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Old America - The Muyscas

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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.

266

still encouraged his crew, but was soon afterwards torn to pieces. No less than thirty-three of these people were dragged off, one by one, and devoured by the Sharks. The remaining few were rescued by an American vessel. We extract the following account of a Shark from a San Francisco paper. The occurrence described happened in San Francisco bay:

"On Deck" had led an eventful life. A sailor in youth, a diver in manhood and a "ne'er-do well" in old age, he saw more than falls to the lot of most men. He came to California in early times, and was the hero of a shark story. In 1851 James Carton, a stevedore, while warping the ship Gen, see to a lier h off Market screet what f lost an anchor. "On Deck" was the only diverescept B.II. Matthews then known in the city, and was sent into recover the anchor. "On Deck" complied, and while so engaged notice lashark hover here few feet above A provide second Litt of dia visoni di vonceliy. Ile com we shall the cherthau haf thean efficient haw the a man energiseted from its ode. If a set dant 1 - "]] = out off his weights and done 1 d the man to hand him up. He was hanted an immediately han did not entirely ession. The hark mappel at loma heas er ed. and three of his toes were taken off. A little more and his foot would have gone, a stout boot only saving it. The happy thought of malilying the water saved his life.

THE WILD HONEY-BEE.

With has are abundant in India, the islands of the Malay Archipelago, Crote and all the Greek islands, the west coast of Africa, and throughout America. Those in the United States are all of foreign origin. There were none west of the Mississippi before 1797, nor in California before 1850; and the Indians call the bee the white man's fly. In regions where wild bees a ound, bee-hunting is a distinct and important business, pursued by professional hunters or experts. In Africa. Indiatand the Indian islands, the hunter is unerringly guided to a bee-tree by a bird of the cuckoo family. Well. "Explorations in Hon luras" states that in Central America wild swarms generally establish themselves in the hollow limbs of trees; these are removed to the porches of the houses, and are suspen led by thougs; in this primi ive way large quantities of honey and wax are obtained. The honey of some of these swarms is stored in witchags two or more inches long, ranged along the live in rows, while the brood-cells occupy the center of the live. In Timor and other In lian islands there is a will bee that builds huge honey combs of semi-circular form, and often three or four leet in d'ameter, which are suspen le , in the open air. from the an ler side of the uppermost branches of the highest trees. These the hunter takes by climbing to them, holding a stacking torch under them to stupefy or drive away the bees, and then cutting off the could close to the Luo.

Øld Åmerica.

BY G. M. O.

THE MUYSCAS.

T IE Muyseas, or Chibehas, a nation of semi-civilized Indians, inhabited the country now comprising Venezuela, New Granala, and Equador, or the United States of Columbia. Before the arrival of the Spaniard, this nation was highly a lyanced in civilization, and founded an empire, subjugating a'l the tribes between Sprinza, latitude 6' north, and Suma Poz, lation lo 4° south, including the table lands of Bogota and Tonja. The population of this empire at the time of the Tenja. The population of this empire at the time of the 1/3 cm (1/3) h is being (1/3) to by Alosta at 1.200,600, a 1/3 y 1/3 must be at 2 - 3000. They were livided into (1/3) dependent of the left of the livid of the residue of the livid o call the kine. If in reduct, which they did. Boehica was $c_{1} = c_{2} + c_{3} + c_{4} + c_{4$ in orthof and start. Trues wire regularly enacted and indicers appointed to execute them. They be upied villages ability, and cald great attention to the caldvarian of the foil. We lir of om Her am that the people were d the lin blie's, white and color d'in at es of wotton cloh, sorte of the women wearing cotton caps. Their houses were built of tin.ber, and thatched. Those of the chiefs were like castles with large enclosures, having large courts with mouldings and paintings. They cultivated maize, yucca, turnips, potatoes and q fino , a species of rice. Salt was manufactured by them into large lo wes from saline springs. With this article they carriel on a great traffic with adjusent trib's. They cured meat with salt; Quesada says he found "many sides and large pieces of venison dried with salt." They wrought gold into plates an l various ornaments, such as collars, rings, bracelets, er owns, idols, animals of all kinds; and they cut cmeralds and other hard stones into various shapes and firu cs (Herrira History of America, v. 77-87). Hamilton mentions the discove y of an ancient Indian ring, made of platina (History of Columbin, ii., 239). Their military weapons were long pikes, darts, slings, bows and arrows and macanas, or swords. They threw darts by means of slings, also with the estolica or hand-board. They marched with good order and manœuvered well in time of battle. Their kings and priests were treated by the people with the greatest respect and submission, and in point of morality, says Herrara "these Indians were rational enough, punisting crimes, particularly murder and theft." They were very observant of the precepts of their religion, having temples not only in their towns and villages, but numbers of little chapels or oratorios on their roads with golden or wooden idols placed in them. They also had consecrated lakes and woods where they made sacrifices (McCulloh, 342).

The sun and moon, according to Herrara (v 99), were looked upon as the universal creators, but numerous idols were worshiped. Baron Humboldt (Researches, i. 74) gives the folowing tradition of the Muyscas: "In the remotest times before

JUVENILE INSTRUCTOR.

the moon accompanied the earth, the inhabitants of the plain of Bogota lived like barbarians, naked, without any form of laws or religious worship. Suddenly appeared among them an old man, who came from the plains on the east of the Cordil-I ra of Chingasa, and who appeared to be of a race unlike that of the natives, having a long, bushy heard. He was known by three distinct appellations, Bochica, Neuquetheba, and Zul e. This old man instructed men how to clothe themselves, build huts, till the ground and form themselves into communities. He brought with him a woman to whom tradition also gives three names, Chia, Tobecayguaga and Huytheea. This woman was extremely beautiful and no less mally out, thwarting every enterprise her husband proposed for the scnefit of mankind." As a punishment she was driven from the earth and she became the moon. Bochica built towns and improved the land in various ways, introduced the worship of the sun, named two chiefs to lead the people, between whem he divided the rivil and ecclesiastical authority, and then withdrew himself it to the holy valley of Iraca, where he lived in the exercise of the most austere penitence. The same tradition also relates that Bowhica, who had established himself high priest of Sog amozo or Iraca, advised the people to choose for a soucreign Humahua, revered on account of his wisdom and justice. Bochica lived a hundred Muysca cycles, or two thou and years. He then disappeared mysteriously. He was represented as having three heads, being a triplicate deity, who nevertheless formed but one divinity. He was not only considered the lawgiver and founder of the religious system of the Muy cis, but to him was attributed the invention of their pepuliar calm lar arrangement of time. A week consisted of three days, ten weeks making a month, twenty months a year and twenty years an age. They also used a rund year of twelve or thirden sumas or months, which was reckoned from one season of r into another. They engraved on stones the signs which noisided over the years, moons and lunar days. These stones readin't d the priests in what Zocam, or Muysea year, such or a h a moon (sum) became intercalary (McCalloh, p. 352). At the time of the celebration of the ceremony which has ked the opening of a new cycle of fateen years, the barbarous sa rifice of a human victim, called guesa, was performed. The vicilla was a child, carefully educated in the temple of the sun at Segamozo till the age of fifteen. The was than led in procesion to the sacrificial altar, a companied by masked prices, some representing Bochica, others bearing the coal statistical his wife Chia; others resembled frogs, and the month of Foung to the symbol of evil, figured with one eve, four ear and a line tvil. The blood of the victim was received into acted vessel This barbarous ceremony has several striking remions wh that celebrated by the Maxicans at the end of their great cycle of fifty-two years.

Under the functicism of the Spaniacds everythin out r string in the history and religin of the Muyseas. It you'l the few particulars mentioned have been lost, and the rescarches and dissertations of modern travelers and anthors convey but an imperfect idea of what the Muysea eivligation was in times preceding the Spanish conquest

Running due north from the Andes Monntains, near Popayan in New Granada, are two great rivers or one great river with a parallel branch. They empty into the Carribean Sta, and are called Maedalena River and (the branch) Canca Eiver. The Magdalena is undoubtedly the Sidon of the Bock of Mormon, and somewhere on the banks of this river was located the historical city so often mentioned in that book called Zarahemla (See pages 159-40, 493, but more particularly 27"-4). No extensive ruins have been discovered by modern travelers in this region of country. Herrara (i. p. 16) speaks of large houses that conveniently contained above one hundred and fifty persons, and mentions a territory in this neighborhood called Z no, where, in a field near a large temple, "were found abundance of graves, some of them so ancient that large trees had grown over them. These graves or tombs were large and magnificent, adorned with broad stones and vaults, into which the dead bodies were laid." Many of these tombs were large rooms. Humboldt (Personal Narrative, iv., 314) says in Venczuela on the plains of Varinas are monuments of the industry of a nation that has disappeared. He also mentions tumuli that he examined, and describes a road constructed by this extinet nation, fiv. leagues long and fifteen feet high, crossing a plan often ove, flowed.

267

(To be Continued.)

REMINISCENCES.

BY ELDER JOHN TAYLOR.

(Concluded.)

CIRCUMSTANCE occurred in Germantown which is not with-It out interest. A gentleman called upon me one day, and, begging to be excused for the liberty which he was about to take, said: "Mr. Taylor, you do not act as most preachers do. you have said nothing about your circumstances or money; yet you have been here some time sick and have frequently preached to us, in which we have felt very much interested. Your doctors', hotel and other Lills must be heavy, and I and some friends have been speaking about this matter, and would like to assist you, but have been afraid of giving offense; I, howcy whive taken the liberty of speaking to you on this subject and of informing you that if you will accept something at our hands we shall take great pleasuse in contributing it." I theored the gentleman kindly for his offer and his friends through him, and told him that I preached without purse or scrip loaving the Lord to arrange the e-matters; and as they while promy ted by the Lord as well as their own generous impulses I hould receive with gratitude what they felt disposed to give, and thank the Lord and also them. This was really y ry opportune for I needed it vely much to meet my

As soon as I was alle to more I took the stage, and, to; ping at Richmond. Iowa. I held meeting in a public hall where I preached to a large concregation, two hours after my arrival. and the next day proceeded to Davton. Ohio. I there was invited to preach and also went with a brother a little outside of town, and while preaching was attacked by a violent fever and had a serious relapse, being again confined for some time, While there Ed. is George A. Smith, Theodore Tueley and one or two others cause ab n 5 with whom I went to Kirtland, Ohio, at which place I had another relapse; I again fell into kind hands and was very well treated. While there I niet Presid at B. Young, Heber W. Kimball and others, We presched in the Temple, and certain ordinances having been attended to by President Young, I started in company with those litethren for the East; they to visit some friends and 1 to pur, us my journey to New York city, where U found P. P. Pratt, who, although having left after I did had arrived some time before. He was presiding over a large branch there and was engaged in publishing his "Voice of Warning" and "Millennial Poems," He welcomed me to his house and he and his good lady treated me with every mark of kindness