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Abstract: Series of articles dealing with archaeological, anthropological, geographical, societal, religious, and historical aspects of ancient America and their connections to the Book of Mormon, which is the key to understanding “old American” studies.

Old America.

BY G. M. O.

ANCIENT PERU.

(Continued.)

SITUATED in the north-western part of Peru, near the city of Truxillo, are the ruins known as the "Palaces of Gran-Chimu." Here, before and during the reigns of the first Incas, lived an independent people, and once the richest and most powerful principality that existed in Peru. According to Montesinos, they were subjugated by the grandfather of Huayna-Capac, about one hundred years before the arrival of the Spaniards. To Mariano Rivero, the director of the National Museum at Lima, we are chiefly indebted for a description of these ruins. Without including the numerous walled squares found on every side, they cover a space of three quarters of a league, and the principal objects of interest are the remains of two large edifices called the "palaces." "These palaces are immense areas surrounded by high walls of brick, the walls being now ten or twelve yards high and six feet thick at the base." Surrounding each palace there is another wall exterior to this. Within the palace walls are the remains of squares and dwellings with narrow passages between them, which are decorated. The remains of a large reservoir for water, which was brought to it by subterranean aqueducts from the river Moche, two miles distant, are in the largest palace. That the city contained a great population is indicated by the remains of a vast number of buildings situated outside of the inclosures. "The Spaniards took vast quantities of gold from the 'huacas,' or tombs, at this place. The amount taken from a single tomb in the years 1566 and 1592 was officially estimated at nearly a million dollars." Mr. Squires says there was taken from one tomb in the year 1577, \$5,000,000.

At Cuelap, in northern Peru, remarkable ruins exist. "They consist of a wall of wrought stones, three thousand six hundred feet long, five hundred and sixty broad, and one hundred and fifty high, constituting a solid mass with a level summit." The interior probably was composed of earth. "On this mass was another, six hundred feet long, five hundred broad, and one hundred and fifty feet high. In this, and also in the lower structure, there are many rooms made of wrought stone, in which are a great number of niches or cells, one or two yards deep, which were used for tombs. Other old structures exist in that neighborhood." (Ancient America, 239)

Farther south are the ruins of old Huameo. Here are two peculiar edifices and a terrace, and the remains of a large town. The edifices are built of a composition of pebbles and clay, faced with hewn stone. One of the buildings is called the "Lookout." This is an oblong structure, pyramidal in shape, with a long incline leading to the top. The interior of the other is crossed by six walls, in each of which is a gateway. The outer one is highly finished, and shows a sculptured animal on each of the upper corners. It has a large court and rooms made of cut stones. A well built aqueduct was connected with this building.

Near Chavin de Huanta are ruins which are very old. From the interior of one of the great buildings there is a subterranean passage, which, it is said, goes under the river to the opposite bank. The material used in the construction of these buildings is similar to that seen at old Huanuco.

Cieca de Leon describes the remains of large and remarkable ruins seen by him near Huamanga. These ruins are considered to be very ancient, and the native traditions said this city was built by *bearded white men, who came there long before the time of the Incas, and established a settlement.* Twenty miles from Lima near the sea are the extensive and dilapidated ruins of a great city, which was built chiefly of adobes. It is called Pachacamac. "Among the vast remains of antiquity scattered along the coast of Peru, which antedate the civilization of the Incas, and were old when the Inca empire was founded, the most celebrated, if not the grandest, are those of Pachacamac, twenty miles to the south of Lima. They take their name from the divinity Pacha-camac, signifying 'Creator of the World,' who had here a vast temple or shrine of such sanctity that it was resorted to by pilgrims from the most distant tribes, who were permitted to pass unmolested through the countries or tribes with whom they might be at war, to perform this act of devotion. In fact this spot was the Mecca of South America; and the worship of Pachacamac had such a hold on all the peoples of the coast that the politic Incas did not undertake to overthrow it, but cautiously sought to undermine it by building close to the chief temple of Pachacamac a "sumptuous structure," as the early Spaniards describe it, dedicated to the sun. Both structures are still distinct and impressive, although in great decay. Around both, the ancient and the modern temple, there gradually sprang up a large town, occupied by priests and servants, and containing tambos, or inns, for the pilgrims who flocked thither. This town was built on a high, arid plain, overlooking the valley and river of Lurin, and was several miles in circumference enclosed by a heavy wall of indurated clay and sundried bricks.

The desert intervening between the valley of Lurin and that of Rimac, in which the city of Lima stands, has encroached on the old city, and buried a large part of it, with a portion of its walls, under the drifting sands. Nothing can exceed the bare and desolate aspect of the ruins, which are as still and lifeless as those of Palmyra of the desert. No living thing is to be seen, except, perhaps, a solitary condor circling above the crumbling temple, nor a sound heard, except the pulsations of the great Pacific breaking at the foot of the eminence on which the temple stood. It is a place of death, not alone in its silence and sterility, but as the burial place of tens of thousands of the ancient dead. Of old, as now, the devotees of religion sought to draw their last breath in places sanctified by the shrines of their divinities, and to be buried near them. In all times the tomb and the temple have been inseparable, and it is only in great cities that the shadow of the church no longer falls on the graves of the departed. In Pachacamac the ground around the temple seems to have been a vast cemetery. Dig almost anywhere in the dry, nitrous sand, and you will come upon what are loosely called mummies, but what are really the desiccated bodies of the ancient dead; dig deeper and you will probably find a second stratum of ghastly relics of poor humanity, and deeper still a third, showing how great was the concourse of the people in Pachacamac, and how eager the desire to find a resting place in consecrated ground. Most of the mummies are found in little vaults or chambers of adobes, roofed with sticks or canes and a layer of rushes, and of a size to contain one to four or five bodies. These are invariably placed in a sitting posture, with the head resting on the knees, around which the arms are clasped, or with the head resting on the out-stretched palms and the elbows on the knees, enveloped in wrappings of various kinds, according to the rank or wealth of the defunct. Sometimes they are enveloped in inner wrappings of fine cotton cloth, and there are

blankets of various colors and designs made from the wool of the vicuña and alpaca, with ornaments of gold and silver on the corpse, and vases of elegant design by its side." (Squires.)

Ruins of towns, fortresses and tombs are found all about the country. It is noticeable that the ancient Peruvians made large use of aqueducts which they built with great skill, using hewn stones and cement and making them very substantial. Some of these aqueducts are still in use. They were used to supply cities and to irrigate the cultivated lands. Some of them were very long; one that is mentioned being 150 miles long, and another extended 450 miles, across mountains and over rivers from south to north. Nothing is more remarkable in Peru than the public roads. "No ancient people have left traces of works more astonishing than these; so vast was their extent, and so great the skill and labor required to construct them." One of these roads extended from Quito to Chili, crossing mountains and rivers. From Cuzco it continued to the coast, and northward to the equator. "Extending from one degree north of Quito to Cuzco, and from Cuzco to Chili, it was quite as long as the two Pacific railroads, and its wild route among the mountains was far more difficult." (Baldwin.)

These roads were built on beds or deep foundations of masonry and varied from twenty to twenty-five feet in width. They were made smooth and level by paving, and in some places macadamized with pulverized stone mixed with lime and a bituminous cement. On each side of the roadway was "a very strong wall more than a fathom in thickness." In many places the great road cut through rock for miles; great ravines were filled up with solid masonry. Rivers were crossed by means of a peculiar kind of suspension bridge; in fact, the builders stopped at no obstruction. "None of the Roman roads I have seen in Italy, in the south of France, or in Spain appear to me more imposing than this work of the ancient Peruvians." (Humboldt.)

Along these roads, at equal distances, were edifices built of hewn stone for the accommodation of travelers. They are called "roads of the Incas" but were evidently built long before the Inca supremacy. The great road was an old road during the reign of Huayna Capac; he, finding it out of repair, ordered the necessary repairs. Huayna Capac restored and completed these roads, but he did not build them as some pretend. (Gomara.)

Now only broken remains of them exist to show their true form of character.

ICELAND.

FAR away, on the very confines of the Arctic zone, there is an island which has for a long time attracted but little attention. Its place among the nations was once conspicuous; but its climate was then different from now, and its soil more productive. The whole aspect of the island was, indeed, unlike what it is today. A thousand years ago, when first discovered, it possessed extensive forests, which have since disappeared.

The Northmen migrated thither in considerable numbers from Norway, Denmark, Sweden, the Faroe Islands, and the Hebrides; but principally from Norway, whence they fled from the tyranny of their kings. It was, indeed, a refuge to the persecuted subjects of Harald Harfager—he of the fair hair—who made a vow, and kept it, that his hair should never be cut until he had broken the power of the Jarls, and concentrated the authority which they had wielded in his own hands. Too feeble to make further resistance, and too proud to remain after their subjugation, they fled with their families and followers to

this island. They took with them cattle and sheep, and large herds and flocks were soon reared upon the rich and abundant pastures of the extensive meadows.

The island produced everything necessary to satisfy their needs. Its lakes and rivers abounded with various kinds of fish; water-fowl and game were plentiful. They imported horses, constructed roads, and extended their facilities for intercommunication. At an early day they had established a considerable trade with the ports of Europe. They founded a republican form of government and a literature. They recorded, with Runic characters, the Sagas of their ancestors, and gave form to the Norse religion.

Iceland's peculiar climate lends to it a special interest. In summer the sun scarcely leaves the heavens, and the atmosphere becomes surprisingly warm. Vegetation is of rapid growth, and is in places extremely vigorous. In winter the sun gives but little light and less heat. Constant cold succeeds constant warmth, and the trembling lines of the aurora-borealis, and the weird brightness of the moon, guide the footsteps of the traveler.

It was first discovered by Naddothr, a Norwegian viking, in the year 860. He saw its lofty mountains covered with eternal snow, and called it the Snow Land. Garthr, a Swede, circumnavigated it four years later; and in 867 Flokki, surnamed the Raven, on account of the birds he turned loose to guide his course, surveyed the southern part of it, and called it Iceland. Then Ingolfr and Hjarlieter landed there in 870 and began its colonization. This was at the time Harald the Fair-haired was persecuting the Jarls. The great migration then began. On the 2d of August, 874, the colonists assembled themselves together, and founded the republic—the first of Northern Europe—whose descendants celebrated two years ago their thousandth anniversary.

They have gone through those thousand years without material change. Their language is unchanged, their laws are intact, and, except in their warlike disposition, their habits scarcely differ. From warriors, who tilled the soil, and caught fish, and captured game in the intervals of their more hardy pursuits, they have gradually become a pastoral people, educated, hospitable, and kind. They have sometimes changed their relation with the country of their origin, but neither their customs nor their character.

Although practically a free republic from the first, they were not wholly free from dependence upon Norway. No formal recognition of any real allegiance was, however, made until 1261, which was by a decree of Althing, or general parliament of the people, when Hakon was the Norwegian king. But no tribute was exacted, and the Icelanders were allowed to hold civil offices and acquire honors in the parent country. In 1380 the Crown of Norway was annexed to Denmark, and from that time to the present the silken bond which had held Iceland to Norway has still held it to Denmark. The Danish King now grants them an absolutely free constitution, which absolves them from their feeble allegiance.

To understand the world is wiser than to condemn it; to study the world is better than to shun it; to use the world is better than to abuse it; to make the world better, lovelier, and happier is the highest work of man.

We should practice temperance, if it were for nothing else but the very pleasure of it; it is the glory of a man that hath abundance, to live as reason, not as appetite directs.