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A Leaf from Peruvian History—Many Features Indicating Nephite Influence

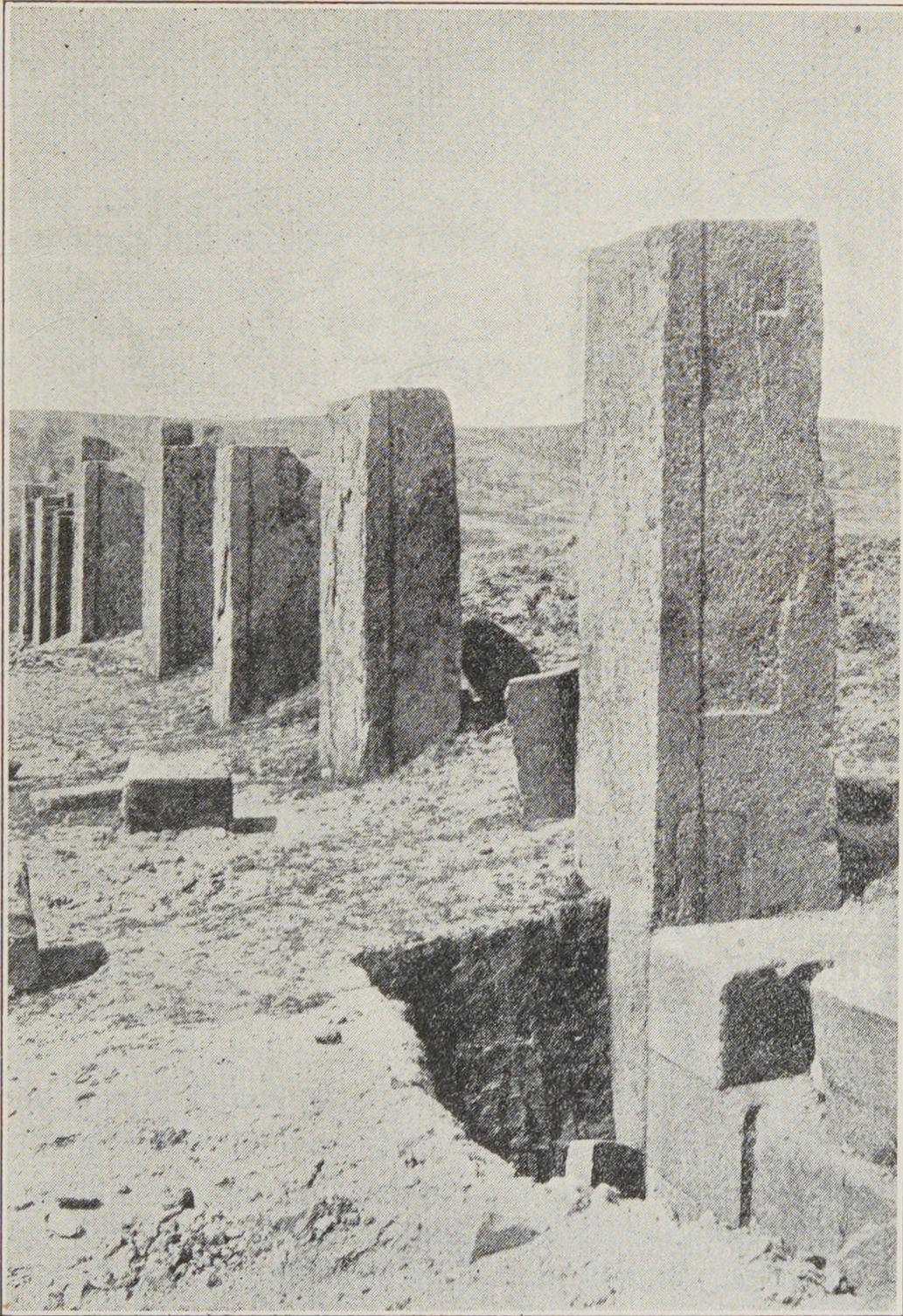
Author(s): Janne M. Sjödahl

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Ruins at Tiahuanaco, Bolivia. According to scientific opinion, the city of which these columns remain may have flourished 3,000 years ago. For a distance of ten miles streets can be traced.

CHAPTER TWELVE

A LEAF FROM PERUVIAN HISTORY—MANY FEATURES INDICATING NEPHITE INFLUENCE

"We may reasonably conclude that there existed in the country a race advanced in civilization before the time of the Incas; and, in conformity with nearly every tradition, we may derive this race from the neighborhood of Lake Titicaca; a conclusion strongly confirmed by the imposing architectural remains which still endure."—*Prescott*.

THE South American Pacific coast has some topographical peculiarities. From Panama to the Straits the Andes mountains form a gigantic continental backbone—a mountain system with its greatest elevation between 15 and 17 degrees south latitude, in the region where Lake Titicaca, 12,500 feet above sea level, like an immense eye, gazes up into the blue sky, and where the stupendous peaks, Nevada de Sorata and Illimani, lift their snow-capped heads to a height of 25,500 and 24,300 feet, respectively.¹ From this region the continent slopes in all directions. A traveler starting from the valley of Lake Titicaca in Bolivia, or from the Valley of Cuzco in Peru is going "down," literally, just as is one who is going from Jerusalem, in the hills of Judea, towards Jaffa on the Mediterranean, or Jericho in the Jordan valley. At the entrance to the Isthmus the mountain chain consists of mere hills.

The strip of land bathed by the Pacific seems to be rising slowly out of the Ocean. This land, from twenty to sixty miles in width, is largely a sandy desert, rainless, except for a mist that during the months

¹Prescott, *Conquest of Peru*, Vol. 1, p. 28.

of May-October often condenses into a drizzling down-pour. During this part of the year the ground is, as by magic, covered with grass and wild flowers, for a short season. At other times the only vegetation is the yucca plant, which yields edible roots, and some species of cactus.

At intervals this desert land is crossed by little rivers and creeks which come from the mountain sides, and, on their way to the Ocean, form fertile, verdant valleys. Sir Clements Markham tells us that there are forty-four such valleys along the Peruvian seaboard of 1,400 miles, and he divides them, for historical purposes, into three districts. The northern twenty valleys formed the territory of the Grand Chimú. The central valleys, twelve in number, were occupied by the Chincha confederacy, and the remaining twelve were peopled by military colonists, the so-called *mitimaes*.

Densely Populated. One might be inclined to suppose that a country answering to this description would not be suitable for human occupation. But the fact is that the entire region was, even in pre-historic times, rather densely populated, as is proved by the monuments still extant. On the plateaus and in the mountain valley cities, towns, and hamlets nestled among well irrigated orchards and gardens, and on the mountain slopes shepherds took care of their flocks in idyllic happiness. For so wonderful is the intelligence of the spirit that dwells in man, and so great are the powers with which that spirit is endowed, that, in a short time, a few generations at most, it is able so to form and fashion the entire body

that it fits perfectly into its environment. And so it happens that the Peruvians can walk and work and carry burdens in their mountain valleys at an altitude where others find it difficult to breathe. The following observation by Thomas A. Joyce² on South American culture seems to be well taken:

“The only environment suitable to be the birthplace of a civilization are the fertile valleys of the Andes, where the temperature of the Tropics is tempered by the elevation, the soil is fertile, and the water supply constant. Here man can provide himself with means of subsistence; not indeed with the fatal facility of the Tropics elsewhere, which seems to discourage all enterprise, but without having to expend the whole of his energies on providing the necessary food supply, and so being left with no leisure to apply to the perfection of arts and crafts. And, in fact, it is just in this region that South American culture reached its zenith.”

A Great Country. At the time of the Spanish conquest the Peru of the Incas extended along the coast from about 2 or 3 deg. northern, to about 37 deg. southern latitude. Just how far it reached towards the east is not clear, but in some places it overlapped the mountains considerably. The entire area under Inca government has been estimated at from 800,000 to 1,000,000 square miles. That is to say, it covered an area equal to that of the United States between the Mississippi and the Atlantic. It took in part of Ecuador, Peru, Bolivia, and a large part of Chile. It has been compared to the combined areas of Austria, Hungary, Spain, France and the late German empire.³ The census taken by order of King

²*South American Archaeology*, Putnam & Sons, New York, p. 5.

³John Fiske, *Discovery of America*, Vol. 2, p. 325.

Philip II showed a total population of 8,280,00 souls.⁴

If we regard past generations of God's children as greatly inferior to ourselves in intelligence, as well as in achievement, we shall fail to understand how it was possible for the Incas to maintain a social structure, as complex as theirs and built on so vast a scale, long before there were railroads or telegraph lines. But they did.

Lines of Communication. Communication between the different parts of the vast domain was kept up by means of roads, constructed with great engineering skill and labor. One of these highways stretched along the plateau. In some places it passed over sierras buried in snow. Dugways were cut in the solid rock, where necessary, and suspension bridges connected the banks of rivers and chasms. In some places were stairways, and in other places ravines were filled up with masonry. The road was, generally, twenty feet wide, and paved with heavy flags of free stone, and, in some parts covered with bituminous cement, which, it is said, time has made harder than the stone itself. The length of this road is variously given as from 1,200 to 2,000 miles. Another road followed the coast for a distance of 1,600 miles. This was laid on an embankment of earth, and guarded on either side by a wall of masonry. "Mile stones" at intervals of about a league marked the distance traveled. Trees and shrubs lined the road, where possible, and where the loose sand made road building impracticable, piles were driven into the ground, to mark the direction in which to travel.

⁴Nadaillac, *Prehistoric America*, p. 389.

Inns, called *tambos*, were erected at regular intervals, and barracks and forts offered accommodation to the armies when in the march. Numerous shorter roads intersected these main highways. To show the efficiency of this net of lines of communication, Garcilasso de la Vega tells us that when Inca Yupanqui sent 50,000 men into Chile, to annex the southern part of that region, that great army was as well provided for, 2,000 miles from headquarters, as if it had been quartered within the city of Cuzco, and the Inca, he says, received prompt intelligence of "all matters that succeeded."⁵ And these roads, which Humboldt compares with the cause-ways of the Romans, were built in America at a time when, as Nadaillac observes, there were no roads in Europe.

Postal Service. To facilitate communication still further, the Incas had an admirable postal service. Little huts were built along the roads, about five miles apart, or less, in which runners, trained in speed and endurance, were stationed, whose business it was to forward government dispatches without delay. These *chasquis*, as they were called, would take verbal messages, or the knotted cords, *quipus*, which were their records, or even small packages. It is claimed that they could carry dispatches at the rate of 150 miles a day, and deliver fish, caught in the ocean, fresh in Cuzco. And this institution was known both in Peru and Mexico long before the "civilized" nations of Europe had a postal service.⁶

The Incas. At the time of the Spanish conquest,

⁵Roy. Com., Book VII. Chap. 19. Unlike Napoleon, he did not want to hear any bad news, seemingly.

⁶Prescott, *Peru*, Vol. 1, p. 70.

Peru was governed by Incas. Who were they? Whence did they come?

As the Peruvians, as far as known, had no written records, our scholars have only tradition to guide them in their search for historical facts beyond a century and a half before the conquest.⁷

Beginning of History. Peruvian history begins with a tradition according to which the country was inhabited by four principal tribes, the Quichuas at the headwaters of the Apurimac; the Incas in the upper Yucay valley; and the Canas and Cauchis in the mountains between the Titicaca basin and the valley of Cuzco. Just how far back tradition takes us is, by no means, agreed on, Prof. Fiske⁸ is of the opinion that "if the whole story of the semi-civilization of the Incas were accessible, it would carry us much farther into the past than anything to be found in Mexico." And he, further, calculates, from data furnished by Sir Clements Markham, that the so-

⁷There are certain ornaments on artifacts of pre-Incan origin, which seem to suggest writing of some kind. Such are the figures on the gateway at Tiahuanacu, the ornamentation on vases from various coast sites, certain carvings on rocks, and on the "breast plate" described by Sir Clements Markham. And Montesinos asserts that in the reign of Toca Corca Apu Capac, the fortieth Peruvian king, "there were letters and characters on parchment and on the leaves of trees, until all this was lost for a period of four hundred years."—*Antiguas Historiales del Peru*, Hakluyt Society, London, 1920, p. 53.

Undoubtedly, this is what Montesinos had been told, and there is nothing incredible in the tradition. But at the time of the conquest the only records the Peruvians had were the quipus. These consisted of strings of different lengths and colors, with artistically tied knots, each with a meaning of its own. This contrivance served many purposes admirably—more so than we, with our elaborate system of writing can imagine—but as historical records the strings were not satisfactory. The early history of the Peruvians, aside from the light shed upon it by the Book of Mormon, is lost in myths, legends, and conjectures.

⁸*Discovery of America*, Vol. 2, pp. 302-3.

called Pirua dynasty must have begun in the *fifth century*, B. C., which might be nearly two centuries after the landing of Lehi.

The list of Peruvian rulers, as obtained by Montesinos, begins with the name of the Deity, as does St. Luke's genealogy of our Lord.⁹ The name referred to is, *Illa Tici Vira Cocha*, and it means, as has been explained in another place, "the Creator, the Infinite God."

Pirua Dynasty. The first human ruler on the list is, Pirua Pacari Manco. "Pirua" is supposed to be the title, as the Egyptian "pharaoh," and from that title the first eighteen rulers are called the Pirua dynasty.

Amautas or Recorders. The following forty-six heads of the government are known as the Amauta dynasty, because the first thirteen were amautas; that is to say, they were learned men, record keepers; just such men as Nephi, Jacob, Enos, Jarom, Omni, Mormon and Moroni, who figure in the history of the Book of Mormon. The Amauta dynasty evidently began a new form of government, different from that of the Pirua government, analogous to the reign of judges at the end of the reign of King Benjamin in Zarahemla.¹⁰

Titu Yupanqui Pachacuti. During the administration of Titu Yupanqui Pachacuti word came that

⁹"Adam, which was the son of God." (Luke 3:38.)

¹⁰Mosiah 29:11 and 44. Markham is of the opinion that the Piruas and Amautas may represent the megalitic empire, the decline and fall of which were followed by centuries of barbarism, so that the people had almost forgotten its existence, while the tribes of the Collao were probably of another "race," the descendants of invaders.—*Incas of Peru*, p. 46.

armies consisting of fierce warriors were approaching from the mountains, and also from the coast. The provincial governors were unable to resist them. They devastated the fields and took possession of villages and towns on their march. Titu Yupanqui gathered his armies and sent strong forces to the threatened places. He, himself, with the main body of the army, took up a position in the mountains, which was called Pucara, where he fortified himself and laid up a vast amount of supplies. The whole stronghold formed a cone, and the entire army was within the walls. For some unknown reason, Titu Yupanqui, decided to meet the enemy in the open field, and this proved disastrous. The battle was long and fierce. Both armies were almost annihilated, and the dead remained unburied. The remnant of the invading army, 500 men, retreated into the Andes mountains. Titu Yupanqui was slain. And thus was the Amauta government overthrown. The remaining followers of the last Amauta retired into the mountain fastnesses and established themselves at Tamputocco, while a state of anarchy and chaos ensued in the country. This epoch-making battle, the description of which in some respects reminds one of the battle of Cumorah, is by some thought to have been fought about the year 900 of our era. Sir Clements Markham estimates that the state of anarchy lasted for about four centuries.

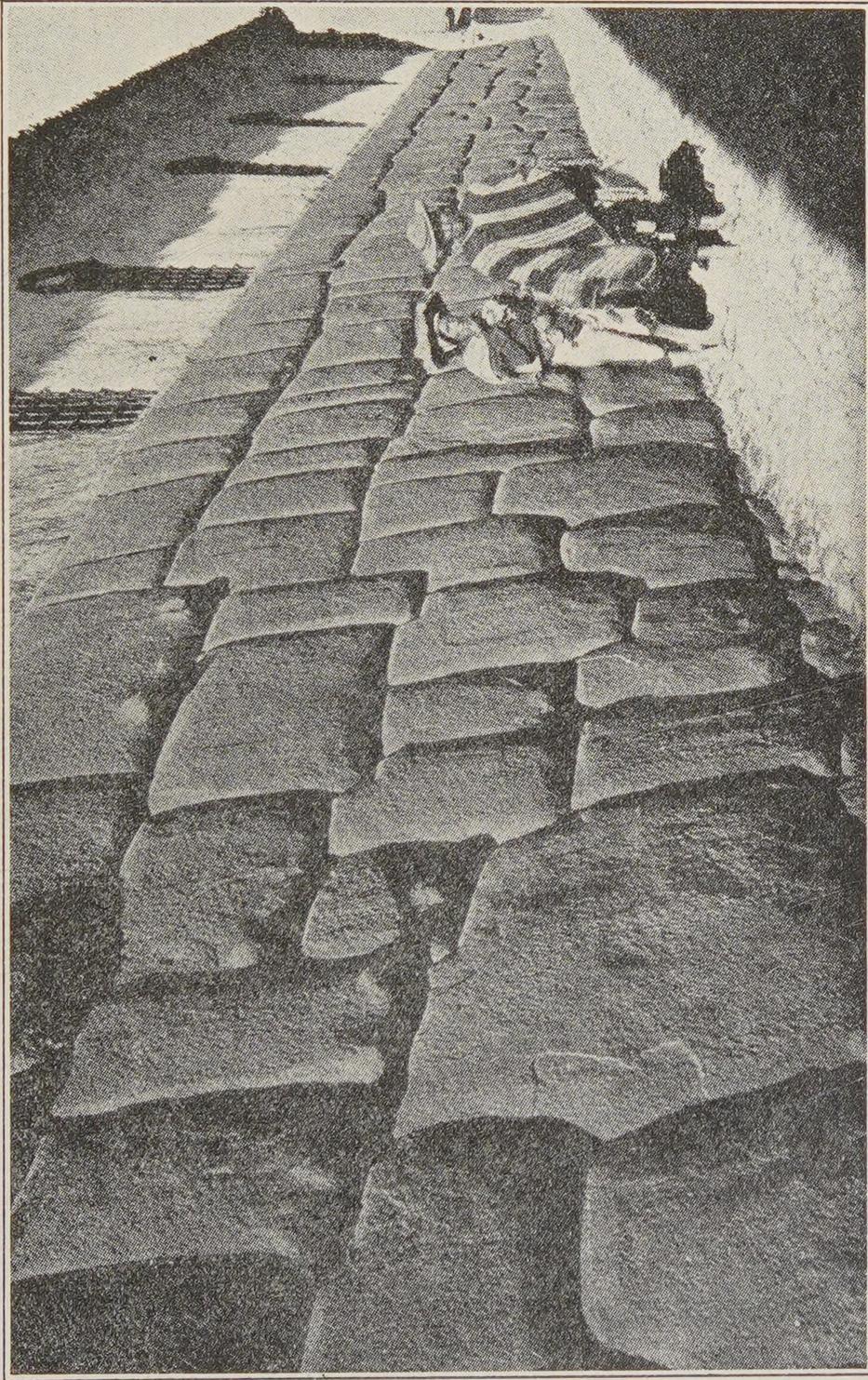
Centuries of Anarchy. During this time some of the people retained a measure of civilization, while others sank almost to the level of beasts. Many lived, scattered all over the valleys, in small huts, or in

caves, and even in hollow trees. They robbed and killed each other, and had no higher ambition than the gratification of their animal cravings. Those who had any religious needs revered stones, animals, rivers, as the Egyptians did. They worshiped a multitude of objects, and sacrificed in their honor llamas, partridges, maize, herbs, etc., and even human beings, whose flesh they ate. Some drew blood from their own bodies and sprinkled it on their sacrifices.¹¹

The state of anarchy and degeneracy here referred to is said to have lasted till about four hundred years before the Spanish conquest. John Fiske believes three centuries come nearer the truth. He regards 1250 as the probable year of deliverance.

Manco Capac. About that time Manco Capac and his wife, Mamma Oello, came into the valley of Cuzco and established themselves there. Manco Capac gathered the scattered people into colonies of from 25 to 100 families, and taught them to till the ground, and to gather "the more gentle cattle, which ran dispersed through the woods and fields," into flocks. Mamma Oello taught the women to spin and

¹¹There is nothing improbable in the description of degradation given by Garcilasso de la Vega and others, into which the natives fell. Ezekiel lived to see Israel similarly debased. (Ez. 8:3-18.) He saw the people worshiping idols in the temple, and burning incense to abominable beasts depicted on the temple walls. He saw the women "weeping for Tammuz" (Venus), and men worshiping the sun with their backs to the holy house of the Lord. And as a climax of abominations, "they put the branch to their nose"—an expression which Hebrew commentators have understood to conceal some shockingly obscene rite. (*Century Bible*, Ezek., p. 101.) It is not strange, therefore, to find the American aborigines in this condition after a long period of social chaos, although they had at one time occupied the lofty position of which we read in the Book of Mormon. Easy, indeed, is the descent to Avernus.



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A MODERN BUILDING ON AN ANCIENT FOUNDATION IN THE CITY OF CUZCO, PERU

weave, and to make garments.¹² And, above all, they taught the people to worship the Creator and Preserver of the world, of whom the sun and the moon are, as they conceived it, the visible and most glorious symbols.¹³

Manco Capac, the leader of these immigrants, was an Inca, and many of his followers were, undoubtedly, of that tribe. But nine other tribes were represented among them. The Quichuas must have preserved their common language in its greatest purity, for their dialect was adopted as the general vernacular, while the offices were held or controlled by the

¹²Mr. M. D. C. Crawford, of the American Museum of Natural History, has an instructive article on "The Master Weavers of the Desert Empire," in *Harper's Monthly* for July, 1916. He asserts that, if perfection in textile art were the measure of a people's culture, ancient Peru would rank with the great civilizations of antiquity. For, he says, whether we judge by fineness of texture, purity of design, or harmony of color, her great art is rivaled only by the highest standards of Asia, and her technique of fabric construction, comprising, as it does, every method elsewhere known and certain crafts apparently unique, is in advance of the textile science of any single people. They worked in cotton, wool, hair, and maguey (hemp), and they carried spinning to the highest degree of perfection. They made rough sleeping mats, gossamer veils, and exquisite tapestry.

¹³That the common people actually worshiped the sun and other heavenly bodies is, probably, true. But there is no doubt that the educated, thinking classes saw in these luminaries only the visible manifestation, the glory, of the visible God whom they worshiped. There is a remarkable saying of Inca Rocca quoted by Garcilasso de la Vega after Blas Valera (*Royal Com.*, Book 4, Chap. 19), which proves this. The Inca, as quoted, said: "If the heaven be so glorious, which is the throne and seat of Pachacamac, how much more powerful, glittering, and resplendent must his person and majesty be, who was the maker and creator of them all!" This is a purely Hebrew conception. David sings: "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 19:1.) The heavens are God's "garment." (Ps. 102:25-27.) The "Lord God is a sun and shield." (Ps. 84:11.) The Lord is also "the sun of righteousness." (Mal. 4: 2.) In the Christian language our Lord is the "dayspring from on high" (Luke 1:78), the "daystar" (2 Peter 1:19), and the "true light" (John 1:9), and his Church is clothed with the "sun." We should, in all probability, interpret the terms used in ancient Peruvian theology by the same rules that we apply to them when we use them ourselves.

Incas,¹⁴ and the chief rulers adopted their tribal name as their title. George Squier, in his *Peru*, says vague traditions point to Tiahuanacu as the locality, where the trek of Manco Capac began, but he regards a "sacred" island in the Lake Titicaca as the place of origin of the Inca culture. Be that as it may, their progress towards the Cuzco valley was made in slow stages. They stopped in places, to raise crops. And, according to tradition handed down among the Incas, themselves, as told to Garcilasso de la Vega by his uncle, Manco Capac had a marvelous golden staff, half a yard long and two fingers thick, with which he tested the depth of the soil, with the understanding that where it sank down its entire length without great exertion on his part, there they should remain. This happened at Cuzco, and there they raised their standard. He also had a sacred bird with him, probably a symbol of God, as the sparrow hawk was among the Egyptians; but whether the bird was alive or stuffed, we are not told.

Migration from Where? There can be no doubt that his tradition records the story of the wanderings of the ancestors of the founders of the Peruvian Incariate; but whether it relates to some very remote exodus, as, for instance, that of Lehi from Jerusalem, or of his journey from the point of landing in America to the place of his first permanent settlement; or whether it relates, in the form of a legend, the first separation of Nephi from his brethren, or the exodus

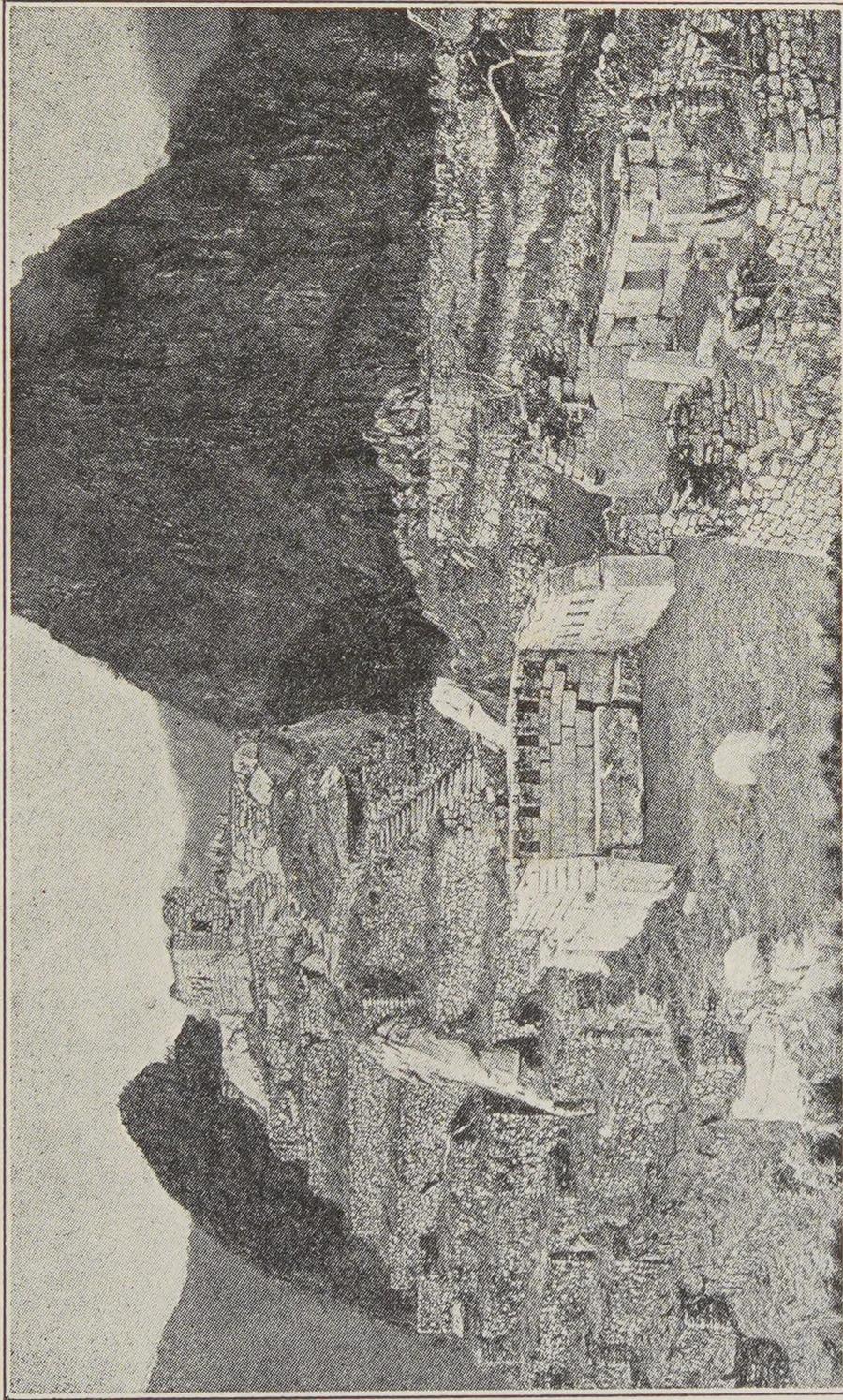
¹⁴According to Sir Clements Markham, the color of the skin of the Incas was several shades lighter than that of their subjects, or their descendants; they had high foreheads, aquiline noses, and a refined, majestic, and intellectual bearing.

under Mosiah to Zarahemla; or whether it tells the story of some notable migratory movement that took place after the close of the Book-of-Mormon record—and there must have been many such—we may not be able to decide. There are features in it that remind one of all of these journeys, and it is not improbable that in the legend they are all epitomized and made into one, without regard to chronological order of time, or perspective arrangement of localities, as is generally the case in myth and legend.

Manco Capac and His Wife, Reformers. As has already been stated, Manco Capac and his wife, who also was his sister, gathered up the scattered people and taught them the first principles of religion and civilization. But civilization made slow progress. More than a century after the first settlement the moral condition was as bad as ever. Then there appeared on the stage the great Peruvian woman, Siuyacu, the mother of Inca Rocca, who gave to the reformatory movement a new impetus. She persuaded her son to assume despotic powers. By the aid of her sister and son she convinced the people that he was a special representative of God, and they agreed to obey him as a divinely inspired son of God.¹⁵

The estimable ladies were well-intentioned. They reasoned that power thus obtained could be used for the benefit of the people, and they had no other purpose. But it is a grave mistake to resort to a fraud even for the furtherance of a laudable object. Inca

¹⁵It appears that his mother had made for him a robe so richly ornamented with gold that when he stood, clothed in it, on the hill dominating Cuzco, at sunrise, he appeared to the people below to be all ablaze in glory. This was to them a miracle.



Courtesy of Senator Hiram Bingham—Yale Expedition to Peru
SACRED PLAZA WITH TEMPLE IN THE ANCIENT CITY OF MACHU PICCHU, PERU

Rocca at once assumed autocratic powers and made the people the slaves of militarism. He did the very thing against which the ancient prophets of America warned the people when they declared that, "There shall be no kings upon the land" (2 Ne. 10: 11; Comp. Mos. 29:16, 17, 31; 3 Ne. 6:30); also, when they taught that war and strife between brethren are "the fountain of filthy water," the source of which is "the depths of hell" (1 Ne. 12:15, 16.) Inca Rocca established both autocracy and militarism in this land of liberty. Autocracy soon became despotism. Inca Huascar, who was murdered by his own brother, Atahualpa, and the latter, who is generally referred to as the "last Inca" and who, after having been "baptized" was strangled by the order of Pizarro, in the public square of Caxamarca, Aug. 29, 1533, having been convicted of various crimes, including idolatry and polygamy—these Incas paid the penalty for the mistakes of their predecessors.¹⁶

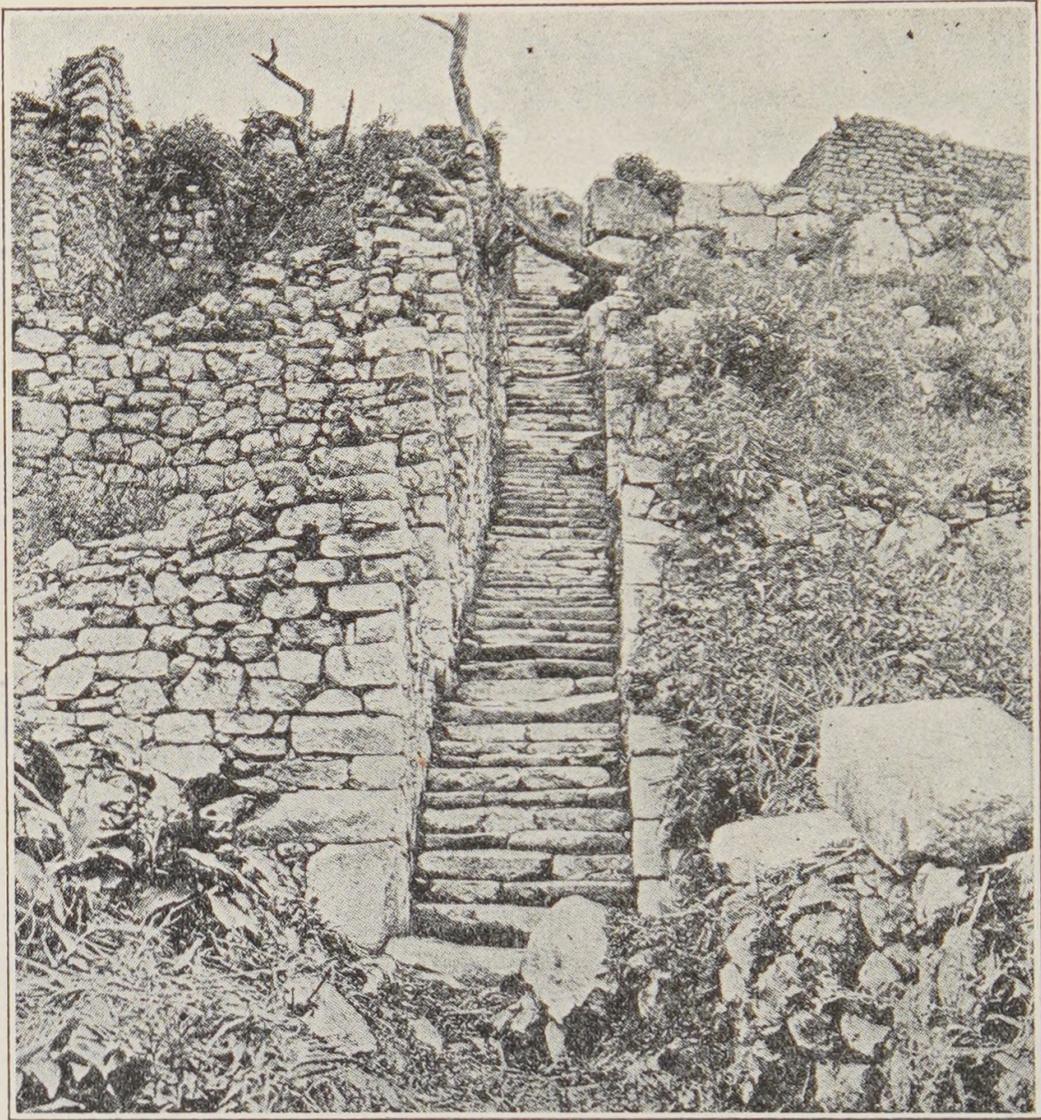
Four Provinces. For administrative purposes the vast territory of the Incas was divided into four main provinces: *Chinchasuyu* to the north; *Collasuyu* to the south; *Antisuyu* to the east, and *Cuntisuyu* to the west. A governor or viceroy ruled in each of these provinces, under the Inca. The entire country was

¹⁶The historic period of Peru begins with the eighth Inca, after Manco Capac, Viracocha, about A. D. 1380. If we can judge by the name, the Incas, at this time, were not satisfied with the title of Son of God, but assumed one of the names of the invisible God, himself. The tenth Inca, Inca Yupanchi, also called Pachacutec, "the changer of the world," was a truly great man. When he died the Incariate extended from the Lake Titicaca basin to the equator and from the Andes mountains to the Pacific. His successors extended the conquest until the arrival of the Spaniards.

called *Tavantisuyu*, or, as Markham spells it, *Tabuanntn-suya*, a word which means either, "The Four Parts of the World," or, according to Markham, "The Four Combined Provinces." That was the native name of the old Peruvian domain.

Organization of the People. The people were divided into *chuncas*, consisting of ten families each. Ten *chuncas*, a hundred families, formed a *Pachaca*. Ten *pachacas* formed a *huaranca*, and ten *huarancas*, 10,000 families, was a *hunu*. A *hunu*, consequently, if we count five persons to a family, consisted of 50,000 individuals. Each of these divisions had its own presiding officers. The duty of the presidents of the *Pachacas* was to see that every family had seed to sow and material of which to make clothes, etc. They were also responsible for the morals of the people under them, and had to report acts of law-breaking to the higher officers, whose duty it was to punish the offenders. An overseer was at the head of each four *hunu*s, and his duty was to see to it that the administration of the government worked with regularity and efficiency, and it appears that if an offender escaped merited punishment through the neglect of an officer, the latter was liable to receive the punishment the offender had escaped.

United Order. Socialism, or, as we may prefer to call it, the principles of the united order were applied in this commonwealth on a large scale. Land was held in trust by the *chunca*, and each married couple was entitled to the use of three *tupus*—enough to supply its wants. When a child was born, one *tupu* was added for a boy, and half a *tupu* for a girl.



A STAIRWAY IN THE ANCIENT CITY OF MACHU PICCHU, PERU

An ancient Peruvian tradition is to the effect that very long ago there lived on the highlands of Peru a people with an advanced civilization. The fortresses of Lacs-a-huaman and Ollantaytambo were constructed by this people. But they were attacked by hordes from the south, possibly from the Argentine pampas, and were driven out. They fled to the inaccessible mountains and lived there for centuries. Their chief stronghold was Tampu Tocco, and Senator Bingham suggests that Machu Picchu may be identical with this city. It would, then, be older than the Inca dynasty. For a full account of Senator Hiram Bingham's remarkable expedition to Peru, see the *Geographic Magazine* for April, 1913.

The division of the population into chuncas, pachacas, huarancas, and hunus reminds one of the division of the twelve tribes of Israel into tens, fifties, hundreds, and thousands, with "rulers" over each division (Ex. 18:21; Deut. 1:15; and perhaps Lev. 26:26, where it appears that ten families used to share one oven.) Prescott calls attention to the fact that the land law was a near approach to the agrarian law in Palestine, where, on the recurrence of the year of jubilee, estates reverted to their original owners.¹⁷ Only, in Peru the tenant could not sell the land at any time. But as there was no law against allotting the same piece of ground to the same tenant every year, he practically owned the farm as long as he was able to cultivate it. And in case of old age or sickness, he was still entitled to his share of the produce, not as a matter of charity, but by right.

Division of the Products. The produce of the land was divided into three equal shares, one for the Inca, one for the religious services, and one for the producer. Laborers in the service of Inca were maintained out of his share, and those working for the priesthood were kept on the portion belonging to the temples. Any surplus was stored up for the benefit of the people, and if one portion of the country suffered from war, earthquake, pestilence, or any calamity, other portions were assessed for the benefit of the sufferers.

All Things Held in Common. Land was not the only kind of property held in common. Whenever a province accepted the Inca

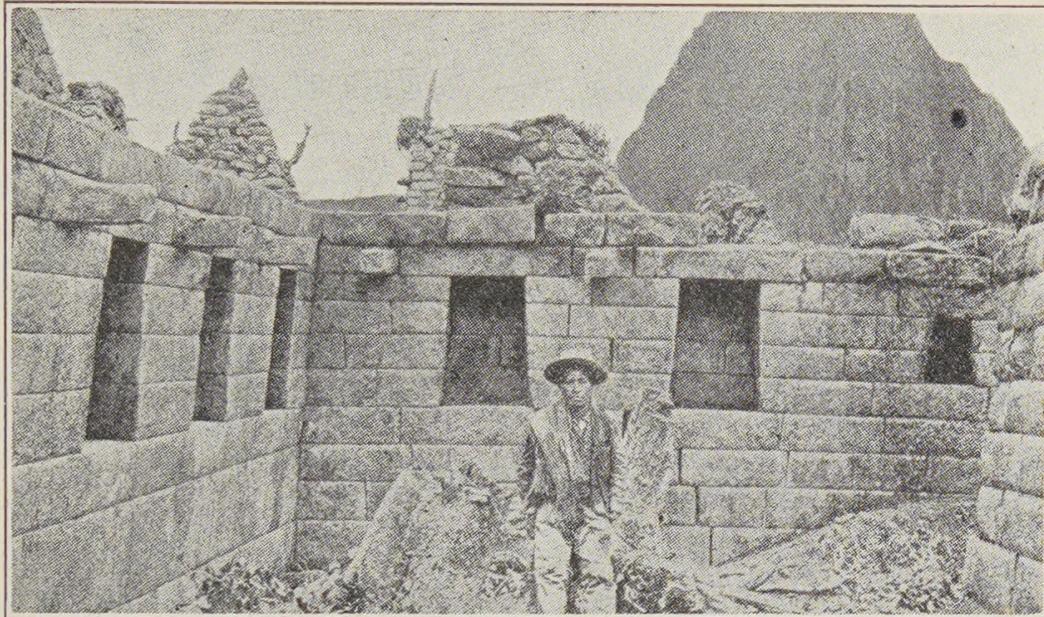
¹⁷Peru, New York, 1898, Vol. 1, p. 57.

rule, all the assets—land, forests, lakes, rivers, animals, were turned over to the Inca. But as he was regarded as, and claimed to be, the representative of the Creator, the property, we may feel sure, was considered as “dedicated to the Lord,” to use a modern expression. Then it was allotted to the people according to the need of each. The proceeding was a perfect application of the principle of what we call “The United Order.”

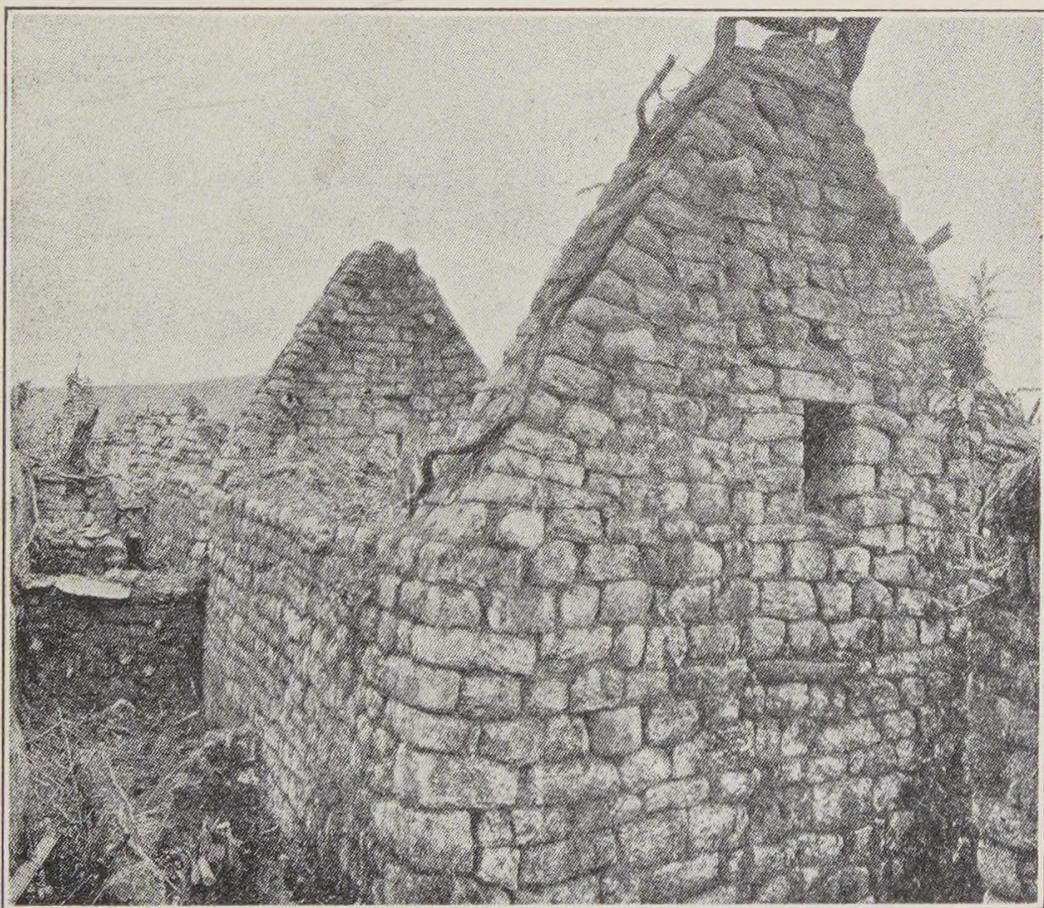
The Organization of the Family. For industrial purposes the family was divided into ten classes, according to age. The age of accountability began with the eighth year. All between that age and sixty were given some kind of work, unless exempt because of sickness or temple service. From these classes a certain number were drawn every year for the public service. They were required to give two months, or at most three, each year, to public works, and while so employed, they were furnished with tools and material, and maintained out of the public funds.¹⁸

It is generally conceded that this masterly organization was not a new creation by the later Incas, but that these only applied on a large scale the institutions they had received from their forebears. From remote times, Markham tells us, the people of the Andean region had communities consisting of related families, which they called *Ayllus*. These communities allotted the arable land, *the marca*, to the heads of families, while they held pasture and woodland in common. The Incas built on this ancient foundation. But what was the origin of it in this country, if not

¹⁸Sir Clements Markham, *The Incas of Peru*, New York, 1910, p. 161.



EXTRAORDINARY STONE CUTTINGS, MACHU PICCHU, PERU



Both by courtesy of Senator Hitam Bingham—Yale Expedition to Peru
REMAINS OF A DWELLING IN THE ANCIENT CITY OF
MACHU PICCHU

the united order, which was established by the followers of our Savior in this land in the year 36, A. D., and of which we read: "And they had all things common among them; therefore there were not rich and poor, bond or free?" (4 Ne. 3.) That was, literally, the condition in Peru. "If no man," Prescott says,¹⁹ "could become rich in Peru, no man could become poor."

Marriage Regulated. Under this order of society, marriage, as well as everything else, was regulated. On a certain day in the year all persons of marriageable age and fit for married life were called together on the public squares and paired off. A curaca—the chief of the village—joined the hands of the respective couples and declared them husband and wife. The Inca performed the same ceremony for the young folks of his own kin. In all probability, the parents had something to do with the selection of wives, as in Palestine and other Oriental countries, before the curaca tied the knot. Each couple was provided with a home and some land. The ceremony was followed by feasting and gayeties that sometimes lasted for many days, which proves that the Peruvians were a happy people. The nobility were permitted to have several wives. The Inca, who could do no wrong, for the simple reason that whatever *he* did was right, had numerous wives, as King Solomon, and also many concubines.²⁰ *The* wife of the Inca was always his

¹⁹*Peru*, Vol. 1, p. 65.

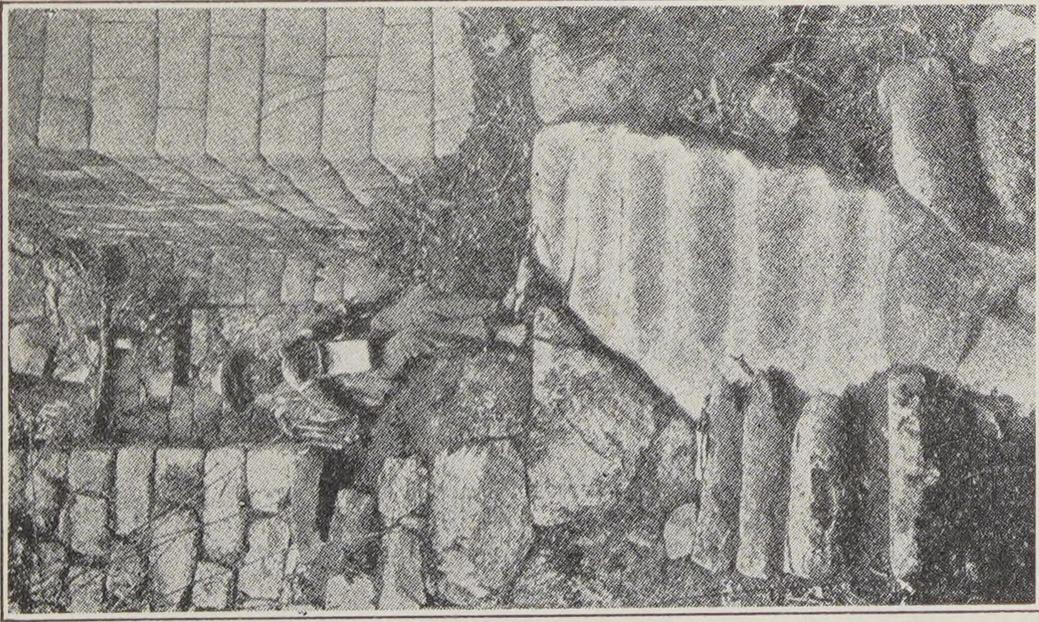
²⁰The moral condition among the high-caste Indians of early American historic times helps us to understand why it was necessary for the Lord to command the observance of chastity, through the prophet Jacob, the brother of Nephi. Jacob 2:23-31.



Courtesy of Senator Hiram Bingham—Yale Expedition to Peru
THE CITY GATE: MACHU PICCHU, PERU

sister. But there was also a sisterhood known as The Virgins of the Sun, or The Elect, consisting of a number of young maidens, dedicated to the service of the sun. They lived in convents under the watch-care of older women, who taught them their various duties. If any of them were detected in an intrigue, she was buried alive, and her lover was strangled, and the town or village from which he came was razed to the ground. But the Inca, as the son of the sun, had free access to these maidens. There were fifteen hundred of them in the establishment at Cuzco, all of royal blood, and there were others, of inferior rank, in the provinces. It was also lawful for the Inca to select wives outside the convents, and every woman in the land considered it the highest possible honor to receive the attention of the "divine" ruler. As a consequence of this system of marriage, the Incas generally had very large families. According to Garcilasso de la Vega, his great grandfather, Tupac Yupanqui, had two hundred children, and Huayna Capac had between two and three hundred. Men of the common people were confined to one wife and smaller families. But all of marriageable age and sound in mind and body were by law required to marry, and no one was allowed to go outside his own community or kindred for a wife. In this respect they observed the law of Abraham, Isaac, and Jacob. (Gen. 24:4; 28:2.)

Religious Conceptions. The religious conceptions of the Peruvians is a subject of intense interest. As far back as tradition takes us they believed in God, the Creator and Sustainer of the universe. They



MONOLITHIC STAIRWAY: MACHU PICCHU



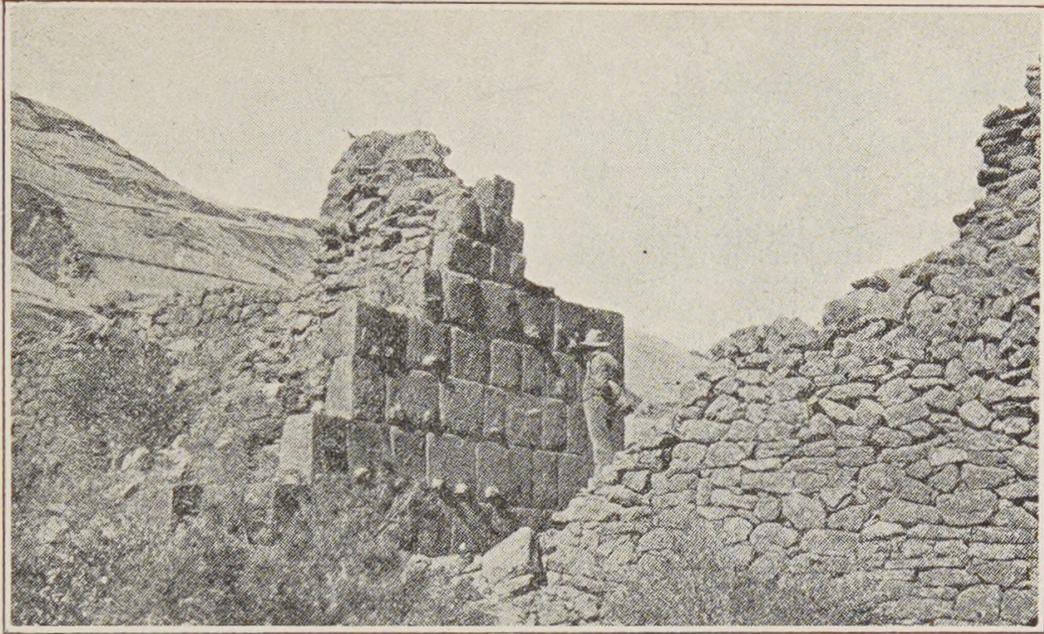
Courtesy of Senator Hiram Bingham—Yale Expedition to Peru
WELL-BUILT GRANITE STAIRWAY:
MACHU PICCHU

called him, as we have already seen, *Illa Tici Vira Cocha*, the meaning of which, according to Sir Clements Markham,²¹ is *Illa*, "Light;" *Tici*, "Beginning," or "Foundation of Things;" *Vira*, "Storehouse of Creation;" *Cocha*, "Abyss," "Profundity." He suggests the following translations: "The Splendor, the Foundation, the Creator, the Infinite God."

This is certainly a sublime conception of the great Author of the universe, and one is naturally lost in wonder as to the source of it. A closer study of those words reveal the still more wonderful fact that they are in meaning identical with the words that begin the story of the creation in Genesis. Moses says, "In the *Beginning God Created* [the heavens and the earth * * * and there was darkness upon the * * *] *Deep*." Note the four principal words in this quotation, which I have italicized, and compare them with the meaning of the Peruvian words, as given by Sir Clements. *Illa* is, undoubtedly, the same as the *Elohim* of Genesis, a word which in one form or another is found in all Semitic languages. "Illa Tici Vira Cocha" can, therefore, be paraphrased as, "God who in the Beginning laid the Foundation of the Creation in the Deep,"—an almost literal quotation from Genesis. If we accept the Book of Mormon this is no mystery; if not, it will remain to us an unsolvable riddle for ever.

Conceptions of God. God was also known in ancient Peru as *Pachacamac*, which is said to mean, "He who sustains or gives life to the universe." It was this Divine Being which the Incas taught the

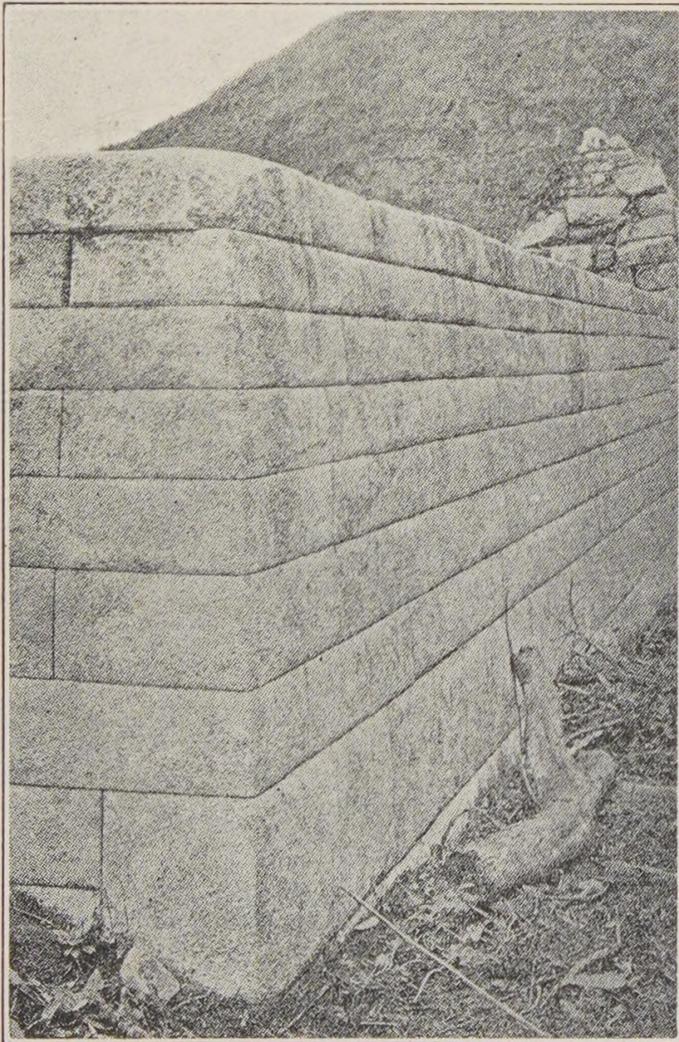
²¹*The Incas of Peru*, New York, 1910, p. 41.



RUMI CCOLCA,
PERU

Here the junction of two entirely different kinds of stone work is shown. The original wall consists of rough stones laid in mud, but the gateway is lined with cut stones fitted together without mortar, in Inca style.

—Both by courtesy of Senator Hiram Bingham, Yale Expedition to Peru.



A FINE WALL:
MACHU PICCHU

The tiers of stone gradually decrease in size towards the top of the wall.

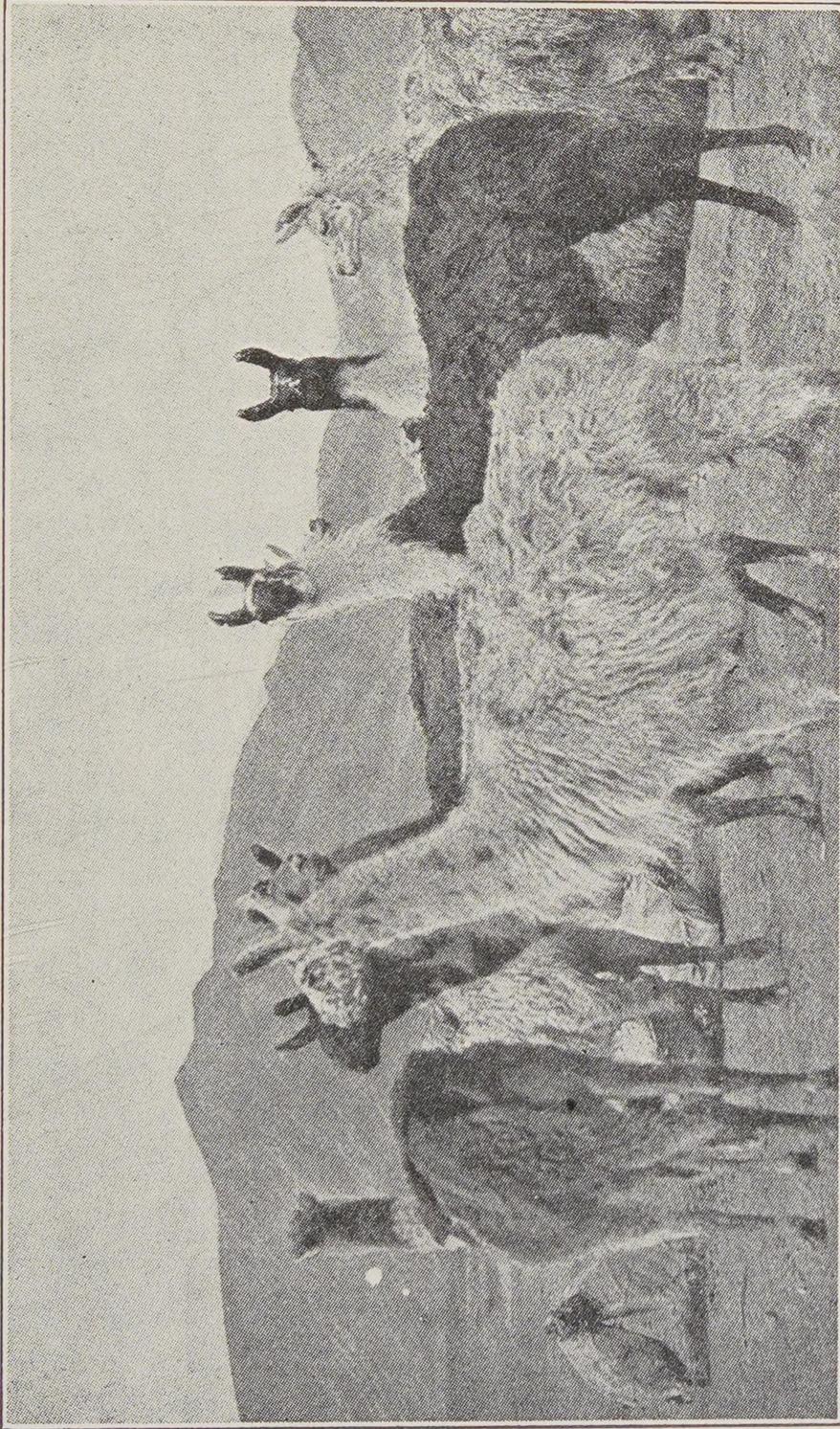
people to worship. The sun, the lightning, and the thunder were the symbols of his glory and power. (Comp. Ex. 19:16; Ps. 77:18; and Rev. 4:5, where the presence of God is similarly manifested.) The rainbow also, which in the days of Noah was made the emblem of God's covenant with man, was venerated by the Peruvians. (Comp. Gen. 9:12-17; Ezek. 1:28; Rev. 4:3.) They also knew that there is a female element in the Godhead, as seems to be taught in Genesis 1:27; 5:1, 2; Comp. 1 Cor. 11:11, 12. And so they revered the moon as the abode of the sister-wife of God. The wind, the earth, the ocean, the rivers, the mountains; anything grand and sublime, was venerated as coming from God.

Schlegel²² observes:

"The more I search into the ancient history of the world, the more I am convinced that the cultivated nations commenced with a purer worship of the Supreme Being; that the magic influence of nature upon the imaginations of the human race afterwards produced polytheism, and at length entirely obscured the spiritual conceptions of religion in the belief of the people, while the wise men alone preserved the primitive secrets in the sanctuary. Hence the mythology appears to me to be the latest developed, and the most fluctuating part of the ancient religion."

Causes of Spiritual Degeneration. Something like this happened all over America. The original inhabitants, as we know from the Book of Mormon, had pure conceptions of God. Then came a time of war, bloodshed, and anarchy. The people sank gradually down into savagery and brutality. In that con-

²²Quoted by Alex. W. Bradford, *American Antiquities*, p. 343; New York, 1843.



LLAMAS AT SANTA ROSA STATION, PERU. (See page 96.)
Courtesy of Senator Hiram Bingham

dition they forgot a religion which they could no longer understand, and, like their forefathers, they worshiped created things instead of the Creator. Sun worship, with the attendant worship of the moon and the planets, had been made popular in Palestine during the reign of King Manasseh,²³ some time before the migration of Lehi from Jerusalem, and it was but natural for the Lamanites in rebellion against the servants of God to turn to the sun. However, the later sun worship under the Incas must be regarded as a reformatory movement, an endeavor to lift the people up from crass fetichism and idolatry to the original, higher conceptions of God. It served its purpose for a time. When it became useless, it was removed.

Temples Erected. Numerous temples were erected to the sun and other deities. The most magnificent of them was located at Cuzco. It consisted of a main building and many smaller chapels. The interior was a veritable gold mine. On the west wall was an enormous plate of massive gold, set with emeralds and other costly stones. It represented the sun. Every part of the building was aglow with precious metals and stones, and every utensil was of solid gold or silver. Sun temples were erected in almost every town and village, and everywhere sacrifices were offered among which were "burnt offerings," reminding one of the Mosaic law, because, as Dr. McCullo observes, this form of sacrifice was peculiar to the Peruvians, in this hemisphere. Twelve vases of silver, filled with grain, as an offering from the people,

²³2Kings 23:5-11.

stood on the floor of the main hall, as the twelve tables with shewbread were placed in the temple at Jerusalem. (Lev. 24:5-7.)

At the ancient city of Pachacamac, on the coast, there was a very sacred temple dedicated to Pachacamac. This was much older than the incariate.

The Loss of the Sabbath. From the Book of Mormon we know that the Nephites originally kept the law of Moses (2 Ne. 26:24), and, therefore, also the Mosaic Sabbath. But during the centuries of war and anarchy that followed the schism between Nephites and Lamanites the observance of the day of rest was, naturally, at first, neglected and, ultimately, forgotten. This would be all the more certain because they had no names for the days—only numbers—except the seventh, which they called *shabbath*.²⁴ Even in our day, if it were not for calendars, diaries, newspaper, etc., the regular succession of days and dates would soon be lost track of irretrievably. That must have happened among the ancient Americans. And then, when the time came again that they felt the need of keeping a record of events, they constructed a calendar anew with the aid of such traditions or recollections as still lingered in the memory of their "wise men."

Sun Year and Moon Year. By that aid they studied the movements of the sun, and by and by, obtained a solar year consisting of twelve months of

²⁴The seven-day division of time was introduced in the Roman world during the two first centuries of our era. The week days were named in honor of the sun, the moon, Mercur, Venus, Jupiter, Mars, and Saturn, which the Egyptians called the seven planets. The Hebrews did not adopt this, to them, objectionable nomenclature.

thirty days each, to which they added five days, to complete the year. They had also a lunar year, consisting of 354 days, to which they added eleven days, to make it correspond with the solar year. This year began the 22nd of June, after the harvest, and was inaugurated with a festival called *Intip Raymi*, when sacrifices were offered and the people banqueted.

There is an extraordinary resemblance between this lunar year of the Peruvians and the sacred year of the Hebrews. The latter also had 354 days and a month added every third year. It began shortly after the first grain was ripe, and was inaugurated with a festival, the so-called feast of ingathering, when sacrifices were offered and the people feasted. (Ex. 23:16; Lev. 23:9; Deut. 26:10.) It would take a great deal of credulity to believe that this resemblance is due to chance only.²⁵

The Priest Class. The religion of the Peruvians required a class of numerous priests to attend to the services. At their head stood the high priest, called *Villac Vmu* or, as Markham spells it, *Villac Uma*, which is said to mean, "The Head which Counsels." He was second in authority to the Inca, being a scion of the "royal" family. He was to the Inca what Aaron was to Moses: "He (Aaron) shall be thy spokesman to the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."²⁶ The high priest was learned in all matters pertaining to religion, but he was also an Amauta, and as such he had supervision

²⁵"They (the Peruvians) had, also, weeks, but of what length, whether of seven, nine, or ten days, is uncertain."—Prescott, *Peru*, Vol. 1, p. 108.

²⁶Ex. 4:16.

and charge of the records of the country. Under him there were a great many priests of various degrees. Some attended to the sacrifices; others were "soothsayers," interpreting the portents of the flight of birds and peculiarities in the entrails of the sacrificed animals, like the Roman augurs. Some were hermits, and some received confessions. The high priest, it is said, never ate meat, and always drank only water.

The costume of the high Peruvian priest, when officiating, consisted of a robe which reached to the ankles. His tunic was without sleeves and reached to the ground. Over this he wore a pelisse, trimmed with red, which came down to the knees. His head dress was a kind of tiara richly adorned with gold and jewels, including a massive gold disc, representing the sun. It was also adorned with brilliantly colored feathers.

Priestly Robes Compared with those of Aaron. If we compare this priestly uniform with that of Aaron, we find a striking resemblance in some features. Josephus says the Hebrew high priest wore a close-fitting cassock of fine linen, white with a diamond-shaped pattern, and this garment reached almost to his feet. The girdle was white, embroidered with scarlet, blue and purple flowers. On his head he wore a cap in the shape of a flower.²⁷ Both the Hebrew and the Peruvian priests wore the peculiar uniform only when they officiated. It was their temple clothes.

National Festivals. Like the Hebrews, the

²⁷Comp. Josephus, *Ant.*, 3, 7. Ex. 29:5, 6; Lev. 8:7-9. Aaron, it will be noted, had an ephod and a breastplate with the urim and thummim, in addition to the other garments.

Peruvians had yearly national festivals. At one of these, the *Situa*, the ceremonies symbolized the purification of the entire nation, by baptism. On that occasion, after opening prayers, four companies, one hundred men in each, were formed. They represented all ranks of the people. When everything was ready these companies set out from the temple square and marched toward the four cardinal points. As each company of men arrived at a certain river, they immersed themselves, in the belief that the running water would carry sin and sickness into the ocean. The people spent the night in prayer and dancing. Nor was the element of *fire* absent from this ceremony. The people passed burning torches from one to another, and when morning came, they immersed themselves in rivers or springs. Cakes of coarsely ground corn meal were prepared in every house, and the people applied these to their faces and to the lintels of the doors.²⁸

The Raymi festival was observed at the time of the summer solstice, when the sun, after having touched the southern extremity of his course, returned to bless the people.²⁹ The festivities began with a

²⁸Comp. Ex. 12:22 and 13:9, where Israel is commanded to apply the blood of the lamb to the lintels, and to eat unleavened bread in memory of the exodus: "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." It may be of interest to recall the fact that the "shew bread" of the Hebrews is sometimes called in the Scriptures *Lechem panim*, literally, "bread of faces" (Ex. 25:30); or even *panim*, "faces," meaning, "presence;" that is, the presence of the Lord. (Ex. 39:36; Num. 4:7.) The making of this bread and the weekly renewal of it was in ancient Israel part of the temple service. (Lev. 24:5-9.) The meaning of it was that Israel acknowledged the presence of God as their source of life, as the candlestick signified that God was the light and giver of light; while the incense typified the prayers, through which we receive both life and light. See Edersheim, *The Temple*, p. 157.

three days' fast. As the rays of the sun gilded the tops of the buildings and mountains, the assembled multitudes burst out in song. Higher and higher rose the joyful chords. Sacrifices were offered. A fire was kindled by the sun, by means of a mirror, and this sacred flame was given over to the care of the maidens in the convent. High and low were banqueted. Fine bread was placed on the tables of the Incas and the nobles, and they gave to each guest a piece of this sacred bread, which was preserved by the recipient as a precious relic.

Meaning of Raymi. Sir Clements Markham tells us that the word *Raymi* has no meaning in the Quichua language. It must, therefore, be of foreign origin. It is supposed that the originator of the festival gave to it his own name. In Montesino's list of "kings," there are three Raymis, Capac Raymi Amauta, Titu Raymi Cozque, and Paullu Raymi. I believe the origin of the word may be found in the very root from which the Hebrew *Ramah*, "high," or the Egyptian *Ram-ses*,³⁰ meaning, "the son of the sun," are derived. The Incas claimed to be *the* children of the sun, the *Ra* of the Egyptians.

Life after Death. The Peruvians believed in the existence of man after death, and the resurrection of the body. They had a conception of a "heaven" for the good, and another place for the wicked, which they located in the center of the earth, as the Hebrews did their *Sheol*. They also believed in the ex-

²⁰Prescott, *Peru*, Vol. 1, p. 94.

³⁰"Ramses, c'est-à-dire enfant du soleil, nom porté par treize rois qui appartiennent à la XIXe et à la XXe dynastie."—Paul Pierret, *Dictionnaire D'Archéologie Égyptienne*, p. 473.

istence of an evil spirit, Cupay, and they believed that life after this was very much like the present, wherefore they buried with their loved ones their utensils and treasures, and, like the Egyptians, they preserved the bodies of their kings and princes.

Wonderful Buildings. The intelligence and energy of the ancient Peruvians are shown in their buildings and the products of their various industries.

On the Lake Titicaca plateau a number of monoliths and extensive ruins still testify to the existence there, at one time, of a civilization, "the most ancient and the most brilliant in South America."³¹ The great city of Tiahuanaco had buildings which Garcilasso de la Vega refers to as "mountains of prodigious height made by the hand of man." The so-called "fortress" is really a pyramid, one hundred and fifty feet high, similar to those found in Mexico and Yucatan. The "temple" is a parallelogram, four hundred and forty-five feet by three hundred and eighty-eight. The so-called "hall of justice" was at one time an immense building. A doorway made of a single stone and ornamented with a frieze of human faces in relief gives evidence of wonderful workmanship.

Were they Nahuas? Nadaillac³² connects the builders of these now ruined structures with the Nahuas. He says:

"History and tradition are alike mute on the relations which may connect the builders of Tiahuanaco with the Quichuas. We are no less ignorant of those which existed be-

³¹Nadaillac, *Prehistoric America*, p. 401.

³²*Ibid*, p. 405.

tween the former and the Amayras. It is probable, although we cannot possibly assert it, that both sprang from Nahua races, and that they came from the north, perhaps even from the prolific table land of Anahuac. One thing we think certain: Such monuments cannot be the remains of a civilization of local growth, nor can a race, unaided, have developed from its own genius such architectural knowledge. We share the conclusion of Angrand, that the civilization of which the remaining ruins bear the impress, could not have taken its rise on the frozen table lands. Man must have arrived upon them sufficiently armed for the struggle, by previous experience of social life."

Leaving the question whether the founders of the Titicaca empire came from the north or south out of consideration, we may safely accept the rest of this important paragraph as absolutely true.

Titicaca. In the lake there is an island, also called Titicaca,³³ which the ancient Peruvians considered sacred. Tradition has it that Manco Capac and his sister-wife were born there. The island is covered with monuments of a great past, indicating that a people far advanced in civilization had found refuge there, possibly pursued by more savage enemies. The sacred rock was covered with tapestries and ornamented with gold and silver. There, the Peruvians say, the sun had reappeared after an eclipse that lasted for several days. It was, therefore, so sacred that none but priests could approach close to it. Pilgrims worshiped from afar, as Israel by Mount Sinai.

Saxahuaman. The valley of Cuzco is overlooked by the Saxahuaman, a fortress built on a perpendicular rock. Squier classes it among such world's won-

³³The word is said to mean "Tiger Rock."

ders as the pyramids, the Stonehenge, and the Coliseum. It is supposed to have been undertaken by the Incas of the 15th century in emulation of the buildings at Tiahuanaco, and it is said it was still unfinished when the Spaniards arrived. Other public structures were temples, palaces, aqueducts, and smaller fortresses in sundry places, probably works of defense against the savage Chinchas who inhabited the dense forests. In the Valley of Yucay there is a tower on the outside of which a sculptured serpent is found and, above the door, the Egyptian *Tau*, the same as at Palenque.³⁴

Pachacamac, situated on the coast, twenty miles from Lima, was once a large city, attracting pilgrims from far and near. There was a fortress, five hundred feet above sea level, on a rock. There was a temple in which there was an image of the Creator, kept in a dark recess, like the ark of covenant of the Hebrews. The image was destroyed and the temple plundered by the Spaniards under Hernandez.

Chimus from the North. According to Garcilasso de la Vega, the entire coast from Truxillo to Tumbez, more than 650 miles, was inhabited by a people called Chimus. Tradition has it that these strangers came by way of the sea, and that they brought the inhabitants between the sea and the mountains into submission. Their capital, also called Chimu, extended over an area of more than sixty square miles, over which explorers have found ruins of solid walls, huacas or sepulchers, palaces, aqueducts, water reservoirs, and granaries. Nadaillac³⁵ thinks

³⁴Nadaillac, *Prehistoric America*, p. 417.

³⁵*Prehistoric America*, p. 395.

their huacas resemble the teocallis of Mexico and Central America, and that "such resemblance cannot be accidental."

A Remarkable Government. The government of the Incas was one of the most extraordinary experiments in a united order ever attempted since the end of the Millennial conditions among the Nephites (4 Ne. 25), about 201 A. D. It united under one guiding hand a disunited population, very largely sunk to the moral level of brutes, and lifted them up from a condition of laziness, poverty, and bloodthirst, to one of industrious habits, plenty, and peace, internal if not external. It solved the great problems of unemployment and poverty, and it pointed the way to temporal happiness. Its great mistake was the class distinction it established, when it made the Incas gods, to be worshiped by all the rest. This unnatural chasm between the upper and the lower classes led to despotism. The Incas undertook to regulate everything for everybody. The people worshiped by command, married by command, danced and enjoyed themselves by command. And over all hovered militarism as the monster on the shoulders of Sindbad, the sailor. The Incariate came to an ignoble end, when the last native ruler, Tupac Amaru, was put to death at Cuzco, by Francisco de Toledo, in 1571, although he was merely a lad, innocent of wrongdoing.

The closer one studies the principle of government enunciated by the Prophet Joseph Smith: "I teach them correct principles and they govern them-

selves," the more admirable it appears. For history teaches us clearly that government in accordance with correct principles but without free agency, is as disastrous as self-government without correct principles.