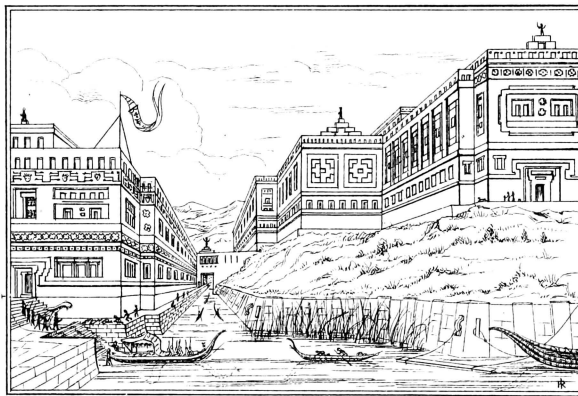


THE
TEMPLE OF THE ANDES.

BY
RICHARD INWARDS, F.R.A.S., F.R. MET. SOC.
AUTHOR OF "WEATHER-LORE."



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Richard Inwards
Excerpt
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P R E F A C E .



TO give an account of the ruins of an interesting ancient temple in Bolivia, and to show their connection with the history and traditions of the Peruvian people are the objects of this little book.

Most South American travellers are agreed that these ruins are the oldest in the New World, and that they show evidences of greater advancement in the arts than are seen in any other relics in the Western Hemisphere.

They will be shown to have curious points of resemblance to the ancient Egyptian works, and to be intimately connected with the early and primitive religion of Peru under the Incas.

The accounts of the old Spanish writers are drawn upon to throw light on the probable signification of the monuments, and some attempt is made to revive an interest in the aboriginal inhabitants of this magnificent country, so long racked by war and revolution.

The temple of Tiahuanaco was dedicated to the Creator.

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THE TEMPLE OF THE ANDES.



THOSE who have read the story of the conquering of Peru, so ably told in the pages of Prescott,* will not need to be reminded that, as a mixture of plain told truth and that which seems to be the wildest romance, it has scarcely a parallel in the history of the world. The unexpected, the unlikely, and the true are there, so smoothly blended into sober history that the reader scarcely knows whether he is most charmed with the story itself, or delighted with the way it is told.

If, in the middle ages, a man of imagination had thought fit to invent an account of a foreign land, for the purpose of decoying from Europe the adventurous and the unruly, he could not have told them a more glowing tale than the description of the high lands of Peru, which were then being conquered for them by Pizarro. A land fertile beyond belief, and teeming with new and delicious fruits; a people obedient by instinct, and to whom idleness was a crime; abounding with gold; ignorant of iron; easy to conquer, and faithful to death when brought under subjection; their temples plated with solid gold; their flocks and herds covered with strange and silky wool, and their mines of the precious metals, fabulous in number and in wealth—the account of all this might well have seemed a cunning fable and a snare. But it would have been true; and, however much one may now deplore the way in which a fine race has been almost civilised to extinction, one cannot help admiring the grand measure of hope and endurance shown by the early conquerors of the country, who, without knowing either the path or the language, and in the face of numbers

* History of the Conquest of Peru, by William H. Prescott.

at least a thousand-fold their own, forced their way in, carrying with them the Spanish Flag and the Cross, signals which were unhappily to be followed by unnumbered woes and scourges to the simple people who had so long dwelt in calm behind their mountains.

After Pizarro had, by what can only be called an act of daring brigandage, exacted the ransom of his prisoner, the Inca, and then, in defiance of even the brigand's code, murdered instead of releasing his captive,* he found the subjugation of the country comparatively easy. The people were like bees without a queen, and seemed unable to make any but the most feeble resistance when deprived of their chief. They were divided into two great classes—the one consisting of the nobles, or those related to the royal race; and the other of the common people. One class ruled while the other toiled. The people were without money, and the government was of the most fatherly kind. Everything was regulated so as to leave no room for independent action on the part of the subject race. They were nourished, clothed, and housed by the State; and, on arriving at the proper age, the men were even provided with wives, and given a piece of land on which to establish their little homes. Mildness, docility, and honesty were their leading characteristics. Their discipline was shown when, at the capture of the Inca, hundreds of them submitted to be slaughtered without striking a blow, because they had not received the word of command. Their habitual honesty was well shown, by the fact that no one attempted to steal the plates of beaten gold, with which the outsides of some of their temples were profusely adorned.

The one unfortunate weakness which caused such evil to the Peruvian race, was the fondness of the ruling class for vessels and ornaments of gold and silver. They were lavish in their use of these metals, and enormous quantities were seized by the invaders. Had it not been for this, Pizarro's expedition

* I cannot resist giving the names of those followers of Pizarro who protested against this crime. Most of the names are still borne by modern inhabitants of the South of Spain.

Blas de Atienza.	Pedro de Ayala.	Fernando de Haro.	Diego de Mora.
Alonzo de Avila.	Diego de Chaves.	Juan de Herrada.	Francisco Moscoso.

These names do not appear in the list of those who divided the plunder. The following, though protesting against the murder, appear as sharers of the ransom :—

Francisco de Chaves.	Francisco de Fuentes.	Hernando de Soto.	Pedro de Mendoza.
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It is true, as Mr. C. R. Markham remarks, that the former may have been Almagro's men, who are not individually named in the list, but who took their share in a lump. However, if there were any men who refused to touch the Inca's gold, they will be in this first list. The names are taken from a true account of the Province of Cuzco, by Francisco Xeres, Salamanca, 1547, translated by Clements R. Markham, C.B., for the Hakluyt Society, 1872.

would have contented itself with colonisation and conversion, and so have proved a blessing to the native races, though it would have been regarded as a failure at the time. But the sight of so much gold turned these hardy adventurers into mere robbers, and they soon sacrificed the lives of the Indians in enormous numbers, by compelling them to work the mines of the country at a greedy and fatal rate.

The natives have steadily diminished in numbers ever since, and those now occupying the soil must be regarded as the patient survivals of the lower or labouring section of the Inca's subjects, as it is more than probable that the whole of the noble or ruling race have already perished, as being the principal competitors for empire with whom the foreign invaders had to deal. No native American race can be compared to the Peruvians for advancement in the arts, or for order, discipline, or morality. Their buildings, roads, and bridges ; their inland system of swift postal messengers, their order of knighthood, and elaborate court ceremonies, must have brought the invaders face to face with a surprising reflection of the civilisation they had left behind them in the East.

It is necessary to mention, too, their system of religion, as it will have to be shown that the ruins about to be described are intimately connected with their scheme of worship, as well as with their most sacred traditions and the early history of their kings. There is, perhaps, no more surprising fact in connection with the discovery of America than the existence there of a fully-developed religious system, so analogous in many points to the higher forms of faith which have flourished in the Eastern Hemisphere. These Indians had churches, priests, sacrifices, altars, images, convents, baptisms, sacraments, prayers, and traditions, with all the complicated mechanism of worship in full operation amongst them, without consciousness that they were repeating the phases of growth of many of the systems already in existence.

The ancient Peruvians have generally been considered merely as sun-worshippers, but in reality they were nature worshippers, adoring the Creator, the sun, the moon, and the thunder, and, probably, in a greater or less degree, all the elements and powers of nature. They also venerated their own ancestors, and, as Molina says,* “ whenever anything excelled all the rest of its kind in “ beauty, they worshipped it, and made it huaca, or sacred.”

* Molina. *Account of the Fables and Rites of the Incas*. Translated by Clements R. Markham, C.B., F.R.S., Hakluyt Society, 1873.

He also tells us, that in sacrificing the animals (which were to be without blemish), the order observed was—first one to the Creator, then to the Thunder, and then to the Sun.

That they gave to the Creator the first place in their religious system is shown by an anecdote told by Garcilasso de la Vega,* of one of their Incas, who, when reproved by the high priest for gazing upon the sun, turned to the priest and asked if it were true that not one of the Inca's subjects dared to disobey, even though despatched to the remotest parts of Chile. The priest was obliged to reply that the subject would obey the command, even unto death. "Then," said the Inca, "I perceive that there must be some other more powerful Lord, whom our Father the Sun esteems as much greater than himself, by whose command he every day measures the compass of the heavens without resting. If he were indeed the Supreme Lord, he would occasionally go aside from his course, or rest for his pleasure."

It seems clear from the accounts of the early missionaries, who took pains to find out from native priests all the ceremonies and precepts of their religion, that the Inca's people worshipped a Supreme Being, whom they knew by the name of Pacha Camac, a word equivalent, in their language, to "the soul of the universe," and to whom they addressed prayers, some of which would not do discredit to any system of religion whatever. The following is a concise example of the kind :—"O, Creator, and Sun and Thunder, be for ever young! Do not grow old. Let all things be at peace! Let the people multiply and their food, and let all things continue to increase."† This was a prayer used during the month of May, at the approach of their winter, and there is something pathetic in their simple appeal to the Sun not to grow old, as it was then that he seemed to get lower in the sky and make a shorter journey, and they seem to have regarded this as a possible sign of age and weakness.

Mr. C. R. Markham aptly says on this subject :—"In all this we may discern the popular religion of the Andean people, which consisted in the belief that all things in nature had an ideal or soul, which ruled and guided them, and to which men might pray for help."‡ They also believed in rewards and punishments after death, and, after the manner of the Egyptians, carefully

* Garcilasso de la Vega. *Royal Commentaries of the Incas*. Translated and edited by Clements R. Markham, Esq., C.B., F.R.S. For the Hakluyt Society, 1871.

† *Rites and Laws of the Incas*, p. 16.

‡ *Narratives of the Rites and Laws of the Incas*. Translated by Clements R. Markham, C.B., F.R.S. Hakluyt Society, 1873.

embalmed their dead, and buried with them gold and treasures for their delight in a future world.

They were not destitute of imagination, as witnessed their name for the planet Venus, signifying—The youth with flowing golden locks.

Their various names, too, for the Deity, signifying—“The Soul of the World,” “The Teacher of the Universe,” “The Incomprehensible God,” “The Conquering Vira Cocha,” show some clear conceptions of the subject.*

One is inclined to agree with the quaint remark of Acosta, as given in Grimstone’s translation :—

“Although the darknesse of infidelitie holdeth these nations in blindnesse, yet in many things the light of truth and reason works somewhat in them.”†

Another prayer which they addressed to the Supreme Being deserves quotation :—‡

“O, Creator [O, Conquering Vira Cocha, ever present Vira Cocha], Thou who art without equal unto the ends of the earth! Thou who givest life and strength to mankind, saying : Let this be a man and let this be a woman ; and as Thou sayest, so Thou givest life and vouchsafest that men shall live in health and peace, and free from danger. Thou who dwellest in the heights of heaven, in the thunder and in the storm-clouds, hear us! and grant us eternal life. Have us in Thy keeping, and receive this our offering as it shall please Thee, O Creator.”

There is a fine breadth about this petition which might seem fitted for the use of the whole human race, and not merely of a small nation, occupying a few hundred square miles in one of the remotest corners of the earth.

Some sentences in their prayers it would be difficult to improve, such as “Keep Thy poor servants in health,” “Make them and their children to walk in a straight road without thinking any evil.”

A passage from the Royal Commentaries, by Garcilasso de la Vega, who was himself descended from the Incas, will serve to show how far the ancient rulers strove to do good to their people :—§

“The Inca Manco Capac, in establishing his people in villages, while he

* Rites and Laws. Int., p. x.

Natural and Moral History of the Indies. By Father Joseph de Acosta. Translated by Ed. Grimstone. Edited by C. R. Markham, C.B., F.R.S. Hakluyt Society, 1880.

† Molina, p. 28.

§ Garcilasso de la Vega. Book 1, chapter xxi. From the translation of C. R. Markham, Esq., C.B., F.R.S. Hakluyt Society, 1869.

“taught them to cultivate the land, to build houses, construct channels for irrigation, and to do all other things necessary for human life, also instructed them in the ways of polite and brotherly companionship, in conformity with reason and the law of nature, persuading them with much earnestness to preserve perpetual peace and concord between themselves, and not to entertain anger or passionate feelings towards each other, but to do to one another as they would others should do to them, not laying down one law for themselves and another for their neighbours.”

The same author also gives the following account of the tradition of “Our Father the Sun” (as he was styled) giving his charge to the first Inca :—*

“When you have reduced these people to our service, you shall maintain them in habits of reason and justice, by the practice of piety, clemency, and meekness, assuming in all things the office of a pious father towards his beloved and tender children. Thus you will form a likeness and reflection of me. I do good to the whole world, giving light that men may see and do their business, making them warm when they are cold, cherishing their pastures and crops, ripening their fruits and increasing their flocks, watering their lands with dew, and bringing fine weather in the proper season. I take care to go round the earth each day, that I may see the necessities that exist in the world, and supply them, as the sustainer and benefactor of the heathens. I desire that you shall imitate this example as my children, sent to the earth solely for the instruction and benefit of those men who live like beasts. And from this time I constitute and name you as kings and lords over all the tribes, that you may instruct them in your rational works and government.”

But, although there is good reason to believe that the old religion of the Peruvians consisted in the purer kind of worship indicated by those ancient teachings, yet it cannot be denied that when the Spaniards conquered the country, this foundational religion had become overladen with ceremonies and encumbered with many complicated rites and observances. It was not even free from the taint of the actual worship of idols and even of occasional human sacrifices.

It remains to say a few words about the Indians as they are, before describing what remains of the temple dedicated by their forefathers to the “All-Conquering Vira Cocha, the Teacher of the Universe.”

* Book 1 Royal Commentaries.