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Looking Back at Ancient America IX

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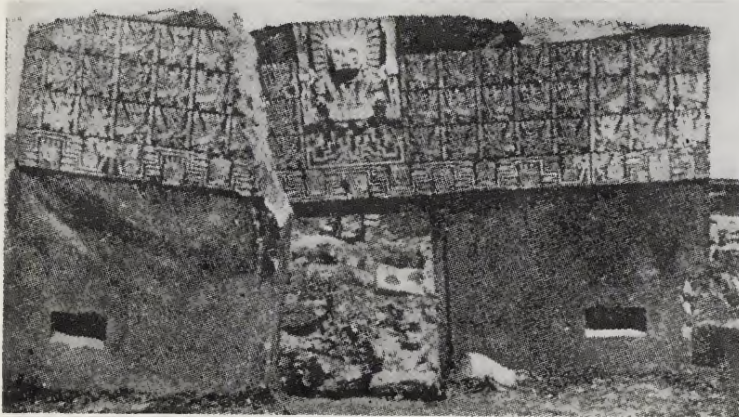
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Abstract: A presentation of photographs of ancient American ruins, accompanied by brief descriptions and comments.

LOOKING BACK AT *Ancient America*

By WILLIAM and DEWEY FARNSWORTH



THE GATE OF THE SUN, TIAHUANACO, BOLIVIA

This famous doorway in the ruins of Kalasasaya at Tiahuanaco, known as the Gate of the Sun, was shaped from a single block of gray volcanic rock about 16 inches thick and, standing erect, measures 11 by 15 feet, facing toward the east. It was originally formed whole, but it is thought the great crack in the upper section at the top of the doorway was probably caused by a bolt of lightning. This surprising facade is wonderfully ornamented in low-relief and is considered a masterpiece in primitive carving.



RUINS AT PACHACAMAC

About twenty-five miles from Lima are found what are considered the best known ruins in Peru, those of Pachacamac, a great city which flourished here more than a thousand years ago and to which it is believed the early coastal races made pilgrimages to pay homage to the Creator-God, Pachacamac. Myriads of open graves, despoiled by generations of treasure seekers, form small depressions in this region, while everywhere skulls and skeletons of the city's ancient inhabitants scattered over the land lie bleaching in the sun.



A CORNER OF THE WALL OF THE GREAT FORTRESS AT SACSAHUAMAN

Joining and overlooking Cuzco on its northern side lies the hill of Sacsahuaman, upon which is erected the great fortress of the same name. The huge stones of the walls are of soft blue limestone, quarried from a ledge in the limestone hills a mile or more away to the north and transported over very uneven ground to their present position. Every stone was cut with exact accuracy, smoothed upon all sides, laid without mortar in regular rows, joined to each other with such nicety, layer interlocked with layer with such consummate art, that with few exceptions the frequent earthquakes of centuries have not dislodged them in any perceptible degree.

Our Good Friend Tuba

By George Gardner

IN May of 1941 a monument was erected to honor and perpetuate the memory of good friend Tuba, the Hopi Indian of Moencopi.

In the early history of Utah, the Saints found themselves so far removed from important sources of supplies that they quickly made plans to become self-supporting. The settlements around St. George and some of the Northern Arizona towns were established for the purpose of supplying cotton for the much-needed cloth. The Hopi Indians at that time were growing cotton around Moencopi and they were making a good grade of cloth. So the Mormon leaders conceived the plan of inducing the Indians to expand their cotton crops and help to supply the Saints. As a part of this plan, a settlement was established near the Indian village. Tuba, a Hopi, became a loyal friend of the Mormons, so they named the new village Tuba City, in his honor. As time passed there has grown a greater appreciation for this noble Indian and his services to the Mormons in promoting better understanding and more peaceful relations with his own tribe and the Navajos.

As a part of the cotton project at Moencopi, it was decided to bring Tuba and his wife to St. George and to Washington, nearby, to show them the white man's ways of growing cotton and making cloth. Jacob Hamblin, the missionary to the Indians, set out from Tuba City for St. George. When the party reached the Colorado River, at the present site of Lee's Ferry, they found the river high and exceedingly dangerous.

Tuba asked courteously if he might pray, according to his custom, to the Great Father, before the party attempted to cross. The Indian then took a bag from his neck and threw something from it into the river and into the air. He prayed that the Indians and their white friend might cross over safely. He explained to the Great Father that if any of them was lost or should fail to return, their loved ones at home would be very sad and lonely and if any of the animals or the provisions was lost in the river there would be great hardship on the trip.

After crossing safely, the Indian expressed his gratitude in a beautiful, sincere prayer of thanks. The white missionary tells us in *The Life of Jacob Hamblin* that he was impressed by the beauty and sincerity of Tuba's prayer and that he believed firmly that our Heavenly Father hears and answers prayers and watches over His Indian children. Tuba was surely deserving of watchful care.

After crossing the river, they proceeded to St. George. When Tuba and his wife had seen the cotton made into cloth at the factory and had seen the wheat made into flour at the mill, they

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