at UNM Digital Repository. It has been accepted for inclusion in Philosophy ETDs by an authorized administrator of UNM Digital Repository. For more information, please contact disc@unm.edu.

UNIVERSITY OF NEW MEXICO-UNIVERSITY LIBRARIES



A14429 087187

378.789

Un 3 On

1951

cop. 2



THE LIBRARY
UNIVERSITY OF NEW MEXICO



Call No.

378.789
Un30n
1951
cop.2

Accession
Number

165760

DATE DUE

REV 27			
REC'D UNM NOV 23 '78			
APR 23 78			
REC'D UNM APR 23 '78			
OCT 29 1982			
REC'D UNM NOV 15 '82			

BY APPOINTMENT
OF THE BOARD OF
SUPERVISORS
OF THE COUNTY OF
SANTA CRUZ
CALIFORNIA

UNIVERSITY OF NEW MEXICO LIBRARY

MANUSCRIPT THESES

Unpublished theses submitted for the Master's and Doctor's degrees and deposited in the University of New Mexico Library are open for inspection, but are to be used only with due regard to the rights of the authors. Bibliographical references may be noted, but passages may be copied only with the permission of the authors, and proper credit must be given in subsequent written or published work. Extensive copying or publication of the thesis in whole or in part requires also the consent of the Dean of the Graduate School of the University of New Mexico.

This thesis by John F. Newcomer
has been used by the following persons, whose signatures attest their acceptance of the above restrictions.

A Library which borrows this thesis for use by its patrons is expected to secure the signature of each user.

NAME AND ADDRESS

DATE

STATEMENTS

The undersigned hereby certifies that the above is a true and correct copy of the original as the same appears in the records of the University of New England. Witness my hand and the seal of the University at Biddeford, Maine, this 1st day of June, 1910.

This form by _____

has been read by the following persons whose names are affixed to the acceptance of the same: _____

A tablet which bears the name of the person or persons expected to enter the signature of the undersigned is attached to the back of this form.

NAME AND ADDRESS _____ DATE _____

INDIGENOUS PHILOSOPHY
IN THE VALLEY OF MEXICO



A Thesis
Presented to
the Faculty of the Department of Philosophy
University of New Mexico

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
John F. Newcomer

LABORATORY REPORT
IN THE ARTS AND SCIENCES



A Thesis
Presented to
the Faculty of the Department of Philosophy
University of Toronto

in partial fulfillment
of the requirements for the degree
Master of Arts

John J. Newberry

new corner

This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Committee of the University of New Mexico in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

E. Casteller
DEAN

6/4/51
DATE

Thesis committee

H. G. Alexander
CHAIRMAN

Arthur J. Bahm

Frank C. Hobbs

The thesis directed and approved by the candidate's committee has been accepted by the Graduate Committee of the University of New Mexico in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

EXHIBIT A

Thesis committee

[Faint handwritten signatures]

378.789

Un 30n

1951

Cop. 2

TABLE OF CONTENTS

CHAPTER	PAGE
I INTRODUCTION	1
II THE RAW MATERIALS	14
The Land	14
The People	17
III THE FINISHED PRODUCTS	25
Cosmogony	25
Metaphysics	29
Values	32
Art	37
Nezahualcoyotl	42
IV CONCLUSIONS	46
BIBLIOGRAPHY	50

165760

378-751
No 308
1951
Cap 2
CHAPTER

TABLE OF CONTENTS

1	INTRODUCTION	I
12	THE RAW MATERIALS	II
14	The Lead	
17	The Acids	
20	THE FINISHED PRODUCTS	III
22	Acetylene	
23	Acetylene	
24	Acetylene	
25	Acetylene	
26	Acetylene	
27	Acetylene	
28	Acetylene	
29	Acetylene	
30	Acetylene	
31	Acetylene	
32	Acetylene	
33	Acetylene	
34	Acetylene	
35	Acetylene	
36	Acetylene	
37	Acetylene	
38	Acetylene	
39	Acetylene	
40	Acetylene	
41	Acetylene	
42	Acetylene	
43	Acetylene	
44	Acetylene	
45	Acetylene	
46	Acetylene	
47	Acetylene	
48	Acetylene	
49	Acetylene	
50	Acetylene	
51	Acetylene	
52	Acetylene	
53	Acetylene	
54	Acetylene	
55	Acetylene	
56	Acetylene	
57	Acetylene	
58	Acetylene	
59	Acetylene	
60	Acetylene	
61	Acetylene	
62	Acetylene	
63	Acetylene	
64	Acetylene	
65	Acetylene	
66	Acetylene	
67	Acetylene	
68	Acetylene	
69	Acetylene	
70	Acetylene	
71	Acetylene	
72	Acetylene	
73	Acetylene	
74	Acetylene	
75	Acetylene	
76	Acetylene	
77	Acetylene	
78	Acetylene	
79	Acetylene	
80	Acetylene	
81	Acetylene	
82	Acetylene	
83	Acetylene	
84	Acetylene	
85	Acetylene	
86	Acetylene	
87	Acetylene	
88	Acetylene	
89	Acetylene	
90	Acetylene	
91	Acetylene	
92	Acetylene	
93	Acetylene	
94	Acetylene	
95	Acetylene	
96	Acetylene	
97	Acetylene	
98	Acetylene	
99	Acetylene	
100	Acetylene	
101	Acetylene	
102	Acetylene	
103	Acetylene	
104	Acetylene	
105	Acetylene	
106	Acetylene	
107	Acetylene	
108	Acetylene	
109	Acetylene	
110	Acetylene	
111	Acetylene	
112	Acetylene	
113	Acetylene	
114	Acetylene	
115	Acetylene	
116	Acetylene	
117	Acetylene	
118	Acetylene	
119	Acetylene	
120	Acetylene	
121	Acetylene	
122	Acetylene	
123	Acetylene	
124	Acetylene	
125	Acetylene	
126	Acetylene	
127	Acetylene	
128	Acetylene	
129	Acetylene	
130	Acetylene	
131	Acetylene	
132	Acetylene	
133	Acetylene	
134	Acetylene	
135	Acetylene	
136	Acetylene	
137	Acetylene	
138	Acetylene	
139	Acetylene	
140	Acetylene	
141	Acetylene	
142	Acetylene	
143	Acetylene	
144	Acetylene	
145	Acetylene	
146	Acetylene	
147	Acetylene	
148	Acetylene	
149	Acetylene	
150	Acetylene	
151	Acetylene	
152	Acetylene	
153	Acetylene	
154	Acetylene	
155	Acetylene	
156	Acetylene	
157	Acetylene	
158	Acetylene	
159	Acetylene	
160	Acetylene	
161	Acetylene	
162	Acetylene	
163	Acetylene	
164	Acetylene	
165	Acetylene	
166	Acetylene	
167	Acetylene	
168	Acetylene	
169	Acetylene	
170	Acetylene	
171	Acetylene	
172	Acetylene	
173	Acetylene	
174	Acetylene	
175	Acetylene	
176	Acetylene	
177	Acetylene	
178	Acetylene	
179	Acetylene	
180	Acetylene	
181	Acetylene	
182	Acetylene	
183	Acetylene	
184	Acetylene	
185	Acetylene	
186	Acetylene	
187	Acetylene	
188	Acetylene	
189	Acetylene	
190	Acetylene	
191	Acetylene	
192	Acetylene	
193	Acetylene	
194	Acetylene	
195	Acetylene	
196	Acetylene	
197	Acetylene	
198	Acetylene	
199	Acetylene	
200	Acetylene	
201	Acetylene	
202	Acetylene	
203	Acetylene	
204	Acetylene	
205	Acetylene	
206	Acetylene	
207	Acetylene	
208	Acetylene	
209	Acetylene	
210	Acetylene	
211	Acetylene	
212	Acetylene	
213	Acetylene	
214	Acetylene	
215	Acetylene	
216	Acetylene	
217	Acetylene	
218	Acetylene	
219	Acetylene	
220	Acetylene	
221	Acetylene	
222	Acetylene	
223	Acetylene	
224	Acetylene	
225	Acetylene	
226	Acetylene	
227	Acetylene	
228	Acetylene	
229	Acetylene	
230	Acetylene	
231	Acetylene	
232	Acetylene	
233	Acetylene	
234	Acetylene	
235	Acetylene	
236	Acetylene	
237	Acetylene	
238	Acetylene	
239	Acetylene	
240	Acetylene	
241	Acetylene	
242	Acetylene	
243	Acetylene	
244	Acetylene	
245	Acetylene	
246	Acetylene	
247	Acetylene	
248	Acetylene	
249	Acetylene	
250	Acetylene	
251	Acetylene	
252	Acetylene	
253	Acetylene	
254	Acetylene	
255	Acetylene	
256	Acetylene	
257	Acetylene	
258	Acetylene	
259	Acetylene	
260	Acetylene	
261	Acetylene	
262	Acetylene	
263	Acetylene	
264	Acetylene	
265	Acetylene	
266	Acetylene	
267	Acetylene	
268	Acetylene	
269	Acetylene	
270	Acetylene	
271	Acetylene	
272	Acetylene	
273	Acetylene	
274	Acetylene	
275	Acetylene	
276	Acetylene	
277	Acetylene	
278	Acetylene	
279	Acetylene	
280	Acetylene	
281	Acetylene	
282	Acetylene	
283	Acetylene	
284	Acetylene	
285	Acetylene	
286	Acetylene	
287	Acetylene	
288	Acetylene	
289	Acetylene	
290	Acetylene	
291	Acetylene	
292	Acetylene	
293	Acetylene	
294	Acetylene	
295	Acetylene	
296	Acetylene	
297	Acetylene	
298	Acetylene	
299	Acetylene	
300	Acetylene	

FOREWORD

This study has been undertaken in the hope of helping to open new avenues of research in both philosophy and anthropology, avenues that have heretofore been largely overlooked. It has used as an example the pre-Conquest culture-complex of the Valley of Mexico. It is not intended to be an exhaustive exposition of every aspect of that complex, for that would take it out of the realm of philosophy and too far into that of anthropology. It is rather an examination of the salient features of Aztec culture in a philosophical light. It begins with a discussion of primitive philosophy in general based on the thesis that philosophy is a universal activity of man's mind rather than a given product of it. The remainder of the study is largely an attempt to show that the indigenous peoples of the Valley of Mexico were well beyond the primitive not only in their material culture but in their philosophical thought as well.

This study has been undertaken in the hope of help-
 ing to open new avenues of research in social anthropology and
 anthropology, avenues that have hitherto been largely
 overlooked. It has used as an explicit theoretical
 framework the ideas of the Value of Manhood. It is in-
 tended to be an extensive exposition of every aspect of
 that concept, for that concept is the key to the whole of
 philosophy and the laws of anthropology. It is
 rather an examination of the subject matter of philo-
 sophy in a philosophical sense, as opposed to a dis-
 cussion of relative philosophy in general based on the
 thesis that philosophy is a universal activity of man's
 mind rather than a given product of it. The remainder of
 the study is largely an attempt to show that the religious
 people of the Valley of Mexico have well beyond the philo-
 sophical thought as well.

"All men by nature desire to know."

Aristotle (980^a22)

RAV CON

EEERAST

EEETOT

*All new by private letter to King.

Extra copies (1980-83)

CHAPTER I

INTRODUCTION

William James, quoting Chesterton, once said that it is more important for a landlady to know a prospective lodger's philosophy than his income.¹ Unfortunately, most students of primitive society have taken the opposite view, focussing virtually all of their attention on the "income" of cultures; that is, on their material or outward aspects. In justification of this attitude they maintain that the "prelogical" mentality of primitives renders them incapable of philosophy, at least as it is known to the "more advanced" European culture.² One purpose of the present study is to show that such a restriction of the meaning of philosophy is detrimental both to a proper understanding of any culture and to the expansion of the horizon of philosophy itself.

Although authorities do not agree on the relative merits of the products of man's mind, they seem to be in general agreement on the idea that its potentialities are

¹ William James, Pragmatism, p. 3.

² Charles Roberts Aldrich, The Primitive Mind and Modern Civilization, Ch. VII. Franz Boas, The Mind of Primitive Man, pp. 219-20. Radoslav A. Tsanoff, Ethics, p. 9. See also his The Ways of Genius, p. 56.

INTRODUCTION

William James, *Lectures on the Philosophy of Religion*, once said that it is more important for a philosopher to know a good deal of the history of philosophy than to know a good deal of philosophy. This is a good deal of what I have tried to do in this book. I have tried to show that the history of philosophy is not a mere record of the opinions of great men, but a record of the growth of human thought. I have tried to show that the history of philosophy is a record of the struggle of the human mind to understand itself and the world around it. I have tried to show that the history of philosophy is a record of the search for truth and the discovery of the self.

Although authorities do not agree on the relative merits of the various schools of thought, there seems to be a general agreement on the fact that the history of philosophy is a record of the growth of human thought.

¹ William James, *Lectures on the Philosophy of Religion*, p. 10.

² Charles Herbert Alderson, *The History of the History of Philosophy*, p. 10.

Modern Civilization, Ch. VII, Part One, p. 10.

Philosophy and the History of Thought, p. 10.

p. 10. See also the *History of Philosophy*, p. 10.

everywhere the same.³ One of these potentialities is the capacity for reflective thinking. All men, including children, attempt to relate their various experiences to one another. This attempt is, in effect, what Clark Wissler refers to as the "Reflective Response."⁴ The relation of one idea or remembered experience to another is involved in any invention,⁵ whether it be an artifact, a god, or even a word; for language itself is a product of the reflective thinking of men, since it amounts to nothing more nor less than a relator of experience.⁶ And the fact that every known culture, however "primitive," has a fully developed language⁷ serves to corroborate Wissler's view that "it is natural to think reflectively."⁸

In relating human experience the mind puts a relatively strange item of that experience in terms of other, more familiar items. This, in the last analysis, is what is meant by "meaning," and is what will here be held to be

³ Boas, op. cit., p. 220. Alexander A. Goldenweiser, Early Civilization, p. 400. William James, Some Problems of Philosophy, p. 15. Paul Radin, Primitive Man as Philosopher, p. 5. Tsanoff, Ethics, p. 9; The Ways of Genius, pp. 56-7. Clark Wissler, Man and Culture, p. 274.

⁴ Ibid., pp. 274-8.

⁵ Ibid., p. 277.

⁶ Susanne K. Langer, Philosophy in a New Key, p. 83.

⁷ Ibid., p. 84n.

⁸ Wissler, loc. cit.

everywhere the same. One of these...
capacity for...
then, attempt to...
another. This...
refers to...
one idea on...
in any...
even a...
five...
less than...
known...
language...
actual to...

in...
tively...
more...
is...
is...

...
...
...
...
...

1. ...
2. ...
3. ...
4. ...
5. ...
6. ...
7. ...
8. ...

the basis of all philosophy. The search by a child for the "meaning" of a new word, and the quest by a philosopher for the "meaning" of the universe are essentially the same. Both are attempts to find the familiar in the unfamiliar. The differences between them are more of degree than of kind. Thus while the child's search is motivated principally by "instinctive" curiosity, that of the philosopher is carried on at a more self-conscious or "purposive" level. Again, while the child seeks only a specific meaning to meet his immediate need, the philosopher pursues more all-inclusive, more "ultimate" meanings. And "The continual pursuit of meanings--wider, clearer, more negotiable, more articulate meanings--is philosophy."⁹

This definition of philosophy makes "primitive" man as much a philosopher in relation to his own realm of experience as Socrates and Kant were in relation to theirs; for, as Clyde Kluckhohn has said: "Speculation and reflection upon the nature [i.e., "meaning"] of the universe and of man's place in the total scheme of things have been carried out in every known culture."¹⁰ The difference between the "primitive" and the "civilized" mind lies not, then, so

⁹ Langer, op. cit., p. 239.

¹⁰ F. S. C. Northrop, editor, Ideological Differences and World Order, p. 356. See also H. B. Alexander, "Philosophy (Primitive)," Encyclopaedia of Religion and Ethics, 1922, IX, p. 844a.

the basis of all philosophy. The term 'philosophy' is used for the 'meaning' of a word, and the word 'philosophy' for the 'meaning' of the universe and essentially the same.

both are abstract in the sense that they exist in the material. The difference between them is that of a higher than of kind. Thus while the latter is material, the former is purely by 'intuitive' activity, that of the philosopher is carried on as a self-enclosed or 'objective' level.

again, while the latter is a scientific meaning to suit his immediate need, the philosopher's meaning is all-inclusive, that is, it is a meaning which is not only a pursuit of knowledge, but also a pursuit of wisdom, and a pursuit of the good.

into a philosophy of philosophy with 'objective' and as such a philosophy in relation to his own realm of experience as opposed to that of the material world; for, as Diderot has said: "The philosopher is a reflection upon the nature of things, and the universe and of man's place in the total scheme of things that have been

carried out in every form of existence. The difference between the 'philosopher' and the 'philosophy' is that the latter is

of the nature of the latter, and the former is of the nature of the former. The latter is of the nature of the latter, and the former is of the nature of the former. The latter is of the nature of the latter, and the former is of the nature of the former.

much in the nature of their thought processes as in the terms in which the meanings accepted by their respective cultures are expressed.¹¹ "Understanding" consists of seeing a relatively unfamiliar item of experience "in terms of" a more familiar or "definite" item. That which is regarded as definite, or "already defined," and thus basic to an understanding of further experience differs from one culture to another. Continues Kluckhohn:

Every people has its characteristic set of "primitive postulates." As Bateson has said: 'The human individual is endlessly simplifying and generalizing his own view of his environment; he constantly imposes on this environment his own constructions and meanings; these constructions and meanings are characteristic of one culture as opposed to another.'¹²

The "primitive postulates" most characteristic of primitive cultures are the bodies and feelings of the members of those cultures. Thus primitive man sees his universe

¹¹ This is not meant to imply that "terms" and "processes" are altogether externally related. Of course there can be no processes without terms and vice versa. And, to be sure, the nature of the terms manipulated by the mind may have some influence upon the process of manipulating them. Yet the process of inventing such an implement as, say, the bow and arrow, or even the first axe, must have involved the relating or bringing together in some primitive mind of separate images; regardless of the "phenomenological structure" of these images. This "synthesizing" activity of the mind is here maintained to be everywhere basically the same. Again, "imitative magic," whereby, for example, some primitives attempt to bring rain by pouring water upon the ground, seems to involve some kind of "if-then" proposition, however unconscious of it its formulators might be. "It is not primitive logic, so far as there is any, that differs from ours, but primitive apperception." (W. T. Bush, "Concerning the Concept of Pattern," The Journal of Philosophy, 37:113-34, February 29, 1940, p. 116.)

¹² Northrop, loc. cit. See also Langer, op. cit., pp. 3-4.

in terms of his own anatomy and projects into it his own attitudes.¹³ Of course, this is not to say that "civilized" man does not do the same thing. Indeed, "finger, palm, hand, foot, and pace are all measures still in use, and the decimal system itself is but the mathematical apotheosis of our ten-digitated hands."¹⁴ And:

Only to recall the great number of poetic metaphors likening unfamiliar nature to the familiar form and action of man is to see how inevitable is this way of thinking; and in our vocabularies there are numberless compounds on "head" and "mouth" and "arm" and "hand" and "foot" which have long since lost their metaphorical feeling yet remain to attest the fact that man's frame and motion give his first great measures of the cosmos.¹⁵

What is it, then, that actually distinguishes "primitive" from "civilized" thought? According to Radin, it is "the written word and the technique of thinking elaborated on its basis."¹⁶ Says Langer: "A conception is fixed and held only when it has been embodied in a symbol."¹⁷ And

¹³ Alexander, op. cit., p. 845a. For Cassirer, the most important postulate in this connection is human activity. See Ernst Cassirer, Language and Myth, p. 41.

¹⁴ Alexander, loc. cit. It is believed that the mathematical system of the ancient Mexicans was vigesimal because they counted on their toes as well as on their fingers.

¹⁵ H. B. Alexander, "The Great Mysteries of the North American Indians," (unpublished manuscript), Ch. III, p. 14.

¹⁶ Radin, op. cit., p. 387.

¹⁷ Susanne K. Langer in her Translator's Preface to Cassirer, op. cit., p. ix.

in terms of the one system and process this is the
attitude of the body. It is not to say that
can be not as the one system. It is not, then,
hand, foot, eye, ear, etc. All systems are in one, and the
system system itself is not the system itself.

Only in reality are the systems of the body
likewise united. It is not to say that the
system of one is to be the system of the other
thinking and in our system. There are many
connections, on the one hand, and "one" and
and "two" are not the same. It is not to say
of the system of the body. It is not to say
of the system of the body.

There is a system of the system of the system
five, from "system" to "system" according to the
the system of the system of the system of the system
on the system. A system is a system of the system
held only when it is not a system of a system.

13 Alexander, op. cit., p. 32. For details, see
most important points in his connection to human activity
by See Alexander, Language and Logic, p. 31.

14 Alexander, op. cit., p. 32. It is important that the
system of the system of the system of the system of
cause they counted on their own as on their own.

15 A. S. Alexander, "The Great Mystery of the North
American Indians" (unpublished manuscript), p. 11. A. S.

16 ibid., p. 32.

17 Alexander, op. cit., p. 32. It is important that the
system of the system of the system of the system of

the "written word" provides man with a set of symbols in which to "embody" his concepts. To be sure, the spoken word also provides such symbols, but these, to be preserved, must be memorized in their entirety by each succeeding generation. The great amount of time required to memorize an oral tradition leaves comparatively little room for its enrichment. Furthermore, the richness of such a tradition can never exceed the capacity of a people's memory. A written language, on the other hand, requires the memorization by a given generation of only a comparatively small number of "key" symbols. Once any member of a literate society has learned those symbols, he becomes the "heir of the ages"; that is, there is opened to him an often vast treasure house of accumulated intellectual wealth. And with less of his time taken up by the task of memorization, he is freer to devote his mental endeavors to increasing that wealth.

A written language, moreover, better enables a people to preserve its abstractions for future generations, who, in turn, manipulate them to form ever more elaborate abstractions. True, pre-literate man does abstract from his experience, but his abstractions remain at a "concrete" level; that is, he does not completely "disembody" an idea as the Greeks were so fond of doing. He may transfer or interchange parts of "concrete" objects, as in the case of the "winged bulls" of ancient Mesopotamia or of the "feathered serpent" of the New World; but he does not hypostatize such a

the "written word" provided with a set of symbols in
which to "embody" his concepts. In the same way, the spoken
word also provides each symbol, and these, it is assumed,
must be recognized in their original or most conventional form.
tion. The great amount of time required to learn a foreign
language leaves comparatively little room for the student
and. Furthermore, the elements of which a language is
never exceed the capacity of a single's memory. A student
language, on the other hand, requires the memorization of
a given quantity of only a comparatively small number of
"key" symbols. Once any member of a linguistic society has
learned these symbols, he becomes the "owner of the keys";
that is, there is opened to him an often vast treasure house
of accumulated intellectual wealth. And with loss of this
time taken up by the task of memorization, he is free to
devote his mental resources to increasing that wealth.
A written language, however, is far from being a
people to preserve the symbols for future generations,
who, in turn, emphasize time to time even more elaborate
apparatus. True, one-letter words are not subject to
his experience, but his apparatus remains as a functional
level; that is, he does not completely "disembodify" an idea
as the Greek does in the case of being. He has a number of
in ordinary usage of "concrete" symbols, as in the case of
the "winged bull" of ancient Mesopotamia or of the "falcon"
symbol of the New World; but he does not dissociate such a

"fleshless" idea as, say, their "isness." The reason for this "concrete" nature of primitive thought may lie in the source of its symbols. Writing, on the one hand, provides its possessors with an ever-increasing heritage of symbols in which to "embody" their ideas. As succeeding generations add to this heritage they come more and more to draw their symbols of expression from it rather than from "concrete" experience. Thus their language becomes ever more "remote" from such experience; that is, ever more abstract. An oral tradition, on the other hand, can transmit only a limited number of symbols. Consequently, pre-literate man must to a great extent turn anew every generation to immediate experience for his symbols. Thus his thought, using non-literal, "concrete" symbols, is characterized as "metaphorical"¹⁸ or "poetic,"¹⁹ even dream-like²⁰ or mystical,²¹ rather than "abstract," "analytical," or "literal."

A partial explanation of the transition from metaphorical to literal thinking might be found in the change of emphasis that occurs in a given symbol through habitual usage. A metaphor is a symbol which, because of some

¹⁸ Cf. Cassirer, op. cit., Ch. 6.

¹⁹ Tzanoff, The Ways of Genius, p. 56.

²⁰ Langer, Philosophy in a New Key, p. 121.

²¹ H. B. Alexander, L'Art et la philosophie des Indiens de l'Amérique du nord, p. 110.

"literary" does not mean "literary" in the sense of the word
 for this "concrete" sense of the word "literary" is the
 the source of the word, "literary" in the sense of the word,
 which the possessors of the word "literary" have used in
 which in which to "concrete" their word, in the sense
 generations and in this sense that has been used in
 to draw their word of "concrete" from its source, that
 "concrete" experience. This is the "concrete" experience
 more "real" from such experience, that is, that has been
 effect. An oral tradition of the other hand, the
 only a limited number of words, "concrete" experience,
 etc. can lead to a great extent, but that is not
 to illustrate experience of the word "literary", that is, that
 using non-literal, "concrete" words, is characterized as
 "metaphorical" or "poetic",¹⁸ "even more so" or "more"
 of, rather than "abstract", "analytical" or "literal".¹⁹
 A partial explanation of the transition from
 physical to literal thinking might be found in the change
 of emphasis that occurs in a given word's historical
 usage. A metaphor is a word which, originally,

18
 19
 20
 21

18 St. Augustine, op. cit., p. 110.
 19 Tennant, The Nature of Language, p. 110.
 20 Langer, Philosophy in a New Key, p. 110.
 21 H. N. Armstrong, L'Art de la Pensée, p. 110.
Institut de l'Amérique du Nord, p. 110.

resemblance between its primary referent and a secondary one, is used to symbolize the latter. If such a symbol is used exclusively and over a considerable length of time to convey its "secondary" meaning, it eventually loses its original "primary" significance altogether. What was originally a "secondary" referent thus becomes "primary"; and what was once a metaphor becomes a "literal" symbol, or rather acquires a new "primary" referent. Of course, it might be argued here that a purely oral tradition could permit the "literalizing" of metaphors, and hence allow primitive thought to become "literal." Yet this "metaphorical versus literal" difference between "primitive" and "civilized" thought appears also to be one of degree rather than kind. Thus it is not a complete lack of "literal" symbols that characterizes a pre-literate people, but rather a high degree of dependence upon "metaphorical" symbols. And an abundance of "literal" symbols by no means frees a people from the use of metaphor.

The "systems" that primitive man erects with his "concrete" ideas take the form of myths, and the "laws" governing such systems are the often capricious wills of the anthropomorphic, zoomorphic, or "composite" gods that people those myths. The "poetic" character of myth, however, does not make it any the less philosophical. Myth "is the primitive phase of metaphysical thought, the first

relationship between the primary relations and a secondary
 one, is used as a symbol to the latter. It is not a symbol
 in itself exclusively, but only as a symbol of the latter.
 To convey the "essence" of something is essentially to
 original "primary" symbols, which are themselves, that can be
 finally a "secondary" relation that has been "symbolized"; and
 that was once a relation between a "literal" symbol, or
 without relation to any "primary" relation. Of course, it

might be argued here that a "primary" symbol is itself
 permit the "literalizing" of "secondary" and "back" into
 primitive language, which is itself a "literalizing" of
 and versus itself. "Literalizing" is a "literalizing" of
 "literalizing" which is itself a "literalizing" of "literalizing"
 than this. This is a "literalizing" of "literalizing"
 symbols that characterize a "literalizing" of "literalizing", and which
 a high degree of dependence upon "literalizing" symbols.
 And an abundance of "literalizing" symbols by no means means a
 people from the use of "literalizing".

The "literalizing" of "literalizing" is a "literalizing" of
 "literalizing" which is itself a "literalizing" of "literalizing"
 government and states are the other essential parts of
 the anthropomorphic, anthropomorphic, or "literalizing" parts that
 people have within the "literalizing" of "literalizing" of "literalizing"
 ever, does not mean it is a "literalizing" of "literalizing"
 "in the literalizing" of "literalizing" of "literalizing" of "literalizing"

ENCLOSURE
 REVERSE SIDE
 ENCLOSURE

embodiment of general ideas."²² And, according to Boas, "Mythology, 'theology' and 'philosophy' are different terms for the same influences which shape the current of human thought, and which determine the character of the attempts of man to explain the phenomena of nature."²³

Furthermore, the human mind being essentially lazy or "pragmatic," most thinkers have accounted only for as much experience as they felt it necessary to explain. Consequently, so long as the myths of primitive man "explain" to his satisfaction the universe as he sees it he continues to regard them as "true." And no less is this the case with the "science" of "civilized" man, which is essentially one of the forms that philosophy, as defined above, has taken in modern times.

We must remember that the entities used in a science are abstractions from experience. And only a certain group of experiences are regarded as relevant. The entities with which a science works, and in terms of which it tries to account for the particular set of phenomena it is investigating, are all composed out of certain selected bits of our total experience. And they are composed as economically as possible. Scientific concepts are never any richer than they need be for the particular purposes for which they are designed.²⁴

In illustration of this, Sullivan points to the concept of the atom used in the development of the kinetic theory of gases. Then, to all effects and purposes, the

²² Langer, op. cit., p. 163.

²³ Boas, op. cit., p. 222.

²⁴ J. W. N. Sullivan, The Limitations of Science, p. 105. In philosophy "proper," "Ockham's Razor" or the Law of Parsimony is an example of this.

embodiment of reality itself. This according to some
'epitaphic' philosophy, we believe, are different
forms for the same intellectual object, the content of
human thought, and which determine the character of the
results of men to explain the elements of it.

Furthermore, the human mind being essentially
or 'pregnant', and transference suggested only for us
such experience as may be necessary to explain. This
essentially, refers to the nature of relative and 'absolute'
to his character the universe in case it is continuous
to regard them as 'true'. And in fact to this the
with the 'nature' of 'absolute' man, which is essentially

one of the forms of philosophy, we believe, are
taken in order to

we must remember that the
science and philosophy of the
a certain group of philosophers and their
and, the relation with which a certain
in terms of which it is to be
after out of themselves it is
concerned out of certain related
experience, and they are
as general. Scientific concepts are never
that they need be for the
which they are designed.

In illustration of the
concept of the use in the development of the kinetic
theory of gases. Then, to all effects and purposes, the

22 Lange, *op. cit.*, p. 152.
23 *ibid.*, p. 152.
24 *ibid.*, p. 152.
182. In philosophy 'progress' is the law of
Parsons is an example of this.

atom actually was a solid particle of "matter."²⁵ But this picture of the atom is now "known" to have been only a "myth." Yet who is to say that science's present picture is not a myth also? "Even now the atom is only as complicated as is necessary to explain the phenomena of spectra."²⁶ Thus, no matter how "sophisticated" man becomes, when confronted with the unknown he is "reduced" to the state of a "primitive," being forced to use myth and metaphor in his "hypotheses." Philosophy, then, if not the same in subject matter, is and has been at all times and places essentially the same in method. As William James puts it:

Philosophy in the full sense is only man thinking, thinking about generalities rather than about particulars. But whether about generalities or particulars, man thinks always by the same methods. He observes, discriminates, generalizes, classifies, looks for causes, traces analogies, and makes hypotheses. Philosophy, taken as something distinct from science or from practical affairs, follows no method peculiar to itself. All our thinking today has evolved gradually out of primitive human thought, and the only really important changes that have come over its manner (as distinguished from the matters in which it believes) are a greater hesitancy in asserting its convictions, and the habit of seeking verification for them whenever it can.²⁷

Judged on this basis, primitive man is seen to be a philosopher, differing from Greek thinkers not in native

²⁵ Ibid.

²⁶ Ibid., p. 106.

²⁷ James, op. cit., pp. 15-16.

also...
 This picture of the...
 a "system" which...
 pure in not a...
 placed in...
 the...
 when...
 state of a "relative"...

...
 same in subject matter...
 placed...
 F. J. ...

...
 philosophy in the...
 this...
 law...
 and...
 distinguished...
 course...
 society...
 from...
 itself...
 out...
 important...
 distinguished...
 the...
 and...
 ever...

...
 based on...
 a philosopher...

...
 25
 26
 27
 28

intellectual ability but rather in his view of what constitutes the basic "postulates of understanding." To be sure, the Greek view that these postulates should be "natural," lifeless objects, or, as Plato would have it, their ideal "forms," and that the universe is governed by impersonal laws, was a unique and important contribution to civilization; profoundly influencing the thought patterns of Western European culture down to the present day. But the point being stressed here is that that view was basically one of the "thoughtways" of Greek culture and that it is not necessarily the only key to the secrets of the universe. To cite but one example, the Hopi Indians use as basic "postulates of understanding" not things but events.²⁸ Furthermore, the Hopi view of time "is . . . subtle, complex, and ever-developing, supplying no ready-made answer to the question of when 'one' event ends and 'another' begins."²⁹ This view strikingly resembles some of the fundamental principles in the metaphysics of Henri Bergson, whose challenge of the validity of the Greek "postulates" is not to be taken lightly.³⁰

²⁸ B. L. Whorf, "The Relation of Habitual Thought and Behavior to Language," in Leslie Spier et al., editors, Language, Culture, and Personality, p. 84. "The Hopi microcosm seems to have analyzed reality largely in terms of events (or better 'eventing'). . . ."

²⁹ Ibid., p. 88.

³⁰ See, for example, his L'Évolution Créatrice.

intellectual ability but rather in his view of what con-
 stitutes the basic "social law of understanding." To do
 this, the Greek view must be considered in its own
 right, "liberal objects," or as this would have it, "liberal
 ideal" forms, and thus the difference is governed by "social
 laws," which unite and separate conditions of
 civilization; profoundly influenced by the social sciences
 of Western European culture down to the present day. But
 the point being stressed here is that this view was basically
 one of the "foundations" of Greek culture and that it is not
 essentially the only one. It is a view of the universe
 To cite but one example, the Greek view of the universe was to be
 "positives of understanding" and "liberal objects."
 Furthermore, the Greek view of the universe was to be
 dual, and was developed, according to the Greek view,
 to the question of which law, which was the "fundamental" be-
 lief. This view ultimately rests on the basis of the funda-
 mental principles in the wisdom of Greek thought,
 whose challenge of the validity of the Greek "positives"
 is not to be taken lightly.

28
 E. J. Broun, "The Role of Individual Thought
 and Behavior in Language," in *Journal of the American
 Linguistics Association*, Vol. 1, No. 1, 1913, pp. 1-10.
 Some notes to have followed in the "Journal of the
 American Linguistics Association" (1913).

29
 Ibid., p. 10.
 See, for example, the "Evolutionary Linguistics"

Finally, a study of the philosophy of primitive man, as indeed also of "civilized" man, is essential to a full understanding of the whole of his culture; for in the long run, his philosophy determines how he will "spend" his "income." Thus Kluckhohn says:

Culture or group life-ways do not manifest themselves solely in observable customs and artifacts. There is much more to social and cultural phenomena than immediately meets ear and eye. If the behavioral facts are to be correctly understood, certain presuppositions constituting what might be termed a philosophy or ideology must also be known.

.....

Some of these assumptions are made explicit in the lore of the folk; others are tacit premises which the observer must infer by finding consistent trends in word and deed.³¹

The remaining chapters of this study will be devoted to a search for such assumptions in the "words and deeds" and in the "lore of the folk" who inhabited the Valley of Mexico prior to the arrival there of the Spanish conquerors. These indigenous people were organized politically into a number of small "city-states" joined precariously together by loose military alliances. The Tenochcas, or Aztecs, of Tenochtitlan happened to be militarily and politically dominant in Mexico at the time of the Conquest, and their name has been applied to the civilization of these tribes taken as a whole.³² Further, this civilization was not

³¹ Northrop, op. cit., pp. 357-9.

³² George C. Vaillant, Aztecs of Mexico, p. 76.

Finally, a study of the philosophy of Aristotle and
as indicated of Aristotle, was, as essential to the
understanding of Aristotle of his culture; for in the long
run, his philosophy is determined by the "general" and "in-
come." Thus Aristotle says:

... in the life of the individual, the
individual is primarily a being who is
in a social and political environment.
The individual is not a being who is
in a social and political environment,
but a being who is in a social and political
environment. The individual is not a
being who is in a social and political
environment, but a being who is in a
social and political environment.

The individual is not a being who is
in a social and political environment,
but a being who is in a social and political
environment. The individual is not a
being who is in a social and political
environment, but a being who is in a
social and political environment.

The individual is not a being who is
in a social and political environment,
but a being who is in a social and political
environment. The individual is not a
being who is in a social and political
environment, but a being who is in a
social and political environment.

George D. Yelland, Editor of THE
Journal of the History of Ideas

developed by these peoples but built upon the material and intellectual remains of much earlier cultures and upon elements borrowed from peoples as far south as Central America. Yet it was about "Aztec Civilization" that most of the Spanish chroniclers wrote, and, hence, to it that this study must be devoted.

developed by these agencies but believed to be material and
information received from various sources and from
sources obtained from records as set forth in attached
memorandum. For it has been stated by the Division that most
of the Special Agents' work, and hence, as it was
this work was to be revealed.

CONFIDENTIAL
WAS OF BOND
SERIALS

CHAPTER II

THE RAW MATERIALS

The Land

If philosophy is the ordering or defining of one's universe, it might be well at this point to describe the one that presented itself to, or better, as will soon be seen, menacingly challenged the peoples who developed the northern phase of Middle American civilization. That "universe," the Central Plateau of Mexico, may perhaps best be characterized by one word: violence. "Violent are the contrasts, the colour, violent the landscape and storms. . . ." ¹ An immense uplift, it was even formed violently when some ancient cataclysm split Mexico in two along a jagged line running from Cape Corrientes on the Pacific to the vicinity of Vera Cruz on the Gulf of Mexico. Through this great rift rose, among others, five magnificent volcanoes: the Nevado de Toluca (Tzimantécatl), Ajusco, Popocatépetl, Ixtaccíhuatl, and Malinche to form a towering, castellated wall between the Central and the Southern Plateaus. ² Between the Central Plateau and the Pacific coastal plain stretches the rugged Sierra Madre Occidental. To the east, separating the Plateau from the Gulf coast, rises the Sierra

¹ Stuart Chase, Mexico: A Study of Two Americas, p. 22.

² Lesley Byrd Simpson, Many Mexicos, p. 3.

It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world.

It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world.

It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world.

It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world. It is a fact that the discovery of America is one of the most important events in the history of the world.

1. Journal of Christopher Columbus, 1492-1499. Vol. 1, p. 114.

2. Journal of Christopher Columbus, 1492-1499. Vol. 1, p. 114.

Madre Oriental. Thus isolated by high mountain ranges, this lofty universe is itself broken by smaller ones into huge basins. One of these basins, at the southeastern end of the Plateau, is known as the Valley of Mexico. Lying in the western shadow of the soaring cones of Popocatépetl and Ixtaccíhuatl, its floor is over seven thousand feet above sea level. This high altitude combines with the low latitude to provide the Valley with an average annual temperature of 60.1 degrees Fahrenheit. Since the Valley of Mexico is not a true "valley" but a closed basin, its water courses, instead of draining it, filled the lowlands in ancient times to form a series of connected lakes covering over one-sixth of the Valley's total area of 1700 square miles.³ These lakes, incidentally, gave the Valley of Mexico its ancient name, Anahuac, which means: "Near the Water." Its generally agreeable temperature, abundance of water, and fertile volcanic soil help explain why this natural basin served as the focal point of the long sequence of cultures that flourished on the Central Plateau.

This comparative pleasantness, however, was overshadowed by the violence that is the rule in Mexico. Earthquakes were common,⁴ and in at least one instance the

³ Fred A. Carlson, Geography of Latin America, pp. 425-31.

⁴ Alfred M. Tozzer, "The Value of Ancient Mexican Manuscripts in the Study of the General Development of Writing," Annual Report of the Smithsonian Institution for 1911, pp. 493-506, p. 501 n2.

... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...
 ... (mirrored text) ...

BY CONSIDER
 B.E.E.R.S.E
 B.B.E.E.S.E

This cooperative organization, however, has over-
 shadowed by the village that is the vice in a way, then-
 comes with a sense, and in at least one instance the

425-31.
 From A. G. ...
 After ...
 Manuscript in the ...
 in ...
 pp. ...

ancient inhabitants were threatened by volcanic eruption. Evidence of this may be seen at Cuicuilco south of Mexico City where a lava flow, now known as the Pedregal, partially engulfed an "Archaic" pyramid. Beneath this same flow at Copilco have been found human bones and artifacts.⁵ Furthermore, the rivers of Anahuac, instead of providing a steady flow of irrigation water, served mainly to raise the level of the lakes in the rainy season, often causing disastrous floods.⁶ Elsewhere on the Plateau the rivers, if less dangerous as bringers of floods, were just as useless as sources of irrigation water; for most of them flow out of man's reach at the bottoms of barrancas, great erosion-cut gullies hundreds to thousands of feet deep.⁷ Thus it was that the civilization that developed here was based not on the rise and fall of rivers, as was the case in Egypt, Mesopotamia, India, and China, but on rainfall. Unfortunately, the rainfall on the Central Plateau is extremely undependable. Some "rainy" seasons bring little if any rain, while others may bring devastating floods. Moreover, unpredictable frosts may destroy as much as fifty, and in rare cases one hundred per cent of the crops. "There is

⁵ George C. Vaillant, "History and Stratigraphy in the Valley of Mexico," Annual Report of the Smithsonian Institution for 1938, pp. 521-30, p. 529.

⁶ Carlson, op. cit., p. 432.

⁷ Simpson, op. cit., pp. 5-6.

ancient inhabitants were situated by volcanic eruption.
 Evidence of this may be seen at various points of the
 city where a lava flow, as shown at the ...
 daily engaged in ...
 flow as ...
 Furthermore, the ...
 steady flow of ...
 level of the lake in the ...
 various ...
 less dangerous as ...
 as source of ...
 of ...
 out ...
 was that the ...
 not on the ...
 Egypt, ...
 Fortunately, the ...
 underground, ...
 rain, with ...
 unpredictable ...
 this cause one ...

REVIEW
 BEING

² George C. Vallentyne, "History and Geography of the Valley of Mexico," Annals of the Entomological Society of America, Vol. 30, p. 300.

³ ...
⁴ ...

rarely any such thing as a 'normal' season for the Mexican farmer."⁸ Thus:

The Mexican's life, so often uprooted by famine and pestilence, by erupting volcanoes and devastating floods, leaves him painfully aware of that portion of the universe where human devices are powerless and human efforts are of small avail. . . .⁹

And even as the comparative stability of the terrain and climate of the Nile Valley may have had something to do with a certain optimism of the ancient Egyptian,¹⁰ so the instability of the Valley of Mexico may have been at least partially responsible for the pessimism of the ancient Mexican. His cynical world-weariness is reflected in the following passage from a "Lamentation" which seems almost a burlesque of the Twenty-third Psalm: "Where shall my soul dwell? Where is my home? Where shall be my house? I am miserable on earth."¹¹

The People

Those tribes that were culturally dominant in Mexico

⁸ Ibid., p. 7.

⁹ May Marsh, "Mexico by Sight and Insight," The American Scholar, 5:71-7, January, 1936, p. 75.

¹⁰ Walter Paach, "The Greatest American Artists," Harper's Magazine, 148:252-62, January, 1924, p. 256b. ". . . the stability of natural phenomena in Egypt induced the ideal of eternal existence which characterizes the Egyptian from first to last."

¹¹ Daniel G. Brinton, Ancient Nahuatl Poetry, p. 79. Quoted in Margot Astrov, The Winged Serpent, p. 310.

reality any and every one of these things
is a fact.

The existence of the universe, as we know it, is due to the
existence of certain physical laws and conditions
which have been established by the Creator of the universe.
The universe is a vast system of matter and energy,
and it is the laws of nature which govern its operations.

And even as the laws of nature govern the operations of the
universe, so the laws of the Creator govern the operations of
the human mind. The laws of the Creator are the laws of
morality, and they are the laws which govern the operations
of the human mind. The laws of the Creator are the laws of
truth, and they are the laws which govern the operations of
the human mind. The laws of the Creator are the laws of
justice, and they are the laws which govern the operations
of the human mind. The laws of the Creator are the laws of
love, and they are the laws which govern the operations of
the human mind.

The People

There are two classes of people in the world.

- 8 The first class are the people who are governed by the laws of the Creator.
- 9 The second class are the people who are governed by the laws of the world.
- 10 The first class are the people who are governed by the laws of the Creator.
- 11 The second class are the people who are governed by the laws of the world.

at the time of its discovery by the Spanish were only the heirs, or rather the usurpers, of a high civilization developed by much earlier peoples. This civilization began hundreds¹² to perhaps thousands¹³ of years before the Christian era when nomadic hunting tribes on the Central Plateau adopted the cultivation of maize.

The importance of this cereal to Mexican culture, from ancient times down to the present day, can scarcely be over-emphasized; for, as Zelia Nuttall has said, "The history of the development of maize is inseparable from the history of the origin and development of civilization on the American Continent. . . ." ¹⁴ First of all, its discovery provided those early nomads, indeed most of the ancient inhabitants of the Western Hemisphere, with the prime requisite of civilization: a storable surplus of food.¹⁵ This surplus not only permitted the large population and economic specialization that accompany civilization, but also made possible a "non-producing" class of nobles, officials, and priests, all with that sedentary leisure which is at least one of the essentials of "non-

¹² George C. Vaillant, Aztecs of Mexico, pp. 26-27.

¹³ Herbert J. Spinden, Ancient Civilizations of Mexico and Central America, facing p. 254.

¹⁴ Zelia Nuttall, "The Aztecs and their Predecessors in the Valley of Mexico," Proceedings of the American Philosophical Society, 65:245-55, 1926, p. 255n.

¹⁵ Chase, op. cit., p. 25.

at the time of the discovery of the bones were only the
 holes, or rather the remains of a high civilization
 visited by men earlier in time. This civilization was
 hundreds of years ago, and before the
 Christian era was reached in the present day.
 Placed among the ruins of a city.

The discovery of this great Mexican ruin
 from which the bones were taken, has been
 described by the late Dr. J. W. Rusk, in his
 history of the discovery of the ruins of Teotihuacan.
 The ruins of this city, the development of which
 on the Mexican continent, is one of the most
 every provided with such a number, and most of the
 ancient ruins of the Western Hemisphere, with the
 prime remains of a civilization which was
 12. This was not only witnessed by the ruins
 tion and contains a civilization that occupies a
 tion, but also presents a "non-progressive" state of
 hopes, efforts, and wishes, all with the necessary
 failure which is evident in the ruins of the

12. Coates, G. Wallace, Atlas of Mexico, p. 21-22.
 13. Hubert, E. Gordon, Ancient Civilizations of the
 East and Central America, Vol. 2, p. 21.
 14. Kutz, W. H., "The Aztecs and their Predecessors
 in the Valley of Mexico," Journal of the American
 Philosophical Society, Vol. 25, p. 233.
 15. Coates, G. W., p. 21.

essential" thought. But in becoming the foundation of their civilizations, maize assumed the role of lord and master over the ancient Americans. So complete was its dominance that an early Spanish chronicler was led to write:

If one look closely at these Indians he will find that everything they do and say has something to do with maize. A little more and they would make a god of it. There is so much conjuring and fussing about their corn fields that for them they will forget wives and children and any other pleasure, as if the only end and aim of life was to secure a crop of corn.¹⁶

A still closer look would have shown that writer that the Indians did indeed make a god of maize. And Alexander, elaborating on the same quotation, says:

It is not only, as the chronicler noted, that the Indian's whole life is engrossed in the welfare of his fields; but even more that the patterns of his thought and his conception of the world turn pivotally upon the life-sustaining cereal.¹⁷

It may have been, as Spence maintains, that Mexican religion was nothing more than a vastly elaborated rain cult,¹⁸ yet behind it all was the silent but eloquent demand

¹⁶ Daniel G. Brinton, Annals of the Cakchiquels, p. 14. Quoted in Hartley Burr Alexander, "The Great Mysteries of the North American Indians," (unpublished manuscript), Ch. 4.

¹⁷ Ibid., Ch. 4, p. 22.

¹⁸ Lewis Spence, "The Origins of Mexican Mythology," The Edinbrugh Review, 232:342-60, October, 1920, p. 358. "Mexican religion . . . first and last was nothing more than a vastly elaborated rain-cult, similar in its general tendency to that still prevalent among the Pueblo tribes of New Mexico and Arizona, yet broader in outlook, of a higher complexity, and productive of a theology and an ethical system of greater sophistication and scope."

essential thought, but in becoming the foundation of
their civilization, and a sacred law of life and
death over the ancient American... by complete war...
domination that an early local civilization was the result

If one look closely at these things he will find
that everything has been done to make it possible to do
with ease. A little more and they would have been
of it. There is no such thing as a free lunch and
their own fields that they have built up
river and children and other things, as if the
only way to live was to create a crop of
corn.¹⁰

A still closer look would have shown that it was
that the Indian did indeed have a god of maize. And
Alexander, discovering on the same relation, that

It is not only, as he supposed, that
the Indian's whole life is centered in the maize
of his fields; but even more, that the pattern of
his thought and his organization of the world
pivotal upon the life-sustaining maize.¹¹

It may have been, as we have suggested, that Mexican
religion was nothing more than a variety of elaborate
cult, yet really it all was the effort for eternal
life.¹²

10
11
12

13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

for water by the maize plant. And the bloody human sacrifices associated with the worship of the sun, though intended directly to "nourish" that deity, had as their ultimate ostensible aim the bringing of its life-giving rays to the corn.

Thus for the aboriginal peoples of America the domestication of maize was the initial key for the whole pattern of a human civilization and the vivid coloring of a unique philosophy of life. Expanding north and south from its Middle American beginnings, this culture marginally encountered and mingled with the warrior-creeds of the braves of the Thunderbird. . . ; but within its own native center, the whole complexion of thought had been for so many tens of centuries hued from the grain-fields that men had no imagination outbordering them.¹⁹

After a long period of development in the hands of the "Archaic" or "Middle" Cultures, that phase of the New World's maize complex occupying the Valley of Mexico reached its zenith in the civilization of the "Toltecs."²⁰

The general characters of Toltec civilization, as tradition shows it, are those recorded by Sahagun [in the Historia general, X. xxix. I.] The Toltec were clever workmen in metals, pottery, jewellery, and fabrics, indeed, in all the industrial arts. They were notable builders. . . . They were magicians, astrologers, medicine-men, musicians, priests, inventors of writing, and creators of the calendar. They were mannerly men, and virtuous, and lying was unknown among them. But they²¹ were not warlike--and this was to be their ruin.

¹⁹ Alexander, op. cit., Ch. 4, p. 51.

²⁰ Vaillant, op. cit., Ch. III.

²¹ Hartley Burr Alexander, The Mythology of All Races, vol. XI, p. 106.

for water by the water plant. The water is then...
 fixed and... of the...
 leads directly to...
 safe... the...
 the...
 This...
 domestic...
 whose...
 coloring...
 and...
 this...
 the...
 ; but...
 complex...
 department...
 no...
 After...
 the...
 World's...
 its...
 The...
 in...
 and...
 They...
 and...
 some...
 This...
 19...
 20...
 21...
 pages...
 RAG CO
 EVERAS
 FFB IC

Such magnificent structures as the "Pyramid of the Sun" and the "Temple of Quetzalcoatl," both at the great ceremonial center of Teotihuacan, show that the Toltecs were more than "notable" builders. They were accomplished architects, a fact which indicates that they were philosophers as well; for, according to Vasconcelos, "'Wherever there has been architecture there has also existed philosophy.'"²²

Whether the Toltecs actually invented their pictographic system of writing and their calendar or acquired them from other peoples is still being debated; but the fact that they had them gives their culture still more of the attributes of civilization. Their writing, in fact, had passed beyond the purely pictographic or "representational" stage, and was approaching a phonetic or "rebus" system similar to that of the hieroglyphic writing of ancient Egypt.²³ In time this system may have developed into

²² José Vasconcelos, Historia del Pensamiento Filosófico. Quoted in Samuel Ramos, Historia de la filosofía en México, p. 6. "'Dondequiera que ha habido arquitectura ha existido también filosofía. En el reino de las Bellas Artes, la arquitectura corresponde al momento de los sistemas en el desarrollo del pensamiento. Y no se llega a construir con gracia y ligereza, con majestad y armonía, mientras no se conquista en lo espiritual, el orden armónico y sólido de una doctrina filosófica coherente y comprensiva.'"

²³ Vaillant, op. cit., p. 207. See also Spinden, op. cit., pp. 223-27. In treating Aztec writing and speech at this point of the discussion, which belongs more properly to the Toltecs, it is assumed that the cultural descendants of the latter added little to their intellectual heritage.

an alphabet, but as it stood at the time of the Conquest it could express neither general nor abstract concepts.²⁴ Philosophically speaking, therefore, the ancient inhabitants of the Valley of Mexico were "pre-literate." Their oral tradition, however, was remarkably well suited, as will soon be seen, to philosophical expression. "Classical Aztec," the dialect of the Valley of Mexico at the time of the Conquest, is a member of the Uto-Aztecan stock of American Indian languages. It is a highly inflecting language employing both prefixes and suffixes. Its vocabulary is divided into well-marked parts of speech somewhat similar to those of Indo-European.²⁵ Aztec is, at least potentially, very much a "philosopher's language" because of its great capacity for the derivation of parts of speech from other ones. "In fact the extent of derivation and the huge vocabulary built up out of a small number of roots is perhaps the outstanding characteristic of Aztec."²⁶ True, its abstractions so derived seemingly never escaped the "taint of concreteness" seen, for example, in the substantive derived from the adjective "white," which does not mean "whiteness" but, vaguely, "something white."²⁷ But its very capacity

²⁴ Vaillant, loc. cit.

²⁵ Benjamin Lee Whorf, "The Milpa Alta Dialect of Aztec with Notes on the Classical and the Tepoztlan Dialects," Harry Hoijer et. al., Linguistic Structures of Native America, pp. 367-8.

²⁶ Ibid., p. 389.

²⁷ Ibid., p. 376.

an alphabet, but as it is not a list of the letters
 it could exercise no effect on the spoken language.
 Phonologically speaking, the spoken language
 of the Valley of Mexico was "pre-literary". There
 oral tradition, however, was preserved, and it is
 soon to be seen, to philological expression. "Classical Nahuatl"
 the dialect of the Valley of Mexico as we know it today
 is a member of the pre-Columbian group of American
 Indian languages. It is a language of the
 group of the Aztecs and related. The vowel system
 is divided into short and long vowels, and the
 consonants are of the type of the
 very much a "phonetic" language because of the
 capacity for the derivation of nouns or nouns from
 nouns. In fact the extent of derivation and the
 suffix built up out of a small number of roots is
 the outstanding characteristic of Aztec. The
 derivations so derived usually never exceed the
 of one essence" when, for example, in the derivation
 rived from the relative "mother", which does not mean "mother"
 means "one", "young", "consequently", but the very opposite

-
- 26 Valiant, loc. cit.
 - 25 Benjamin Lee Whistler, "The First Step toward the
Art of Writing in the Colonial and the Mexican Period,
Henry Holt & Co., New York, 1907, p. 107-8.
 - 24 ibid., p. 107-8.
 - 23 ibid., p. 107-8.
 - 22 ibid., p. 107-8.
 - 21 ibid., p. 107-8.

for derivation might eventually have enabled the indigenous philosophers of the Valley of Mexico to overcome even this limitation; for:

. . . in power of coining new words the language in classical times must have had few equals on the globe. Its vocabulary then was enormous, and pre-Conquest culture had already developed an extensive system of religious,²⁸ philosophical, and similar 'abstract' terminology.

Returning to the Toltecs proper, they were overcome and dispersed in the early part of the thirteenth century A.D. by the Chichimecs, nomadic marginal tribes of the Central Plateau.²⁹ These peoples established dynasties in various "city-states" throughout the Valley of Mexico. A few of them, the most outstanding of which was Texcoco on the eastern shore of Lake Texcoco, retained some of the glories of Toltec civilization. Nezahualcoyotl, the famed "philosopher-king" of Texcoco, will be discussed at some length later. The Tenochcas, or true "Aztecs," who built the island-city of Tenochtitlan (now Mexico City) in Lake Texcoco, had achieved military and political dominance in the Valley of Mexico shortly before the arrival there of the Spanish conquerors.³⁰ Although Aztec civilization was not a true "civilization" politically speaking, its rival factions did have common cultural patterns. Those patterns,

²⁸ Ibid., p. 368.

²⁹ Spinden, op. cit., p. 203.

³⁰ Vaillant, op. cit., Ch. V.

for derivation which eventually have become the language
philosophy of the Valley of Mexico as covering every thing

limitation; for:

... in power of political power under the language in
classical in the past to have been low and in the middle
the vocabulary (not the numbers) and pronunciation
culture and already evolved an extent as far as
religious, philosophical, and social interests, and
linguistics.

... according to the historical records, they were very
common and dispersed in the early period of the history of the
Valley of Mexico, and the historical records of the
Central Valley of Mexico, especially the historical records in
various "old records" which mention the Valley of Mexico
of the Aztecs, the Aztecs, and the Aztecs, which were known as
the eastern shore of Lake Texcoco, which was one of the
glories of the Aztec civilization. ... In the
"philosophical" records, it is said that it will be discussed in some
length later. The foundation of the Aztecs, the Aztecs
the island of Texcoco (now called Texcoco) in the
Texcoco, that contains military and political records in
the Valley of Mexico which dates the Aztecs, the Aztecs, and
the Aztecs. ... Although there are other records
not a true "philosophical" records, especially records of the Aztecs,
records of the Aztecs, records of the Aztecs, records of the Aztecs,

88
89
90

together with the natural phenomena of their universe, the ancient inhabitants of the Valley of Mexico unified by a thought system that may be termed a philosophy. That philosophy is the subject of Chapter III.

together with the...
about...
thought...
copy is the subject of...

NEW
BOND
PAPER

CHAPTER III

THE FINISHED PRODUCTS

Cosmogony

Man, like nature, "abhors a vacuum," although man applies his abhorrence in the realm of his own thought. Of course, rationally speaking, he cannot "think in a vacuum," for his ideas are like steppingstones, each one being essential to the reaching of another. Yet even in their "intuitive" insights most men eschew both spatial and temporal emptiness. They may talk about and make use of such concepts as "nothingness" and "infinity" in mathematics, but they usually avoid them in drawing their mental pictures of the universe. The ideas of a totally empty and limitless outer space and a "time before the beginning and after the end" are not only logically uncomfortable to man; they are terrifying. In brief, man does not feel "at home" in his universe until he has "captured" it in the net of his thought; until he has "wrapped it up" in a more or less neat mental package. That this value in man usually leads him to draw in his mind what may be a false picture of reality has long been pointed out to the Orient by its mystics and, in recent times, to the Western world by such

THE THIRD PART

CHAPTER

Man, like nature, "exists & reasons," and his reason
 explains his behavior in the same way as his nature.
 Of course, rationally speaking, he exists "in a state of
 war," for his life is the struggle for existence, and this is
 essential to the very nature of his being. He is not
 "instinctive," but his life is a constant struggle for
 mere existence. He is not a "rational" animal, but a
 creature whose life is a constant struggle for existence.
 But they usually speak of him in terms of his rational
 nature of the universe. The idea of a totally rational
 intellect never appears and is never fully developed.
 After the end, he has not really been brought to rest;
 they are vanishing. In order, he does not rest, but
 in his universe until he has "discovered" it is the end of
 his struggle; and he has "discovered" it in a sense of his
 next mental struggle. That this is the end of his
 life to show his mind, and he is a rational creature.
 reality has been brought out to the world by his
 existence and, in respect to the world, he is a rational creature.

NO CONTENT
 REVERSE B
 ORIGINAL END

outstanding thinkers as Bergson¹ and Whitehead.² Nevertheless, seeming to prefer immediate mental comfort to "ultimate truth," most men of both the old and the new worlds have set spatial and temporal limits to their respective universes.

These limits, some of which are involved in any cosmogony, are made up of the most familiar items of a people's experience. Since the most familiar item in the experience of the ancient Mexicans, with the possible exception of their own bodies and feelings, was corn, it is no wonder that they, along with most of the other peoples of the New World, developed a "maize-cosmogony."³ There were among the various Mexican peoples several versions of the creation of the world; yet all of them followed a generally consistent pattern. This pattern, in contrast to the Biblical account, featured several, usually five, creations rather than one, and emphasized destruction rather than creation. Each creation was named after the sun, who was giver of life to the corn. The first "Sun" was devoured by a jaguar. A hurricane destroyed the second. The third was brought to an end by a rain of fire, and the fourth by a flood. The fifth, or present "Sun," is to be destroyed

¹ E.g. in his L'Evolution Créatrice.

² Science and the Modern World, Ch. 1.

³ Hartley Burr Alexander, "The Great Mysteries of the North American Indians," (unpublished manuscript), Ch. 4, p. 35.

outstanding features as follows: (1) the
 thesis, according to which the world is
 "finite world," that is, the world is
 finite in space and temporal limits to which no
 objective universality.
 These limits, some of which are involved in the
 cosmology, are not of the same kind as those of
 people's experience. Since the world is finite in
 experience of the human beings, with the possible ex-
 ception of their own bodies and their own minds, it is
 no wonder that they, as well as the world, developed
 of the new world, developed a "finite world."
 were among the various human beings, certain features
 of the creation of the world, yet all of these features
 generally consisted of them. This feature, in contrast
 to the physical world, featured several, usually five,
 operations rather than one, and organized according to
 than operation. Each operation was used after the other, and
 was given of life to the world. The first "sun" was generated
 by a light. A mountain descended from the sky. The light
 was brought to an end of a rain of fire, and the world by
 a flood. The fifth, or present "sun," is to be destroyed.

1. In his "Avalon Universe."
 2. Science and the Human World, Ch. 1.
 3. History and Philosophy, The Great Principles of the
 North American Indians, (University of Chicago Press, 1911), p. 35.

by an earthquake.⁴ This emphasis on destruction seems to reflect both the violence of Mexico and the pessimism of its people. As for the creation of man himself, it is significant that in at least one Mexican myth the gods, after trying unsuccessfully to mold men from clay and carve them out of wood, fashion the first "true" men of maize.⁵

Spatially, the ancient Mexicans held two "world-views," one vertical and the other mainly horizontal, which were basically similar to those held by their "cultural cousins" to the north and south. The vertical universe consisted of three main levels. The uppermost level, or sky-world, was itself divided into thirteen sublevels. Of these the top four were the invisible realm of a hierarchy of gods; the remainder being occupied Ptolemaic-wise by the stars, sun, and other visible celestial phenomena. The lowest of the three principal levels was the underworld. Known as Mictlan, the Place of the Dead, it had nine sublevels, the lowermost of which was inhabited by the God of Death. The middle level of the vertical universe was the terrestrial world of mortal beings. It was this level that the Aztecs ordered horizontally by their second world-view, a "cult of the quarters."⁶ This view divided the

⁴ Herbert J. Spinden, Ancient Civilizations of Mexico and Central America, pp. 232-3.

⁵ Alexander, op. cit., Ch. 4, pp. 36-7.

⁶ Spinden, op. cit., pp. 233-4.

by an emphasis on the...
reflected both the violence of Mexico and the...
its people...
significance...
after trying unsuccessfully...
them out of...
Specifically, the...
views...
were basically...
concern...
consisted of...
sky-world...
these...
of gods...
the stars...
lowest of the...
known as...
levels...
vestal...
horizontal...
that the...
view, a...

Herbert J. ...
and Central ...
Alexander ...
Journal of ...

surface of the earth into four regions, each lying in one of the four cardinal directions from a fifth region, the middle. Two more regions, one in the zenith and the other in the nadir, completed the picture, which, strictly speaking, was not planar but spherical.

This geometrical interpretation of the universe is reflected in the remarkable calendar of the Mexican peoples. Of it, Alexander says:

The Mexican calendar is one of the most extraordinary inventions of human intelligence. Elsewhere the science of the calendar is a lore of sun, moon, and stars, and of their synodic periods; in the count of time astronomy is mistress, and number is but the handmaiden. In the Mexican system this relation is distinctly reversed: it is number that is dominant, and astronomy that is ancillary.

Moreover, the numbers that dominate the Mexican calendar are derived from terrestrial rather than celestial measurements. The twenty-day "month" of this calendar could plausibly have been derived from the total of man's fingers and toes; and the other key numbers, four, five, six, seven, nine, and thirteen, from the "cult of the quarters."⁸ Continues Alexander:

Man in the Middle Place of his cosmos; . . . four-square with the Quarters. . . ; counting his natural days by his natural digits: this is the image which makes most plausible our explanations of the peculiarly earth-tethered calendar of the Mexicans. . . .

⁷ Hartley Burr Alexander, The Mythology of All Races, vol. 11, pp. 96-7.

⁸ Ibid., p. 97.

⁹ Ibid.

surface of the earth... each lying in one
of the four cardinal directions...
middle. Two more regions...
in the north, surrounded the others...
ing, was not placed as elsewhere.

This geographical interpretation of the numbers is
reflected in the remarkable character of the calendar...
Of 12, thirteen days

The calendar... of the year...
ordinary... of...
where the... of... is a form of...
noon, and... of... is...
the... of... is... and...
is... of... is...
relation... is...
is... of... is...

Moreover, the numbers that designate the various
calendars are... rather than...
measurements. The twenty-day... of this calendar could
possibly have been derived from the total of man's fingers
and toes; and the other... four, five, six, seven,
nine, and thirteen, from the... of the calendar. Con-

tinues Alexander:

... in the Middle East...
... days by the natural light...
... earth... of the...
... of the...

✓ Harper's New Alexander, The History of All Ages,
Vol. 11, p. 30-7.
8
9
Ibid.

However, this dominance of their calendar by number and geometry should not be taken to mean that the Aztecs held a static view of the universe. On the contrary, it was to them, perhaps above all else, a continuously unfolding cosmic drama; the various world-epochs or Suns being the "acts," the gods playing the leading roles, and the calendar serving as the "script."

. . . it is natural for the human imagination to form all of its temporal conceptions into a single dramatic unity--a World Drama, with its Creation, Fall, Redemption, and Judgement; or a Cosmic Evolution from Nebula to Solar System, and Solar System to Nebula.¹⁰

Metaphysics

The above view of the universe indicates that the Aztecs looked into it, or rather behind it, for more than what appeared on the surface. The search for a deeper, more "ultimate" reality underlying the phenomenal world is metaphysics. Of course, the Aztecs, as did the American Indian in general, accepted uncritically the reality or at least the importance of the phenomenal world to the extent that they concerned themselves with carving from it a material culture.

But certainly the physical cannot mean for the Indian what latterly it has come to mean for the Occidental of the Old World. It is not a material labyrinth, as for us it is, in which the soul of man has been incidentally trapped, but it is rather a

¹⁰ Ibid., p. 105.

However, this doctrine of their origin is not
and generally would not be taken to mean that the A120
held a static view of the universe. On the contrary, it
was to mean, perhaps above all else, a continuous un-
folding cosmic process; the various fields appear as
being the "base", the point of origin, the starting point,
the center-point, as the "center".

... it is essential for the present investigation to
form all of the various investigations into a single
dynamic unity -- the world as a whole, the universe,
the Fall, the beginning, and the end, the beginning and
the end, the beginning and the end, the beginning and
the end.

CONCLUSION

The above view of the universe indicates that the
A120 is not a static field, but a dynamic field, for now and
what appeared as the center, the center for a moment,
more "unstable", really is a field in a constant state
of becoming. Of course, the A120, as this the field
is in general, is a dynamic field. The reality of the
field is the process of the field, the field is the process
that they are not static fields, but dynamic fields, in a
material culture.

But certainly the question cannot arise for the
field is not a static field, it is not a static field,
it is not a static field. It is not a static field,
it is not a static field, it is not a static field,
it is not a static field, it is not a static field.

sense-born phantasm, as Plato also held it to be. Nothing is more obvious in Indian thinking than his belief that the Powers are the realities, and that shapes and functions of things are primarily the exercise of these powers. . . . In the language of our own metaphysics, the Indian is an idealist, not a materialist.¹¹

Thus in the cosmic drama of the Aztecs, the principal players were not mere anthropomorphic deities, but rather personified forces or "powers"; and the action of the drama was the interplay of these forces. For example, Ometecutli, the "First Cause" of the Mexican universe, was regarded not as a man-god in the Hebraic sense, but as a creative "principle."¹² This principle was also known as the "Twofold One,"¹³ and in this role resembled the Yang and Yin, or male-female generative principle of Chinese philosophy. Still another name, Tloque Nahuaque, "Lord of the With and the By, Lord of the Close Vicinity,"¹⁴ reveals even more of the highly abstract nature of this deity.

¹¹ Alexander, "The Great Mysteries of the North American Indians," (unpublished manuscript), Epilogue, pp. 3-4.

¹² Salvador Domínguez Assiayn, "Filosofía de los Antiguos Mexicanos." Quoted in Samuel Ramos, Historia de la filosofía en México, p. 14. "'En la alta teogonía náhuatl, Ometeuhtli no era un hombre, sino un principio astronómico, físico y espiritual.'"

¹³ Alexander, The Mythology of All Races, v. 11, p. 88.

¹⁴ Frances Gillmor, Flute of the Smoking Mirror, p. 157 n. 23. Of Tonacatecutli, with whom Tloque Nahuaque was also identified, Seler says: "'His ideal was the outcome of philosophical speculation, of the need of a principle of causality.'" (Quoted ibid.) A further indication of the abstractness of Tloque Nahuaque is the fact that he was not represented by any image. (Ibid., p. 142.)

... as these are the ...
... in the ...
... the ...
... the ...
... the ...
... the ...

Thus in the ...

... the ...
... the ...
... the ...

RECEIVED
FEBRUARY 25
1957

... the ...
... the ...

... the ...
... the ...

... the ...
... the ...

... the ...
... the ...

11 Alexander, The ...
American ...

12 Alexander, The ...
American ...

13 Alexander, The ...
American ...

14 Alexander, The ...
American ...

15 Alexander, The ...
American ...

Apparently meant to convey the idea of omnipresence, this name may indicate that Aztec ideas were tending toward monotheism and, more remotely, toward pantheism or even monism; for a deity whose influence is everywhere comes in time to overshadow more specialized gods, and should such a deity be regarded as a causative force (as Tloque Nahuaque was) it is an easy step for a people who regard "powers" as the "ultimate" realities to regard them as aspects or emanations of one "first power." Further evidence of such a tendency in Mexican thought is the fact that Ometecutli had absorbed several other gods that formerly had been worshipped separately. Among these was Huehuetectl, the "grandfather of the gods."¹⁵ Another was the Chichimec god Yoalli Ehecatl or the "Night-Wind," described by Sahagun as: "'God invisible, impalpable, beneficent, protector, omnipotent, by whose strength alone the whole world lives, and who, by his sole knowledge, rules voluntarily all things.'"¹⁶ Finally, even the mighty Tezcatlipoca, "'Creator of Heaven and Earth,'" was included.¹⁷ From this, Dominguez Assiayn concludes that the Aztecs had

¹⁵ Domínguez Assiayn, op. cit. Quoted in Ramos, loc. cit.

¹⁶ Quoted in Alexander, op. cit., p. 87.

¹⁷ Ibid.

Apparently meant to convey the idea of...
 name may indicate that...
 something and, more precisely, toward...
 woman; for a deity whose influence is everywhere...
 in this so overabundant...
 such a deity is regarded as a...
 Hymn was) it is an easy matter for a deity and...
 "power" as the "divine" qualities to regard them as

...of...
 ...of such a tendency in...
 ...

...that...
 ...

...which had been...
 ...

...the...
 ...

...described by...
 ...

...ficient, professor, or...
 ...

...the whole world lives...
 ...

...voluntarily...
 ...

...T...
 ...

...from this, however...
 ...

...is...
 ...

...is...
 ...

...is...
 ...

...is...
 ...

actually arrived at monism.¹⁸

Values

Although the ancient Mexicans may have been "idealists" metaphysically speaking,¹⁹ there is abundant evidence that in their philosophy of values they were largely materialistic. This materialism stems apparently from their pessimism regarding the survival of human values. The Aztecs did believe in a "heaven," but it was reserved for the comparative few who died in sacrifice, battle, or childbirth.²⁰ For the majority of the people life beyond the grave was a dismal, colorless affair similar to that of the departed Greeks in Hades. The Aztec view of the underworld is expressed in the following words recited by the ancient priests over the dead:

Our son, thou art finished with the sufferings and fatigues of this life. It hath pleased our Lord to take thee hence, for thou hast not eternal life in this world: our existence is as a ray of the sun. He hath given thee the grace of knowing us and of associating in our common life. Now the god Mictlantecutli and the goddess Mictēcāciuatl have made thee

¹⁸ Domínguez Assiayn, op. cit. Quoted in Ramos, op. cit., pp. 14-15. "'Por mas que aplicaran diversos nombres para expresar su idea, afirmaron categóricamente la existencia de una causa unica, cuyo nombre mas completo era Yoalliehecatlosteeztezcaltlipoca.'" On this same subject, Ramos remarks: "Los aztecas eran monistas, creían en la existencia de una causa única de la cual todas las demás cosas eran sus manifestaciones." (Ibid., p. 14.)

¹⁹ Alexander, "The Great Mysteries of the North American Indians," (unpublished manuscript), Epilogue, pp. 3-4.

²⁰ George C. Vaillant, Aztecs of Mexico, p. 172.

Notes

Although the ancient text...
 facts' systematically...
 that in their...
 alike. This...
 aimed regarding...
 did believe in a...
 comparative...
 birth. For the...
 grave was a...
 the departed...
 world is...
 ancient...
 Our son, I...
 feelings...
 late...
 this...
 he had given...
 account...
 recall...

Our son, I now and...
 feelings at this...
 late these...
 this...
 he had given...
 account...
 recall...

18 Dominus...
 off...
 gave...
 de...
 Y...
 Ramon...
 extend...
 coars...

19 Alexander...
 can...
 20 George...
 of...

to share their abode. We shall follow thee, for it is our destiny, and the abode is broad enough to receive the whole world. Thou wilt be heard of no longer among us. Behold, thou art gone to the domain of darkness, where there is neither light nor window. Never shalt thou come hither again, nor needst thou concern thyself for thy return, for thine absence is eternal.²¹

Moreover, the frequent wars, famines, earthquakes, floods, and other disasters that plagued the ancient Mexicans led them to question the value of even their earthly existence. Thus they composed such prayers as the following:

O god all powerful, who gives life to men and whose name is Titlacacan, do me the favor to grant me what I need to eat and drink and to enjoy your tranquillity and delight, because I live in dire affliction and need in this world. Have mercy because I am so poor and sparsely clad, and I work to serve you, and in this your service I sweep, clean, and light the fire in the hearth of this poor house, where I am awaiting what might be your pleasure to ordain me. O, let me die at once and thus end this troublesome and miserable life, so that I may rest and my body may be at ease.²²

Another prayer, which shows that Aztec pessimism was not restricted to the impoverished, was repeated by the priest officiating at the coronation of a king:

Perchance, deeming myself worthy of his high employ, he will think to perpetuate himself long therein. Will not this be for him a dream of sorrow? Will he find in this dignity received at thy hands an

²¹ Bernardino de Sahagun, Historia general de las cosas de Nueva Espana, Book III, App. 1. Quoted in Alexander, op. cit., Ch. 8, p. 4.

²² Bernardino de Sahagun, A History of Ancient Mexico, p. 178. Quoted in Margot Astrov, The Winged Serpent, p. 309.

to have their souls. We shall follow them, for it
in our destiny, and the whole is broad enough to re-
ceive the whole world. Then will be born of no
longer among us. Soho, then are gone to the domain
of darkness, where there is neither light nor shadow.
Never shall they come back again, nor need they
concern myself for the future, for mine concerns I
shall.

Moreover, the present war, famine, earthquakes,
floods, and other disasters that afflicted the ancient world
came not to question the value of even their earthly
existence. Thus they considered such systems as the follow-
ing:

O God all powerful, who give life to men and
whose name is Vibration, do we not favor to grant
us that I need to eat and drink and to enjoy your
transcendently and delight, because I live in this
affliction and need in this world. Have mercy be-
cause I am so poor and miserably alone, and I want to
serve you, and in this your service I sweat, clean,
and light the fire in the hearth of this poor house,
where I am awaiting what might be your pleasure to
ordain me. O, for me to be at ease and thus and this
troubledness and miserable life, as that I may rest
and my body be at ease.

Another prayer, which shows that after decision
was not restricted to the immortality, was reported by
the priest officiating at the coronation of a king:

Perennous, bearing every sorrow of his high
enjoy, he will think to compensate himself for these
in. Will not this be for him a crown of sorrow? Will
he find in this dignity received at this moment an

81 Bernardino de Sahagun, Historia general de las
costas de Nueva Espana, Book III, Chap. I, quoted in Alexander,
op. cit., O.S.P. 4.

82 Bernardino de Sahagun, A History of the Holy Kingdom
of Mexico, quoted in Hargett Astor, The Sacred Kingdom, p. 309.

occasion of pride and presumption, till it hap that he despise the world, assuming to himself a sumptuous show? Thy Majesty knoweth well whereto he must come within a few brief days--for we men are but thy spectacle, thy theatre, serving for thy laughter and diversion.²³

From all this, it is small wonder that so much of the thought in Aztec poetry resembles that of the Rubaiyat. Furthermore, the following "quatrains" show that ancient Mexican poets expressed their Epicureanism fully as eloquently as Omar himself. One, a "Lamentation," begins:

I lift my voice in wailing, I am afflicted, as I remember that we must leave the beautiful flowers, the noble songs; let us enjoy ourselves for a while, let us sing, for we must depart forever, we are to be destroyed in our dwelling place.²⁴

Another, often quoted by Montezuma, counseled:

Rejoice in the green freshness of thy spring; for the day will come when thou shalt sigh for these joys in vain; when the scepter shall pass from thy hands, thy servants shall wander desolate in thy courts, thy sons and the sons of thy nobles shall drink the dregs of distress, and all the pomp of thy victories and triumphs shall only live in their recollection.

The goods of this life, its glories and its riches, are but lent to us, its substance is but an illusory shadow, and the things of today shall change with the coming of the morrow. Then gather the fairest flowers from thy garden to bind round thy brow and seize the joys of the present ere they perish.²⁵

The gruesome human sacrifices that played so

²³ From Sahagun. Quoted in Alexander, The Mythology of All Races, v. 11, p. 63.

²⁴ Astrov, op. cit., p. 310.

²⁵ Ruth Moore Morriss, "Food for the Gods," The Mentor-World Traveler, 22:24-7, 68-70, September, 1930, p. 26a.

important and extensive a part in the ritual of the Aztecs²⁶ might seem at first glance to indicate that these people placed little or no value on human life. But such an interpretation would be inconsistent with the meaning of the word "sacrifice," which implies the reluctant giving-up of a highly prized possession of the present in the hope of gaining thereby some greater good in either the immediate or remote future. In the case of human sacrifice in Mexico, the "greater good" was, according to one interpretation, rain; the rain so essential to the growing of maize. If this view is correct, then the sacrifices were part of a "blood covenant" between the Aztecs and their gods in which the former agreed to offer up their most precious possession, their own lifeblood, in exchange for rain from the latter.²⁷ Another source maintains that the gods, having sacrificed either themselves or their own sons for the sake of mankind, demanded like sacrifices from man himself.²⁸ Whichever view was actually held by the Aztecs could have been the ideological mask of a deeply rooted sadism or of the purely

²⁶ Human sacrifice in the New World was by no means limited to the Valley of Mexico. See Sir James George Frazer, The Golden Bough (1 vol. abridged edition), pp. 431-8.

²⁷ Lewis Spence, "The Origins of Mexican Mythology," The Edinburgh Review, 232:342-60, October, 1920, pp. 358-9.

²⁸ Pedro Henríquez Ureña, Historia de la cultura en la América hispánica, pp. 19-20.

important and extensive... might seem at first... placed little or no value on... terminology would be... word "essentials"... a highly prized possession of the present... gaining thereby some greater... or remote future... the "greater good"... will be seen to be essential to the... this view is... "blood covenant" between... the former agreed to... their own interests... Another source... either themselves or their... descended like... view was... ideological...

26. Human... limited... Fraser, The... 27. Louis... The... 28. ... in...

economic motive of solving the problem of overpopulation, which continues to plague Mexico even today. But regardless of their real motives, their apparent need for "rationalizing" such conduct, plus their assurance to its victims of an exalted place in the heavens, indicates that the ancient Mexicans esteemed not only human life but, to some extent, human personality. They further demonstrated this by these their own words, spoken before a new-born child:

Little son and lord, person of high value, of great price and esteem! O precious stone, emerald, topaz, rare plume, fruit of lofty generation! be welcome among us! Thou hast been formed in the highest places, above the ninth heaven, where the two supreme gods dwell. The Divine Majesty hath cast thee in his mould, as one casts a golden bead; thou hast been pierced, like a rich stone artistically wrought, by thy father and mother, the great god and the great goddess. . . .²⁹

Further, human sacrifice among the Mexicans had its opponents, even in the ranks of the "vested interests." For example, Quetzalcoatl, the deified prophet-king of the Toltecs, taught that true sacrifice was spiritual and personal rather than physical and vicarious.³⁰ In later times, King Nezahualcoyotl of Texcoco held similar views, worshipping the "Lord of the With and the By," whose cult required neither temple nor offerings.³¹

²⁹ Quoted in Alexander, op. cit., p. 69.

³⁰ H. J. Spinden, "What is Civilization?" The Forum, 74:162-71, 371-9, August, September, 1925, p. 375.

³¹ Gillmor, op. cit., p. 142.

economic motive of solving the problem of overpopulation, which continues to plague the world today, but which is a result of their real motives, their economic need for "fiscalizing" such conduct, and their attitude as the victims of an excited race in the process, leading to the ancient's existence assessed not only human life but, to some extent, human territoriality. It is left to be determined this by these facts and words, which are a new-born child:

Little son and lord, you are of the line of great price and value! O glorious spirit, essentially today, rate please, that I may have a share in your various ways of life! From your own land, I have almost always, since I was born, been a part of your two supreme and best. You are in my mind, as are all the things that have been there, like a part of my life, brought by the father and mother, the great and the great wisdom.

Further, I have seen that among the Mexicans and the opponents, even in the ranks of the "great" leaders, for example, (Gonzalez), the battle between the two sides, fought that the situation was critical and personal rather than physical and technical. In fact, King Ferdinand's of Mexico said similar things, warning the world of the 17th and the 18th, and only resulted in a few more people not dying.

29
28
27
26
25
24
23
22
21
20
19
18
17
16
15
14
13
12
11
10
9
8
7
6
5
4
3
2
1

Finally, the omnipresence and omniscience of this purely spiritual deity made him feared by wrong-doers, who called upon him in their confessions. To Tezcatlipoca, one of his many forms, they prayed:

Thou art invisible and impalpable, and we believe that thy gaze doth penetrate the stones and into the hearts of the trees, seeing clearly all that is concealed therein. So dost thou see and comprehend what is in our hearts and in our thoughts; before thee our souls are as a waft³² of smoke or as a vapour that riseth from the earth.

Ancient Mexico, like ancient Egypt, had had its "Dawn of Conscience."

Art

The importance assumed by art in Aztec civilization is shown in the following words by Stuart Chase:

No other race that I can call to mind allowed so wide a disparity between the simple bread with which they fed their bodies and the arts by which they nourished their souls. . . . Even today, Mexican Indians have only a rudimentary development of the so-called instinct of acquisition, and a very sophisticated development of artistic appreciation as reflected in their craftsmanship.³³

In ancient Mexico this sophistication was embodied not only in an imposing architecture and sculpture, but in an impressive literary tradition. Because of the limitations of Aztec writing this "literature" was oral, but a

³² Quoted in Alexander, op. cit., p. 64.

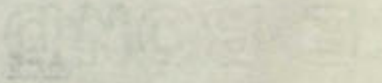
³³ Stuart Chase, Mexico: A Study of Two Americas, p. 37.

Finally, the complexity and magnitude of this purely spiritual battle were emphasized by those who called upon him in their expressions of devotion, one of his many forms; they were:

They are available and accessible, and we believe that they have been used by the people and into the hearts of the literate, reading class, all of the world. So God, then, has all of the world's people in his heart and in his thoughts before him. Our souls are as well of those as a young boy's heart from the world.

Another Mexico, like ancient Egypt, had her

"Dawn of Civilization."



The importance of the Aztec civilization

is shown in the following words by Stuart Chase:

In other words, if I can call to mind the wide a diversity between the Aztec and the Mayan, they had their own and the Aztec, they nourished their own, and their own, and their own. Indians have only a religious feeling and of the so-called intellect of civilization, and a very high order of development of artistic imagination as revealed in their art.

In ancient Mexico this civilization was embodied

not only in its religious and artistic, but in an impressive literary tradition. The Aztecs of the Aztec civilization of Aztec writing, the Aztecs, was one of the

32 Quoted in Alexander, op. cit., p. 101.
 33 Stuart Chase, History of the Americas.

number of examples, transcribed soon after the Conquest, have survived. The Aztecs were much concerned with poetic eloquence; and at the "Academy of Music" in Texcoco bards from many parts of the "Empire" competed with one another.

Even in their myths the ancient Mexicans demonstrated that talent for brilliant analogy which is perhaps the basis of all great literature. Thus to them the Milky Way was, in one myth, the skirt of the goddess Citlallicue; in another, it was the white hair of Mixcoatl, God of the Zenith. And the stars revolving around Polaris were the players in a celestial ball game.³⁴ In the myth of the birth of Huitzilopochtli his victory over his hostile brothers, the Centzonuitznaua or "Four Hundred Southerners," is seen as the "putting to flight of the stars" by the rising sun. His blue shield is interpreted as the sky; and the balls of featherdown tipping his arrows as cloud-symbols.³⁵

This same literary ability, plus their Epicureanism, is reflected in both the religious and secular poetry of the Aztecs. An example of their religious poetry is the following hymn to Xipe Totec:

Thou night-time drinker, why dost thou delay?
Put on thy disguise--thy golden garment, put it on!

My Lord, let thine emerald waters come descending!
Now is the old tree changed to green plumage--
The Fire-Snake is transformed into the Quetzal!

³⁴ Alexander, The Mythology of All Races, v. 11,
p. 98.

³⁵ Ibid., p. 60.

number of examples, transmitted soon after the conquest,
 have survived. The artists were much concerned with poetic
 eloquence; and at the "assembly of the gods" in Mexico City
 from many parts of the "Nights" composed with one another.
 Even in their eyes the ancient Mexican deities

that talent for brilliant imagery which so permeates the
 of all great literature. Thus we have the "Nights"
 in one year, the king of the gods Ollin, in another
 it was the wife of the king, God of the earth, and

the stars revolving around the earth were the planets of
 celestial bodies. In the system of the
 Huitzilopochtli his victory over his hostile
 Geronimoism or "four hundred four hundred"
 the "putting to flight of the stars of the rainy season"
 His blue shield is interposed in the sky; and the hills
 of feathered troops his arrows are clouds-symbols.

This new literary ability, plus their
 in reflected in both the religions and secular poetry of
 the Aztecs. An example of their religious poetry is the
 following poem to the Virgin:

That night-time darkness, why does thou delay
 Put on thy diadem--thy golden crown, put it on
 My Lord, let thine ears be veiled some beheading!
 Now is the old time changed to give us
 The first-borne is transformed into the Queen!

It may be that I am to die, I, the young maize-plant;
 Like an emerald is my heart; gold would I see it be;
 I shall be happy when first it is ripe--the war-chief
 born!

My Lord, when there is abundance in the maize-fields,
 I shall look to thy mountains, verily thy worshipper;
 I shall be happy when first it is ripe--the war-chief
 born!³⁶

Another is the following passage from the epic poem

The Song of Quetzalcoatl:

And they led me to a valley,
 To a wondrous fertile valley,
 To a vale of many flowers,
 Where the dew, with glittering splendor,
 Hovered over all the landscape.
 There a multitude of blossoms,
 Clothed in garments of the dewdrops,
 Scattered round their rainbow glory.
 And they spoke and said unto me:
 "Gather blossoms where thou wilt!
 May they gladden thee, O singer,
 That thy gifts may bring rejoicing
 To the nobles, thy companions."³⁷

A secular example is this eloquent little love song:

I know not whether thou hast been absent:
 I lie down with thee, I rise up with thee,
 In my dreams thou art with me.
 If my eardrops tremble in my ears,
 I know it is thou moving within my heart.³⁸

But to the ancient inhabitants of Anahuac art was more than a source of aesthetic enjoyment; it was a kind of language in which they expressed their religious and philosophical ideas. This symbolic function of art is

³⁶ After Seler. Quoted in ibid., pp. 76-77.

³⁷ John Hubert Cornyn, tr., The Song of Quetzalcoatl, p. 73.

³⁸ Daniel G. Brinton, "Native American Poetry," Essays of an Americanist, p. 295. Quoted in Astrov, op. cit., p. 316.

It may be that I am to die, the young man
like an emerald as by power of love I was in love;
I shall be happy when I see you in the
world!

By love, when there is abundance in the world,
I shall look to the mountain, seeing the mountain;
I shall be happy when I see you in the world,
world!

Another is the following passage from the same work:

The Song of the Lark:

And they had as to a valley,
To a mountain like a valley,
To a valley of many flowers,
Where the sun with shining splendour,
I have seen all the flowers,
There I saw them all,
Closed in the heart of the mountain,
Scattered there their golden light,
The sun had set and the night;
"Darker darkness than ever will be!"
The sun had set and the night;
The sun had set and the night;
To the world, the mountain.

A third example is this although little love song:

I know not whether this has been written;
I like the lines, I like the words;
In my dream I saw you with me,
If my dream be true in my heart,
I know it is true, I know it is true.

Due to the unusual appearance of language in the
more than a notice of aesthetic enjoyment; it is a kind
of language in which they show their religious and
philosophical ideas. This is the function of art.

36 After being quoted in ibid., pp. 16-17.
37 John Ruskin, Modern Painters, 2nd ed., p. 16.
38 Essays of an Aristocrat, p. 171. Quoted in ibid., p. 171.
p. 171.

especially important to a people such as the Aztecs with less than a fully developed system of discursive writing. Moreover, the fact that Mexico's hieroglyphic codices were the possession of only the wealthy and priestly few made art the only "reading" available to the many. Thus the pyramids and temples of the Aztecs were designed to be, like Europe's cathedrals, "sermons in stone."

The number of steps leading to a temple, its proportions, and the sculpture . . . are all symbolic things, exactly determined by priestly calculation. The modern student of aesthetics sees in the shapes employed by the old builders and sculptors a beautiful sense of design, a deep conception of form. The ancient Mexican saw in them a kind of writing in which every detail had the significance which letters and figures have for us. Thus, the forked tongue of the serpent, found only on temples or sculptures of the planet Venus, refers to the double appearance of the orb as the star of the evening and of the morning.³⁹

This example shows that art employed as language is capable of expressing "synthetic images" that are not altogether dissimilar to the abstract images of philosophy.⁴⁰ Another example of this is the celebrated "feathered serpent" motif in Mexican architecture and sculpture. Here in a single image are united the underworld, symbolized by the snake; and the heavens, whose messengers are the

³⁹ Walter Pach, "The Greatest American Artists," Harper's Magazine, 148: 252-62, January, 1924, p. 254b.

⁴⁰ Hartley Burr Alexander, L'Art et la philosophie des Indiens de l'Amérique du Nord, p. 15. ". . . dans les aperçus que nous obtenons au moyen de l'art, nous trouverons des images synthétiques qui ne sont pas tout à fait dissimilaires des images abstraites de notre métaphysique."

especially important to a people such as the Arabs, who
 less than a fully developed system of distributive writing.
 Moreover, the fact that Arabic script is written from
 right to left was the position of only the Arabic and Hebrew
 made not the only "reading" of the text. Thus
 the premises and tenets of the Arabs were designed to
 be like those of the Greeks in their.

The number of steps leading to a word, the pro-
 portion, and the position of the letters, are all
 lines, exactly determined by the Arabic alphabet.
 The modern student of Arabic who is in the process
 of learning the Arabic script and its peculiarities
 in the study of Arabic, will find a great deal of
 ancient Arabic and in some cases of Arabic in which
 every detail of the script is explained. The
 letters have for the most part the same form as the
 letters which are used in the Arabic of the
 present time, but the Arabic of the present time
 has a few letters which are not used in the Arabic
 of the present time.

This example shows that the Arabic alphabet is
 capable of expressing a number of things which are not
 together dissimilar to the Arabic of the present time.
 Another example of this is the Arabic of the present time
 which will be found in the Arabic of the present time
 in a single line and in the Arabic of the present time
 by the Arabic of the present time, which is the Arabic
 of the present time.

Dr. Walter B. Dill, The Great Arabic Alphabet,
 Harvard's Magazine, 1913, 1914, 1915, 1916, 1917, 1918, 1919.

40
 The Arabic of the present time is the Arabic of the present time
 and the Arabic of the present time is the Arabic of the present time.
 The Arabic of the present time is the Arabic of the present time
 and the Arabic of the present time is the Arabic of the present time.

birds.⁴¹ Again, the great Calendar Stone of the Aztecs depicts in one sweeping view both their spatial and temporal ideas of the universe.⁴² Thus in ancient Mexico, ". . . scientific, aesthetic, and religious values. . . functioned together harmoniously, the one reinforcing the other. . . ." ⁴³

In addition to expressing their cosmogonic and metaphysical ideas, the architecture and sculpture of the Aztecs reveal much of their character and values. In them are seen, for example, the ancient Mexican's patience and his devotion to, or fear of, his gods. The temple-pyramids of the Valley of Mexico reveal these traits not only by their tremendous size but also by their stratified construction, which resulted from the Aztec belief that they must be completely refaced every fifty-two years. Aztec sculpture reveals the same patience and devotion in the extremely intractable media, such as obsidian and crystal, from which the ancient craftsmen carved it, using only stone tools. Further, in the "forbidding and gloomy"⁴⁴ qualities of this sculpture can be discerned the pessimism of its creators.

⁴¹ *Ibid.*, p. 27. "Ce serpent unit dans une seule image l'idée du monde inférieur dont les messagers sont les serpents . . . et l'idée du monde supérieur dont les oiseaux sont les hérauts."

⁴² Vaillant, *op. cit.*, pp. 163-4.

⁴³ F. S. C. Northrop, *The Meeting of East and West*, p. 18.

⁴⁴ Vaillant, *op. cit.*, p. 162.

birds. Again, the great difference of the birds
exists in one species and both their species in the
great mass of the birds. This is a species of
" . . . scientific, scientific, and religious values . . ."
mentioned together, namely, the one returning the
effect . . .

In addition to expressing their opinions in the
physical sense, the individuals and animals of the
reveal much of their character and values. In the
seen, for example, the most of the birds' activities and
devotion to, or fear of, the sea. The birds of the
the Valley of Mexico, which have been the subject of
research also but also of some of the most
which resulted from the birds' belief that they were
completely related every day to the sea. After
reveals the same relation and devotion to the sea
introspective birds, such as the birds of the
the ancient birds, which are the only birds
further, in the "introspective" birds, which are the
southern can be observed the details of the birds.

12
page 11, the birds' activities and their
activities . . . of the birds' activities and their
and the birds' activities.

13
Valley of Mexico, the birds of the
14
Valley of Mexico, the birds of the

And finally:

When one has to some extent recovered from the astonishment caused by the size of the Mexican monuments and by the skill needed for their execution by a people so primitively equipped, the sense of their meaning begins to form in one's mind, and one sees that the true wonder of this art is its intensity--its bare, direct statement of the idea. From the pyramid down to the tiniest bit of crystal or jade there is the same characteristic of essentialness.

. . . .⁴⁵

This concern for "essentialness" would seem to reflect a philosophical turn of mind.

Nezahualcoyotl

Into virtually every culture, no matter how fettered by tradition it may be, are born certain individuals who personify and even surpass its highest attainments. Such a personality was Nezahualcoyotl, who reigned over Texcoco, the "Athens" of the Aztec empire, half a century before the coming of the Spanish.⁴⁶ The story of his life closely parallels that of the Biblical David;⁴⁷ but an even more striking resemblance is to be seen between his philosophical achievements and those of the Pharaoh Ikhnaton of ancient Egypt. Both arrived at an enlightened monotheism. Both attempted to reform the religious practices of

⁴⁵ Pach, op. cit., p. 257b.

⁴⁶ Alexander, The Mythology of All Races, vol. 11, p. 109.

⁴⁷ Ibid. A detailed biography of Nezahualcoyotl is in Frances Gillmor's Flute of the Smoking Mirror.

And finally:

When one has to work with "recovered" texts, the
astonishment caused by the size of the Mexican con-
ments and by the still greater for itself attention by
a people so primitively civilized, the same as their
meaning begins to form in one's mind, and one sees
that the true wonder of this work is its antiquity.
It has, indeed, a direct relation to the history of the
system down to the present day of the world of today.
There is the same characteristic of essentiality.

This chapter for "recovered" texts seems to be

that a philosophical text is a

Herzegovina

into virtually every volume, as with Herzegovina
faced by tradition is not the same certain individuals
who personally had even among the highest officials.
Such a personality was Herzegovina, who returned over
Texas, the "Athens" of the Arab empire, with a century
before the coming of the Spaniards. The story of his life
closely parallels that of the British; but in
even more striking resemblance is to be seen between the
philosophical acquisitions and those of the famous historian
of ancient Egypt. Data extracted from an enlightened source
last. Both attend to record the religious practices of

Each of the ...

Herzegovina, the ...
p. 109.
It is in France ...

their subjects. Both failed.

In his thirst for knowledge, Nezahualcoyotl was a veritable Aristotle. He delighted in the study of natural phenomena; making numerous astronomical observations, and acquiring considerable knowledge of plants and animals. His investigations into the causes of things may have been responsible for his monotheistic views. He deplored the human sacrifices of his times and attempted unsuccessfully to abolish them in his kingdom.⁴⁸ But above all, Nezahualcoyotl was a great poet. His compositions were honored in Texcoco's famed Academy of Music, the arbiter of elegance and good taste in poetry, music and the dance for all Mexico.⁴⁹ In his magnificent poems are seen not only his own highly advanced ideas but also all of the melancholy worldliness so characteristic of Aztec thought in general. In one, for example, he says:

⁴⁸ From Clavijero. Quoted in Ramos, *op. cit.*, pp. 5-6. " . . . en nada se deleitaba tanto Netzahualcoyotl como en el estudio de la naturaleza. Adquirió muchos conocimientos astronómicos, con la frecuente observación que hacía de los astros. Aplicóse también al conocimiento de las plantas y de los animales. . . . Investigaba atentamente la causa de los fenómenos naturales y esta continua observación le hizo conocer la vanidad de la idolatría. Decía privadamente a sus hijos . . . que el no reconocía otra divinidad sino el Creador del Cielo. . . . Prohibió los sacrificios de víctimas humanas; pero viendo después cuán difícil es apartar a los pueblos de las antiguas ideas en materia de religión, volvió a permitirlos, prohibiendo, sin embargo, otro sacrificio que el de prisioneros de guerra."

⁴⁹ Gornyn, *op. cit.*, pp. 58-61.

their subjects. But failed.
In his paper on the subject, he pointed out that
verbalistic knowledge is not the same as practical
phenomena; making the distinction between the two
acquiring concrete knowledge of things and phenomena.
His investigations into the nature of knowledge have been
responsible for his scientific fame. He has shown the
human acquisition of knowledge and that the unconscious
to abolish man in the night. He has shown all, however,
cogent was a great deal. His conclusions were based on
Tasso's famous theory of the mind, the nature of the
and good sense in nature, which is the same as the
Mexico. In his scientific work he has not only his
own study showed that the mind is not a machine.
worldliness to the scientific of the mind in general.
In one, for example, he was

W. W. W.
E. E. E.
S. S. S.

From the University of Mexico, Mexico, D. F., 1917.
The following is a translation of the original Spanish text.
The text is a study of the nature of knowledge and its acquisition.
It discusses the distinction between verbalistic and practical
knowledge, and the role of the unconscious in the acquisition
of knowledge. The author, W. W. W., is a prominent figure in
the field of psychology and philosophy. His work has been
widely cited and has contributed significantly to our
understanding of the human mind and its capacity for
learning and discovery.

1.

The sweet-voiced quetzal there, ruling the earth,
has intoxicated my soul.

2.

I am like the quetzal bird, I am created in the
one and only God; I sing sweet songs among the flowers;
I chant songs and rejoice in my heart.

3.

The fuming dewdrops from the flowers in the fields
intoxicate my soul.

4.

I grieve to myself that ever this dwelling on
earth should end.

5.

I foresaw, being a Mexican, that our rule began
to be destroyed, I went forth weeping that it was
to bow down and to be destroyed.

6.

Let me not be angry that the grandeur of Mexico
is to be destroyed.

7.

The smoking stars gather against it; the one who
cares for flowers is about to be destroyed.

8.

He who cared for books wept, he wept for the be-
ginning of the destruction.⁵⁰

"Communing with himself upon the fate of Empire,"
he said:

Abundance of riches and varied pleasures, are they not
like culled flowers, passed from hand to hand, and at
the end cast forth stripped and withered?

.....

Today we possess the abundance and beauty of the
blossoming summer, and harken to the melody of birds,

⁵⁰ From D. G. Brinton, Ancient Nahuatl Poetry, p.
123. Quoted in Astrov, op. cit., pp. 314-15.

where the butterflies sip sweet nectar from fragrant petals. But all is like culled flowers, that pass from hand to hand, and at the end are cast forth, stripped and withered.⁵¹

"The vision of death strikes across all ages and all peoples. But was it ever drawn in more dramatic phrases than in another . . . poem of Nezahualcoyotl?"

All the earth is a grave and naught escapes it; nothing is so perfect that it does not fall and disappear. The rivers, brooks, fountains, and waters flow on and never return to their joyous beginnings, they hasten on to the vast realms of Tlaloc and the wider they spread between their margins the more rapidly do they mould their own sepulchral urns. That which was yesterday is not to-day, and let not that which is to-day trust to live tomorrow.

The caverns of earth are filled with pestilential dust which once was the bones, the flesh, the bodies of great ones who sat upon thrones, deciding causes, ruling assemblies, governing armies, conquering provinces, possessing treasures, tearing down temples, flattering themselves with pride, majesty, fortune, praise and dominion. These glories have passed like the dark smoke thrown out by the fires of Popocatepetl, leaving no monuments but the rude skins on which they are written.⁵²

Yet in the face of all of this pessimism which was his cultural heritage, Nezahualcoyotl achieved a profound insight that recalls the famous words of Socrates spoken to comfort his friends in his death cell:

And thou, beloved companion, enjoy the beauty of these flowers, rejoice with me, cast out fears, for if pleasure ends with life so also does pain. . . .⁵³

⁵¹ Alexander, op. cit., pp. 110-11.

⁵² Spinden, op. cit., p. 375, and Ancient Civilizations of Mexico and Central America, p. 240.

⁵³ Spinden, "What is Civilization?" p. 374.

CHAPTER IV

CONCLUSIONS

On the basis of the evidence presented in the foregoing chapters, the ancient inhabitants of the Valley of Mexico can hardly be judged as "primitive," either materially or philosophically. They had all of the material requisites of civilization but beasts of burden and the wheel.¹ Their philosophical concepts, if not yet highly abstract, were at least "on the way" to becoming so. Certainly their "Lord of the By" demonstrates this; for here is an example of the "making of a noun out of a preposition," of abstracting an "incorporeal," positional concept and hypostatizing it. How far beyond this level of abstraction they had passed may never be known. The ideas of a people often surpass the ability of its language to express them;² and this was especially true in the case of Aztec writing, which, though having arrived at a "phonetic" stage, was not yet flexible enough to record the highest flights of the Mexican imagination. Furthermore, the

¹ That the ancient Mexicans were acquainted with the principle of the wheel is indicated by the recent discovery in their domain of wheeled pottery figurines presumed to have been toys.

² F. S. C. Northrop, editor, Ideological Differences and World Order, p. 358. "As Whitehead has remarked, 'Human life is driven forward by its dim apprehension of notions too general for its existing language.'"

CHAPTER IV

CONCLUSION

On the basis of the evidence presented in the foregoing chapters, the author has reached the following conclusions: Mexico can hardly be judged an 'primitive' state, either in fact or philosophically. They are all of the material results of civilization and levels of culture and the wheel. Their philosophical concepts, if not yet highly abstract, were at least not so simple as to be considered mainly their kind of 'primitive' concepts. This is an example of the 'primitive' level of a 'primitive' of abstracting an 'abstract' level of abstracting. Now the second level of abstracting is: how the second level of abstracting also they had passed and never to know. The level of a people often surpasses the ability of its language to express what it and this will be easily done in the case of a 'primitive' which, though having a 'primitive' stage, was not yet flexible enough to reach the highest stages of the human intellect. Therefore, the

¹ That the ancient Mexicans were acquainted with the principles of the wheel is testified by the recent discovery in their domain of a wheel of a primitive type which have been found.

² V. S. G. Huxford, *Abstract, Ideological Differences and World Order*, p. 23. The author has suggested that life is driven forward by the expansion of nations too general for its specific language.

highest intellectual achievements of the Aztecs were, as in all other cultures, made and understood only by a small minority. And it was mainly this segment of the Mexican population that the Spanish missionary fathers "appropriated" for their use in proselytizing the others. Thus many of the philosophical ideas that might have been preserved in a word-of-mouth tradition were lost when those intellectual leaders were educated in the ways of European culture. This class of Aztec society had long been supplied with the leisure that is one of the principal requisites of full-time speculation. Perhaps, then, the "Academy" of Texcoco, which was devoted primarily to the cultivation of the fine arts, was more like its Athenian namesake than is now realized.

Yet while much of Aztec thought has been thus irretrievably lost, perhaps much that might still be recovered has been overlooked by investigators in the past. Scholarship is of necessity an abstractive process, its devotees focussing all of their attention on isolated aspects of a field of study. Thus the early Spanish chroniclers, steeped in Medieval theological concepts, ransacked New World ideas for analogies with their own Christian beliefs. Likewise in modern times, anthropologists have investigated largely the material aspects of indigenous Mexican culture. And philosophers, assuming that the Aztecs could have no

highest intellectual achievement of the Negro race, in all other cultures, and we must not only recognize this fact, but we must also realize that the Negro race has been the recipient of the highest intellectual achievement of the white race. And it is not only the Negro race that has been the recipient of the highest intellectual achievement of the white race, but the white race has also been the recipient of the highest intellectual achievement of the Negro race. This is a fact that we must not only recognize, but we must also realize that the Negro race has been the recipient of the highest intellectual achievement of the white race, and the white race has also been the recipient of the highest intellectual achievement of the Negro race. This is a fact that we must not only recognize, but we must also realize that the Negro race has been the recipient of the highest intellectual achievement of the white race, and the white race has also been the recipient of the highest intellectual achievement of the Negro race.

FBI
SEARCHED
SERIALIZED
INDEXED

philosophy worthy of the name, have almost completely ignored them.

However, a recent crescendo of interest in the nature of language has led to an investigation of its possible origins and, hence, of primitive thought in general. Two products of this trend are Ernst Cassirer's Die Philosophie der Symbolischen Formen (The Philosophy of Symbolic Forms) and his Sprache und Mythos (Language and Myth). Another is Susanne Langer's Philosophy in a New Key. Among the more strictly anthropological works devoted to primitive thought are Paul Radin's Primitive Man as Philosopher and Clyde Kluckhohn's article in Northrop's Ideological Differences and World Order. Northrop himself, in the same work and in his Meeting of East and West, stresses the importance of understanding the world-views of other cultures. But as for ancient Mexican thought in particular, few scholars have treated it as philosophy. In the United States, one of these few has been Hartley Burr Alexander. In Mexico itself, where one might expect interest in this subject to be more widespread, the story is the same. What are apparently the only two works dealing exclusively with Aztec philosophy, one by Samuel Ramos and the other by Salvador Domínguez Assiayn, are merely brief articles.

In particular, the purpose of the present study has been to help extend this trend further into the field of

philosophy worthy of the name have almost exclusively
ignored them.

However, a recent statement of interest in the
nature of language has led to a re-evaluation of the
possible origins and nature of primitive language in
general. Two products of this re-evaluation are the
Philosophy of Language (The Philosophy of
Syntactic Theory) and the Journal of Linguistics and

Key. Another is Journal of Linguistics (1957)

to primitive language and the Journal of Linguistics

Philosophy of Language and Journal of Linguistics

and in the same way in the Journal of Linguistics

of other cultures. But as for the nature of language
particular, the author has treated it as a philosophy.

In the United States, one of the first to be carried
out in this field, in 1957, was the Journal of Linguistics

interest in this subject so far as concerned, the other
in the area, that are appropriate, and only the words called

exclusively with a few principles, one of which is the
the other by Journal of Linguistics and Journal of Linguistics

articles.

In particular, the one of the present study has
been to help extend this work further into the field of

Mexican anticulties. In general, it has been to help make philosophers more anthropological in their interests and anthropologists more philosophical in theirs. Finally, it is hoped that it will inspire in those who read it some of the enlightened humility expressed in the following prayer spoken by an Aztec chieftain upon his election:

Grant me, Lord, a little light,
Be it no more than a glowworm giveth,
Which goeth about by night,
To guide me through this life,
This dream which lasteth but a day,
Wherein are many things on which to stumble,
And many things at which to laugh,
And others like unto a stony path,
Along which one goeth leaping.³

³ Lesley Byrd Simpson, *Many Mexicos*, p. v. (Original in italics.)

Mexican antiquities. In general, it has been to help make
anthropology more anthropological in their hands and
anthropologists more anthropological in their hands.
It is hoped that it will result in some of the best
of the enlightened public interest in the following
prayer spoken by an Aztec chief in his address:

Grant me, Lord, a little light,
So I may know what I am doing
Which goes about my life,
To know me through this life,
This great world which I see,
Which is not mine, but which I see,
And many things I see in life,
And others like me, a day,
And others like me, a day,
And others like me, a day.

— George Byron Simpson, Early Mexico, p. 101.
(Copyrighted)

БИБЛИОГРАФИЯ
К ВОПРОСАМ
ИСТОРИИ
СОВЕТСКОГО
КОМУНИЗМА

BIBLIOGRAPHY

MADE IN U.S.A.

RESERVE BOND

EFFICIENCY

BIBLIOGRAPHY

A. BOOKS

- Aldrich, Charles Roberts, The Primitive Mind and Modern Civilization. New York: Harcourt, Brace and Company, 1931. 249 pp.
- Alexander, Hartley Burr, L'Art et la philosophie des Indiens de l'Amérique du Nord. Paris: Editions Ernest Leroux, 1926. 118 pp.
- _____, Latin-American (vol XI of The Mythology of All Races [15 vols.] edited by Louis Herbert Gray), Boston: Marshall Jones Company, 1920. 424 pp.
- Alexander, Hubert Griggs, Introduction to Logical Thought and Expression. [n.p.] 3rd ed., 1949. 61 pp.
- _____, Time as Dimension and History. Albuquerque: The University of New Mexico Press, 1945. 134 pp.
- Alvarado Tezozomoc, Hernando, Crónica Mexicana. México: Editorial Leyenda, S.A., 1944. 545 pp.
- Astrov, Margot, ed., The Winged Serpent: An Anthology of American Indian Prose and Poetry. New York: The John Day Company, c. 1946. 366 pp.
- Bancroft, Hubert Howe, The Native Races of the Pacific States of North America, 5 vols. New York: D. Appleton and Company, 1874-1876.
- Benedict, Ruth, Patterns of Culture. Boston: Houghton, Mifflin Company, 1934. 291 pp.
- Boas, Franz, and others, General Anthropology. Boston: D. C. Heath and Company, c. 1938. 718 pp.
- _____, The Mind of Primitive Man, (revised ed.) New York: The Macmillan Company, c. 1938. 285 pp.
- Brasseur de Bourbourg, M. L'Abbé, Histoire des Nations Civilisées du Mexique et de L'Amérique-Centrale Durant Les Siècles Antérieurs à Christophe Colomb. 4 vols. Paris: Arthus Bertrand, Editeur, Libraire de la Société de Géographie, 1857-9.

Alexander, Charles Robert, The ...
Civilization ...
1931. 120 pp.

Alexander, Robert ...
A ...
1932. 120 pp.

Alexander, Robert ...
The ...
1933. 120 pp.

Alexander, Robert ...
The ...
1934. 120 pp.

Alexander, Robert ...
The ...
1935. 120 pp.

Alexander, Robert ...
The ...
1936. 120 pp.

Alexander, Robert ...
The ...
1937. 120 pp.

Alexander, Robert ...
The ...
1938. 120 pp.

Alexander, Robert ...
The ...
1939. 120 pp.

Alexander, Robert ...
The ...
1940. 120 pp.

Alexander, Robert ...
The ...
1941. 120 pp.

Alexander, Robert ...
The ...
1942. 120 pp.

Alexander, Robert ...
The ...
1943. 120 pp.

Brasseur de Bourbourg, Charles Etienne, Quatre lettres sur le Mexique. Paris: F. Brachet, 1868. 463 pp.

Brenner, Anita, Idols Behind Altars. New York: Harcourt, Brace and Company, c. 1929.

Brinton, Daniel G., American Hero Myths. Philadelphia: H. C. Watts & Co., 1882. 251 pp.

_____, tr., The Annals of the Cakchiquels. Philadelphia: Brinton's Library of Aboriginal American Literature (Number VI), 1885. 234 pp.

_____, Essays of an Americanist. Philadelphia: Porter & Coates, 1890. 489 pp.

_____, The Myths of the New World. 3rd ed., Philadelphia: David McKay, 1905. 360 pp.

_____, Religions of Primitive Peoples. New York and London: G. P. Putnam's Sons, c. 1897. 264 pp.

_____, Rig Veda Americanus, Sacred Songs of the Ancient Mexicans, With a Gloss in Nahuatl. Philadelphia: D. G. Brinton, 1890. 95 pp.

Campos, Rubén M., La producción literaria de los aztecas; compilación de cantos y discursos de los antiguos mexicanos, tomados de viva voz por los conquistadores y dispersos en varios textos de la historia antigua de México. México: Talleres Gráficos del Museo Nacional de Arqueología, Historia y Etnografía, 1936. 464 pp.

Carlson, Fred A., Geography of Latin America (revised ed.) New York: Prentice-Hall, Inc., 1943. 566 pp.

Casas, Fray Bartolomé de las, Historia de las Indias. México: Imprenta y Litografía de Ireneo Paz, 1877. 2 vols.

Caso, Alfonso, Thirteen Masterpieces of Mexican Archaeology. (tr. by Edith Mackie and Jorge R. Acosta.) México: Editoriales Cultura y Polis, 1938. 131 pp.

Cassirer, Ernst, Language and Myth (tr. Suzanne K. Langer.) New York: Harper & Brothers, c. 1946. 103 pp.

Brenner, Daniel G., *Spanish Literature of the Nineteenth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

Brenner, Daniel G., *Spanish Literature of the Twentieth Century*. New York: Knopf, 1955. 300 pp.

- Castillo Ledón, Luis, Antigua literatura indígena mexicana. Mexico: Imprenta Victoria, 1917. 61 pp.
- Chase, Richard Volney, Quest for Myth. Baton Rouge: Louisiana State University Press, c. 1949. 150 pp.
- Chase, Stuart, Mexico: A Study of Two Americas. New York: The Macmillan Company, 1931. 338 pp.
- Colum, Padraic, Orpheus: Myths of the World. New York: The Macmillan Company, 1930. 327 pp.
- Cornyn, John Hubert (tr.) The Song of Quetzalcoatl (2nd. ed.), Yellow Springs, Ohio: The Antioch Press, 1931. 207 pp.
- Denison, Thomas Stewart, Morphology of the Mexican Verb Compared with the Sanskrit, Greek, and Latin Verb, also Morphology of Mexican Abstract Nouns. Chicago: T. S. Denison, c. 1910. 31 pp.
- Frazer, Sir James George, The Golden Bough; a Study in Magic and Religion (3rd. ed.), New York: The Macmillan Company, 1935. 12 vols.
- _____, Aftermath; a Supplement to the Golden Bough. New York: The Macmillan Company, 1937. 494 pp.
- Gamio, Manuel (director), La Población del Valle de Teotihuacán. México: Dirección de Talleres Gráficos, Dependiente de la Secretaría de Educación Pública, 1922. 3 vols.
- Gillmor, Frances, Flute of the Smoking Mirror; A Portrait of Nezahualcoyotl Poet-King of the Aztecs. Albuquerque: The University of New Mexico Press, 1949. 183 pp.
- Goldenweiser, Alexander A.;, Early Civilization: An Introduction to Anthropology. New York: Alfred A. Knopf, 1922. 428 pp.
- Henríquez Ureña, Pedro, Historia de la cultura en la América hispánica. México: Fondo de Cultura Económica (Colección Tierra Firme 28) Segundo edición, 1949. 237 pp.
- Hewett, Edgar L., Ancient Life in Mexico and Central America. Indianapolis: The Bobbs-Merrill Company, c. 1936.
- Hoebel, E. Adamson, Man in the Primitive World. New York: McGraw-Hill Book Company, inc., 1949.

Garcillo Bedon, Luis. El primer viaje de exploración a las Indias Occidentales. Mexico: Imprenta Nacional, 1917. 31 p.

Grass, Richard. Spain's Golden Age. London: Duckworth, 1912. 125 pp.

Grass, Stuart. Spain: A Study of the Spanish People. New York: The Macmillan Company, 1911. 128 pp.

Grove, Herbert. Spain: A Study of the Spanish People. New York: The Macmillan Company, 1911. 128 pp.

Grove, John Hubert (ed.). The Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, Thomas Stewart. Spain: A Study of the Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, John Hubert (ed.). The Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, Thomas Stewart. Spain: A Study of the Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, John Hubert (ed.). The Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, Thomas Stewart. Spain: A Study of the Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, John Hubert (ed.). The Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, Thomas Stewart. Spain: A Study of the Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, John Hubert (ed.). The Spanish People. London: The Macmillan Company, 1911. 207 pp.

Grove, Thomas Stewart. Spain: A Study of the Spanish People. London: The Macmillan Company, 1911. 207 pp.

- Holjer, Harry, et. al. Linguistic Structures of Native America. New York: Viking Fund Publications in Anthropology (Number Six), 1946. 423 pp.
- James, William, Pragmatism: A New Name for Some Old Ways of Thinking. (New Impression). New York: Longmans, Green, and Co., 1913. 309 pp.
- _____, Some Problems of Philosophy: A Beginning of an Introduction to Philosophy. New York: Longmans, Green and Co., 1911. 237 pp.
- Joyce, Thomas Athol, Maya and Mexican Art. London: "The Studio" Ltd., 1927. 191 pp.
- Jung, C. G. and C. Kerényi (tr. R. F. C. Hull), Essays on a Science of Mythology. New York: Pantheon Books, c. 1949. 289 pp.
- Kroeber, A. L., Anthropology. New York: Harcourt, Brace and Company, c. 1923. 523 pp.
- _____, and Waterman, T. T., Source Book in Anthropology. New York: Harcourt, Brace and Company, c. 1931. 571 pp.
- Langer, Susanne K., Philosophy in a New Key: A Study in the Symbolism of Reason, Rite, and Art. New York: Penguin Books, Inc., 1948. (c. 1942), 248 pp.
- Lévy-Bruhl, Lucien (tr. Lilian A. Clare), Primitive Mentality. New York: The Macmillan Company, 1923. 458 pp.
- _____, The "Soul" of the Primitive. New York: The Macmillan Company, 1928. 351 pp.
- Lowie, Robert H., Primitive Religion. London: George Routledge and Sons, Ltd., 1925. 346 pp.
- Lumholtz, Carl, Unknown Mexico. New York: Charles Scribner's Sons, 1902. 2 vols.
- Malinowski, Bronislaw, Magic, Science and Religion, and Other Essays. Glencoe, Illinois: The Free Press, 1948. 327 pp.
- _____, Myth in Primitive Psychology. New York: W. W. Norton & Company, Inc., 94 pp.
- Mason, Otis T., The Origins of Invention. London: Walter Scott, Ltd., 1895. 419 pp.

Holler, Henry, ed. Biography of James
A. Mearns. New York: American Museum of Natural
History, 1907. 120 pp.

James, William, Evolution of Man. New York: Holt,
Rinehart & Winston, 1907. 120 pp.

Some Experiments in Psychology. New York: Holt,
Rinehart & Winston, 1907. 120 pp.

Joyce, Thomas, How to Read a Book. London: 1907.
120 pp.

Jung, C. G. and J. K. Pfeiffer, eds. Essays on a
Science of Psychology. New York: American Book, 1907.
120 pp.

Kroeber, A. L., Anthropology. New York: Holt,
Rinehart & Winston, 1907. 120 pp.

How to Read a Book. New York: Holt,
Rinehart & Winston, 1907. 120 pp.

Langer, Susanne K., Philosophy in a New Key. New York:
Holt, Rinehart & Winston, 1907. 120 pp.

Lévy-Bruhl, Lucien, Primitive Mentality. New York:
Holt, Rinehart & Winston, 1907. 120 pp.

The Mental Game. New York: Holt,
Rinehart & Winston, 1907. 120 pp.

Lowie, Robert H., Primitive Psychology. Boston: Duxbury
Press, 1907. 120 pp.

Lundberg, Carl, Primitive Psychology. New York: Charles Scribner's
Sons, 1907. 120 pp.

Mallory, Thomas, Primitive Psychology. New York: Holt,
Rinehart & Winston, 1907. 120 pp.

Mason, Olive T., The Science of Psychology. London: W. & A.
Kegan Paul, 1907. 120 pp.

- Morley, Sylvanus Griswold, The Ancient Maya. Stanford University: Stanford University Press, c. 1946. 520 pp.
- Motolinia, Fr. Toribio de Benavente O, Historia de los Indios de la Nueva España. México: Editorial Salvador Chavez Hayhoe, 1941. 320 pp.
- Murdock, George Peter, Our Primitive Contemporaries. New York: The Macmillan Company, 1934. 614 pp.
- Northrop, Filmer Stuart Cuckow, editor, Ideological Differences and World Order, Studies in the Philosophy and Science of the World's Cultures. New Haven: Yale University Press, 1949. 486 pp.
- _____, The Meeting of East and West, an Inquiry Concerning World Understanding. New York: The Macmillan Company, 1946. 531 pp.
- Prescott, W. H., The Conquest of Mexico. New York: Henry Holt and Company, 1922. 2 vols.
- Radin, Paul, Primitive Man as Philosopher. New York: D. Appleton and Company, 1927. 462 pp.
- Ramos, Samuel, Historia de la filosofía en México. México: Imprenta Universitaria, 1943. 187 pp.
- Recinos, Adrián, Delia Goetz, and S. G. Morley, Popol Vuh; The Sacred Book of the Ancient Quiché Maya. Norman: University of Oklahoma Press, 1950. 267 pp.
- Ross, W. D. (tr.), The Works of Aristotle, vol VIII, Metaphysica. Oxford: The Clarendon Press, 1928.
- Sahagun, Fr. Bernardino de, Historia General de las Cosas de Nueva España. México: Editorial Pedro Robredo, 1938. 5 vols.
- Seler, Eduard, ed., The Tonalamatl of the Aubin Collection, Published at the Expense of his Excellency the Duke of Loubat. Berlin and London: 1900-1901. (English Edition by A. H. Keane.)
- Simpson, Lesley Byrd, Many Mexicos. New York: G. P. Putnam's Sons, 1941. 336 pp.
- Spence, Lewis, The Myths of Mexico and Peru. New York: Thomas Y. Crowell Company, [n.d.]. 367 pp.

Morley, Sylvia, La cultura de la mujer en el México antiguo. Mexico: Universidad Nacional Autónoma de México, 1950. 250 pp.

Morley, Sylvia, El templo de Cuicuilco. Mexico: Universidad Nacional Autónoma de México, 1951. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

Murphy, George, The Aztec Calendar Stone. New York: The Macmillan Company, 1931. 100 pp.

- Spier, Leslie, A. Irving Hallowell and Stanley S. Newman, editors, Language, Culture, and Personality; Essays in Memory of Edward Sapir. Menasha, Wisconsin: Sapir Memorial Publication Fund, 1941. 298 pp.
- Sullivan, J. W. N., The Limitations of Science. New York: The New American Library (Mentor Books), c. 1933. 192 pp.
- Thompson, John Eric, Mexico Before Cortez; an Account of the Daily Life, Religion, and Ritual of the Aztecs and Kindred Peoples. New York: Charles Scribner's Sons, 1933. 298 pp.
- Torquemada, Fr. Juan de, Monarquía Indiana. México: Editorial Salvador Chavez Hayhoe, 1943. 3 vols.
- Tsanoff, Radoslav A., Ethics. New York: Harper and Brothers, c. 1947. 385 pp.
- _____, The Ways of Genius. New York: Harper and Brothers, c. 1949. 310 pp.
- Tylor, Edward B., Primitive Culture. Boston: Estes & Lauriat, 1874. 2 vols.
- Vaillant, George Clapp, Aztecs of Mexico; Origin, Rise and Fall of the Aztec Nation. Garden City, N.Y.: Doubleday, Doran and Company, Inc., 1941. 340 pp.
- Vasconcelos, José, Historia del Pensamiento Filosófico. Ediciones de la Universidad Nacional de México, 1937. 578 pp.
- Verrill, A. Hyatt, Old Civilizations of the New World. New York: Tudor Publishing Co., 1938. 393 pp.
- Whitehead, Alfred North, Science and the Modern World: Lowell Lectures, 1925. New York: The New American Library, 1948 (First Pelican Mentor Books Edition). 212 pp.
- Wissler, Clark. The American Indian (2nd ed.). New York: Oxford University Press, 1922. 474 pp.
- _____, Man and Culture. New York: Thomas Y. Crowell Company, 1923. 371 pp.

Spier, Leslie A. Living Religions and Peoples of America.
Chicago, University of Chicago Press, 1927. 320 pp.

Sullivan, W. B. The American Library (2 vols.). New York:
The New American Library, 1927. 2 vols.

Thompson, John S. Native Religions of the Americas.
New York: Oxford University Press, 1927. 2 vols.

Forbes, W. B. Religions of the Americas.
Chicago, University of Chicago Press, 1927. 2 vols.

Tannett, Robert A. Religions of the Americas.
Chicago, University of Chicago Press, 1927. 2 vols.

The Book of the Dead. New York: Harper
and Brothers, 1927. 2 vols.

Taylor, Edward B. Primitive Culture. London:
Longmans, 1927. 2 vols.

Valiant, George O. Aspects of Religion.
New York: Oxford University Press, 1927. 2 vols.

Vasconcelos, José. Religions of the Americas.
Chicago, University of Chicago Press, 1927. 2 vols.

Vertell, A. Religions of the Americas.
New York: Oxford University Press, 1927. 2 vols.

Whithead, Albert. Religions of the Americas.
New York: Oxford University Press, 1927. 2 vols.

Wissler, Clark. The American Indian (2 vols.). New York:
Oxford University Press, 1927. 2 vols.

Man and Culture. New York: Grosset
Dunlap Company, 1927. 2 vols.

B. PERIODICAL ARTICLES

- Alexander, Hartley, "The American Indian: Poet and Pragmatist," Nation, 126:641-3, June 6, 1928.
- Buckman, John Wright, "Everyman a Philosopher," The Hibbert Journal, 33:549-56, July, 1935.
- Bush, W. T., "Concerning the Concept of Pattern," The Journal of Philosophy, 37:113-34, February 29, 1940.
- Gornyn, John Hubert, "Lost Literature of the Aztecs," Bulletin of the Pan American Union, 62:382-7, April, 1928.
- Domínguez Assiayn, Salvador, "Filosofía de los Antiguos Mexicanos," Contemporáneos, Núms. 42-43, 1931.
- Faure, Elie, "Réflexions sur l'art mexicain," L'Illustration, 183:613-15, December 31, 1932.
- Herskovits, Melville J., "Dramatic Expression Among Primitive Peoples," The Yale Review, NS 33 No. 4:683-98, June, 1944.
- Hocart, A. M., "What is Primitive?" The Hibbert Journal, 18:378-83, January, 1920.
- Lowie, Robert H., "The Inventiveness of the American Indian," The American Mercury, 24:90-3, September, 1931.
- _____, "Primitive Skeptics," The American Mercury, 29:320-3, May, 1933.
- Marsh, May, "Mexico by Sight and Insight," The American Scholar, 5:71-7, January, 1936.
- Morris, Ruth Moore, "Food for the Gods," The Mentor-World Traveler, 22:24-7, 68-70, September, 1930.
- Oliver, W. Donald, "Knowledge, Myth, and Action," The Journal of Philosophy, 44:5-11, January 2, 1947.
- Pach, Walter, "The Greatest American Artists," Harper's Magazine, 148:252-62, January, 1924.
- Parsons, Talcott, "The Theoretical Development of the Sociology of Religion; a Chapter in the History of Modern Social Science," Journal of the History of Ideas, 5:176-90, April, 1944.

1. LITERATURE

Alexander, Charles, "The American Indian: How and Why," Indian Affairs, 1931-32, pp. 1-2, 1931.

Bushman, John R., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Gunn, V. F., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Gwyn, John R., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Hughes, Arthur, "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

James, R., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Kroeber, Alfred L., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Lowie, Robert H., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Malinowski, Bronislaw, "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Mason, J., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Neumann, J. W., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Parsons, Talcott, "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Spier, F. E., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Sturtevant, D. C., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Swanton, J. O., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Tadlow, H., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

Worcester, J. W., "The American Indian," Journal of American Studies, 1931-32, pp. 1-2, 1931.

- Rembao, Alberto, "Prehispanic Religion in Modern Mexico," The International Review of Missions, 31:163-71, April, 1942.
- Spence, Lewis, "Human Sacrifice in Old Mexico," The Hibbert Journal, 22:97-102, October, 1923.
- _____, "The Origins of Mexican Mythology," The Edinburgh Review or Critical Journal, 232:342-60, October, 1920.
- _____, "Religion and War in Antiquity," The Hibbert Journal, 38:497-504, July, 1940.
- _____, "Sorcery and Witchcraft in Old Mexico," The Hibbert Journal, 34:580-91, July, 1936.
- Spinden, Herbert Joseph, "What is Civilization?" The Forum, 74:162-71, 371-9, August, September, 1925.
- "Toys on Wheels Made in Mexico Long Before Carts," Science News Letter, 53:7, January 3, 1948.
- Vaughan, James N., "Hypothesis and Myth," The Commonweal, 29:314-17, January 13, 1939.

C. PARTS OF SERIES

- Castillo, Cristóbal del, Fragmentos de la obra general sobre historia de los mexicanos escrita en lengua náhuatl por Cristóbal del Castillo á fines del siglo XVI. (Tr. Francisco del Paso y Troncoso) Florencia: Tipografía de Salvador Landi, 1908. 64 pp. (Vol V, Biblioteca Náhuatl)
- Dibble, Charles E., Codex Hall. An Ancient Mexican Hieroglyphic Picture Manuscript. Santa Fe, New Mexico: Monographs of the School of American Research, Number 11, November 1, 1947. (University of New Mexico Press.)
- Radin, Paul, "The Sources and Authenticity of the History of the Ancient Mexicans," University of California Publications in American Archaeology and Ethnology, vol. 17, No. 1, pp. 1-150, June 29, 1920.

Rebollo, Alberto, "Fossiliferous Strata in Mexico," International Review of Paleontology, 31:103-111, 1952.

Rebollo, Alberto, "New Discoveries in Old Mexico," The Science Journal, 52:97-102, October, 1952.

Rebollo, Alberto, "The Origin of Mexican Paleontology," Journal of Paleontology, 26:1-10, October, 1952.

Rebollo, Alberto, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Rebollo, Alberto, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Rebollo, Alberto, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Rebollo, Alberto, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Rebollo, Alberto, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

3. PARTS OF OTHERS

Castillo, Gerardo, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Diez, Charles, "The Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Hedin, Paul, "The Sources of the Paleontology of Mexico," Journal of Paleontology, 26:1-10, October, 1952.

Spinden, Herbert J., Ancient Civilizations of Mexico and Central America. New York: American Museum of Natural History, 1948. 271 pp. (Handbook Series No. 3, Third and revised edition.)

Whorf, Benjamin Lee, "The Milpa Alta Dialect of Aztec with Notes on the Classical and the Tepoztlán Dialects," Linguistic Structures of Native America, New York: Viking Fund Publications in Anthropology, Number Six, 1946. Pp. 367-97.

D. PUBLICATIONS OF LEARNED ORGANIZATIONS

Nuttall, Zelia, "The Aztecs and their Predecessors in the Valley of Mexico," Proceedings of the American Philosophical Society, 65:245-55, 1926.

_____, "The Fundamental Principles of Old and New World Civilizations," Archaeological and Ethnological Papers of the Peabody Museum, vol. 2, Cambridge: Harvard University Press, March, 1901.

Sapir, Edward, "The History and Varieties of Human Speech," Annual Report of the Smithsonian Institution for 1912. Washington: Government Printing Office, 1913. Pp. 573-95.

Tozzer, Alfred M., "The Value of Ancient Mexican Manuscripts in the Study of the General Development of Writing," Annual Report of the Smithsonian Institution for 1911. Washington: Government Printing Office, 1912. Pp. 493-506.

Vaillant, George C., "The Aztecs, Their Cultural and Historical Position in Middle American Archaeology," Proceedings of the American Philosophical Society, 86:320-2, 1943.

_____, "History and Stratigraphy in the Valley of Mexico," Annual Report of the Smithsonian Institution for 1938. Washington: Government Printing Office, 1939. Pp. 521-30.

E. ENCYCLOPAEDIA ARTICLES

Alexander, Hartley Burr, "Philosophy," (Primitive), Encyclopaedia of Religion and Ethics, 1922, IX, 844a-46b.

Spinden, Herbert J., Journal of American Studies, 1951, 15, 1, 1-12.
General Studies, New York: American Museum of Natural History, 1951, 15, 1, 1-12.
This and related articles.

Wright, Benjamin, Journal of American Studies, 1951, 15, 1, 1-12.
Notes on the Journal of American Studies and the Journal of American Studies.
Journal of American Studies, New York: American Museum of Natural History, 1951, 15, 1, 1-12.
Visiting Postcard Station in Anthropology, London, 1951, 15, 1, 1-12.

4. PUBLICATIONS OF AMERICAN STUDIES

Battell, John, The States and Their Predecessors in the Valley of Mexico, Proceedings of the American Anthropological Society, 1951, 15, 1, 1-12.

_____, The Submerged Ethnologies of Old and New World Civilizations, Archaeological and Ethnological Papers of the Peabody Museum, v. 1, 1, 1-12.
Harvard University Press, 1951.

Bagir, Robert, The History and V. Studies of the American Annual Report of the Smithsonian Institution for 1951, Washington: Government Printing Office, 1951, 15, 1, 1-12.

Foster, Alfred W., The Value of Ancient Mexican Manuscripts in the Study of the General Development of Writing, Annual Report of the Smithsonian Institution for 1951, Washington: Government Printing Office, 1951, 15, 1, 1-12.

Valliant, George C., The Aztecs, Their Customs and Historical Position in Middle American Archaeology, Proceedings of the American Anthropological Society, 1951, 15, 1, 1-12.

_____, History and Prehistory in the Valley of Mexico, Annual Report of the Smithsonian Institution for 1951, Washington: Government Printing Office, 1951, 15, 1, 1-12.

5. ETHNOLOGICAL ARTICLES

Alexander, Harry, Journal of American Studies, 1951, 15, 1, 1-12.
Journal of American Studies, New York: American Museum of Natural History, 1951, 15, 1, 1-12.

Gardiner, Alan H., "Philosophy" (Egyptian), Encyclopaedia of Religion and Ethics, 1922, IX, 857b-59b.

F. UNPUBLISHED MATERIALS

Alexander, Hartley Burr, "The Great Mysteries of the North American Indians." Unpublished manuscript.

Director, Alan S. ...
of

...

Alexander,
American

BOND

SECRET
RESERVE BOND
EFFICIENCY

IMPORTANT!

Special care should be taken to prevent loss or damage of this volume. If lost or damaged, it must be paid for at the current rate of typing.

Date Due	
NOV 10 1953	DEC 1 1953 UNM 20
SEP 22 RECD	RECD UNM 8-70
JUL 3 1959	
JUN 22 RECD	ato (m)
AUG 12 1960	DEC 21 74 UNM 100
AUG 13 RECD	
OCT 19 1963	RECD UNM DEC 10 74
OCT 18	RECD UNM APR 21 76
NOV 21 1963	
NOV 21 RECD	
JAN 13 1964	
AN 15	
NOV 24 1964	
NOV 24 RECD	
JAN 14 1965	
JAN 4 - RECD	

