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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.

considered the right sort to apply to. A dangerous dog at a house would be indicated by a kind of cross on the door post, and other signs that I do not know, which gave him a clue to the characters of the inmates. Thus we see that begging is reduced to a system, although I did not learn its details fully.

We were much interested in our new friend; he was a kind of professional tramp, who traveled from fair to fair, or races, as the case might be, practising some small games of gambling; at some places he did well, at others very badly. He showed us a few lessons to help us on: one was the placing of about eight or nine halfpence in a heap upon a circular block of wood and then offering the young aspirant in gambling the privilege of knocking off all he could from the pile with a marble, standing about a yard distant, for a penny. Rarely could an inexperienced hand hit the pile; and those who tried were generally obliged to stop before a great while on account of bankruptcy. Another little game consisted of placing sixpence in silver on the top of a piece of wood placed on a lump of clay. If the person who paid for the chance of throwing at it hit the sixpence and knocked it clean off the clay the money was his; but it rarely happened that the sixpence was struck. The stick was generally knocked away by the piece of wood thrown and the money fell on the lump of clay. He was very fertile in all sorts of "dodges" to trap the unwary youth: and when the petty gambling games were unsafe, he came down to legitimate business. With a large paper tied on to his stove-pipe hat he would run around a race track yelling:

"Correct card gents; names, weights, and colors of the riders only a penny!" This exertion indicated that this tramp had a little more energy than our adopted one. Some have a little more work in them than others.

It was not long before our new companion left us and turned off for a town some short distance from where we were. He said that a large cattle fair and races were to come off in a few days, so we parted company, with some regrets on my part, for he seemed to be a better man than Mr. Champ, and spoke very kindly to the little "green-uns" as he cheerfully called us.

If the reader in his travels should ever see a grave stone to the memory of Bill Spilton please drop a tear to the memory of the race-track tramp.

There were but few houses where we could practice the art of "cadging" and we had met with but indifferent luck. Evening came on; Tom had been successful in getting a little money from some farm hands, and he seemed inclined to stick to it; but our adopted friend slapped him on the ears, which brought tears into our happy family. He did not propose to trust us with money; as he was to look after us, he gave us to understand that we should give it all to him. He began to swear at us, and show his real character: for to tell the truth he was very hungry, and dry too. The difficulty was smoothed over as well as possible, but I had begun to think of getting away from his care; but how to do it was a difficulty.

Towards evening we made a raid on the kitchen of a wealthy farmer, and, by a well told story, induced the fat old cook to give us the frames of some roast chicken. The only thing I can think of that bears a resemblance to the evening meal and the manner of conducting it, is the scene in the "Two Polts," where Harry Bowring and Phil. Margetts are acting the part of two men on the point of starvation who suddenly find something to eat.

No boarding house, station-house, or any other kind of a home was looked forward to as a resting place for the night; and after dark we crawled under a large barn to sleep. The night was clear, and cold, and the little "green-uns" huddled

closely together to keep warm; but a new trouble arose to disturb us: the rats were very lively in our camp; but as they were well fed, they did not trouble us much, and we closed our eyes upon a cold, unfeeling world.

Old America.

BY G. M. O.

ANCIENT PERU.

(Continued.)

ACCORDING to Garcilazo's history, the period of the Incas was less than five hundred years, if their dynasty consisted of no more than thirteen or fourteen sovereigns; and Manco Capac with his mysterious origin and his miraculous powers of civilizing, he has undoubtedly borrowed from traditions from the older inhabitants of Peru. Baldwin says: "The only Spanish writer who really studied the ancient history of Peru in the traditional and other records of the country was Fernando Montesinos, who went there about a century after the conquest. He was sent from Spain on service which took him to every part of Peru, and gave him the best possible opportunities for investigation. He was a scholar and a worker, with a strong inclination to such studies; and during two periods of residence in the country, he devoted fifteen years to these inquiries with unremitting industry and great success." (Old America, 261). He learned the Peruvian language, and collected the historical poems, traditions and narratives. He received assistance from old men who were trained to read the quippus, and who had learned from the Anautas. In fact he omitted nothing which could aid him in his purpose; and in this way made a great collection of old Peruvian documents. And the result of his labors are embodied in a work entitled "Memorias Antiquas Historicas del Peru," and another work on the conquest entitled "Annales."

Montesinos divided Peruvian history into three distinct periods. The first period began with civilization and lasted until the first or second century of the Christian era. The second was a period of disorder and decline, introduced by invasions from the east and south-east. The country was broken up into small states and many of the arts of civilization were lost. This period lasted over one thousand years. The third period was that of the Incas who revived civilization and restored the empire. Montesinos discards the wonderful stories told of Manco Capac and Mama Oollo, and says the nation was originated by a people led by *four brothers, the youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.*

Here let us turn and read the first and second books of Nephi (Book of Mormon); and especially the beginning of the fifth verse, page 56. "And now my son Laman and also Lemuel and Sam—behold if ye will hearken unto the voice of Nephi (the younger son of the four) ye shall not perish." And also Book of Jacob (Book of Mormon, page 115: Nephi began to be old; he anointed a man to be king; the people, having loved Nephi exceedingly, are desirous of retaining his name, "and whoso should reign in his stead were called by the people second Nephi, third Nephi, etc., according to the reigns of the kings: and thus they were called by the people, let them be of whatever name they would." Ask the thoughtful reader is there anything more harmonious between sacred and secular history than this fact relating to the early colonization of Peru?

Montesinos gives a list of sixty-four kings who reigned in the first period. The first was Puhua-Manco or Ayar Uchu-Topa (the youngest brother), whose power was increased by the willing submission of "neighboring nations." He was succeeded by Manco-Capac, a remarkable character. "Adjacent nations dreaded his power," and in his time the kingdom was much increased. The next king was Huainaeni-Pishua. During his reign was known the use of letters, and the Amantas taught astrology and the art of writing on leaves of the plantain tree. The fourth in order was Sinchi-Cozque, who won great victories and adorned and fortified the city of Cuzco. Inti-Capac-Yupanqui was another remarkable character. He divided the kingdom into districts and sub-districts, introduced a complete civil organization, arranged the calendar into the solar year of three hundred and sixty-five days, and established the system of couriers. Manco-Capac II. made great roads from Cuzco to the provinces. Nothing special is noted in the next thirteen reigns. Civil affairs received attention, a few conquests were made, and a great plague is mentioned (See Book of Mormon, verse 3, page 138).

The twentieth king was Huascar-Titupac, who gave all the provinces new governors of royal blood, and armed his soldiers with a cuirass made of cotton and copper. The twenty-first king was Manco Capac Amauta. He was an astronomer and "convened a scientific council which agreed that the sun was at a greater distance from the earth than the moon, and that they followed different courses." During the next twelve reigns wars, conquests, and religious controversies are noted. Ayay-Manco, the thirty-fourth king, assembled the Amantas in Cuzco to reform the calendar and it was decided that the year should be divided into months of thirty days, and weeks of ten days, calling the five days at the end of the year a small week. They also collected the years into decades of ten's, calling each group of ten decades a sun. Of the next twenty-nine kings, Capac-Rayni Amauta, the thirty-eighth of the line, and Yahuar Huquiz, the fifty-first, were "celebrated for astronomical knowledge." The latter "intercalated a year at the end of four centuries." Manco-Capac III., the sixtieth sovereign, is supposed to have lived at the beginning of the Christian era. In his time "Peru had reached her greatest elevation and extension." The reigns of the next three kings covered thirty-two years. Titu Yupanqui Pachacuti, the thirty-fourth, was the last sovereign of the old kingdom; he was killed in battle with a host of invaders who came from the east and south-east. His death threw the whole kingdom into confusion. There was a rebellion as well as an invasion by which the empire was broken up into small states. Many ambitious ones taking advantage of the new king's youth denied him obedience, drew away from him the people and usurped several provinces. Those who remained faithful to the heir of Titu Yupanqui conducted him to Tambotoco, whose inhabitants offered him obedience. From this it happened that this monarch took the title of king of Tambotoco. During the next twenty-six reigns the government of the old royal house was centered in this little state; in fact these twenty-six kings were merely kings of Tambotoco. Tyrants over-ran the country, civil war prevailed, the whole country was in disorder, invaders attacked and despoiled province after province, life and personal safety were endangered, the people lost confidence in one and the other until by these disturbances the use of letters was lost. "The art of writing seems to have been mixed up with the issues of a religious controversy in the time of the old kingdom." (Baldwin).

During this unsettled time writing was proscribed even in the little state of Tambotoco. The fourteenth ruler of the

twenty-six) "prohibited under the severest penalties, the use of *quéllea* for writing and forbade also, the invention of letters." *Quéllea* was plantain leaves made into a kind of parchment. It is said that one Amauta was put to death for attempting the restoration of the art of writing. This period of decline and disorder was the dark age of Peru, and lasted until the rise of the Incas, who restored order and reunited the country.

We have given but a skeleton sketch, a mere outline, of Peruvian history, as related by Montesinos. Let the earnest enquirer read that portion of the Book of Mormon contained in the books of Jacob, Enos, Jarom, Omni, Alma, Helaman and his son Nephi, and he can discern almost a parallel statement of facts by the two histories. Some may object to the dissimilarity of names; but this has no weight, being a well understood and frequent occurrence in sacred and secular writings, although there is a striking similarity in the pronunciation of the third king's name, Huainaevi, (*Wa-ain e-vi*) and Nephi. We use it as no argument judging that there is enough and more abundant proof in the body of the two histories: always recollecting that the sacred history is but a condensed record of the religious progress of the country, and that Montesinos, on his part, gleaned his knowledge from those who lived ages after the event related had transpired, and consequently could get but a faint and imperfect version—mere dim and indistinct outlines of the early Peruvian history.

(To be Continued.)

A Trip to Our Antipodes.

BY HUGH KNOWLTON.

CHAPTER III.

HERE we are, ourselves once again, and now feel like warriors ready for the fray: that is, we are prepared to do justice to all the good things that may be placed before us in the way of eatables, and feel prepared to enjoy our voyage with right good will.

Let us hasten on deck. What a glorious sight surround us! The sea, the sea, the open sea is on every side, and not a speck of land anywhere to be seen. Are you afraid? I trust not much, for the sailors tell us it is only when nearing land that there is any danger—that out on the open sea they are at home and in safety. Look up! What a beautiful sky! and see, what a number of large birds are skimming around and hovering over the ship. They are sea-gulls, and are following us for what food they can pick up. What are those dark, big things rolling and pitching in the water? there must be thousands of them. Porpoises, my boy, porpoises, fat and harmless.

What are those sailors doing at the stern of the vessel? They have a strong line with a large hook at the end on which is a large piece of pork. They drop it over the stern. Watch! O see that monster with fierce looking eyes and dreadful mouth how he darts at the bait! Yes, that is a shark, and if you wait awhile, perhaps they will hook him and haul him on deck. Ah! they have him at last and what a number of men it takes to haul him on deck! Keep out of the way of danger, for sharks are the most savage and desperate of all fish. They have him on deck now, and are striking him with hatchets and hand spikes. How he struggles and snaps at the men with his great mouth. He is dead at last, and now they are measuring him—twelve feet from head to tail—and now a man is