

his military education, of the last importance in a state which, with its professions of peace and good-will, was ever at war for the acquisition of empire.

In this military school he was educated with such of the Inca nobles as were nearly of his own age; for the sacred name of Inca—a fruitful source of obscurity in their annals—was applied indifferently to all who descended by the male line from the founder of the monarchy.<sup>28</sup> At the age of sixteen the pupils underwent a public examination, previous to their admission to what may be called the order of chivalry. This examination was conducted by some of the oldest and most illustrious Incas. The candidates were required to show their prowess in the athletic exercises of the warrior; in wrestling and boxing, in running such long courses as fully tried their agility and strength, in severe fasts of several days' duration, and in mimic combats, which, although the weapons were blunted, were always attended with wounds, and sometimes with death. During this trial, which lasted thirty days, the royal neophyte fared no better than his comrades, sleeping on the bare ground, going unshod, and wearing a mean attire,—a mode of life, it was supposed, which might tend to inspire him with more sympathy with the destitute. With all this show of impartiality, however, it will probably be doing no injustice to the judges to suppose that a politic discretion may have somewhat quickened their perceptions of the real merits of the heir-apparent.

At the end of the appointed time, the candidates selected as worthy of the honors of their barbaric chivalry were presented to the sovereign, who condescended to take a principal part in the ceremony of inauguration. He began with a brief discourse, in which, after congratulating the young aspirants on the proficiency they had shown in martial exercises, he reminded them of the responsibilities

<sup>28</sup> Garcilasso, Com. Real., Parte 1, lib. 1, cap. 26.

attached to their birth and station; and, addressing them affectionately as "children of the Sun," he exhorted them to imitate their great progenitor in his glorious career of beneficence to mankind. The novices then drew near, and, kneeling one by one before the Inca, he pierced their ears with a golden bodkin; and this was suffered to remain there till an opening had been made large enough for the enormous pendants which were peculiar to their order, and which gave them, with the Spaniards, the name of *orejones*.<sup>29</sup> This ornament was so massy in the ears of the sovereign, that the cartilage was distended by it nearly to the shoulder, producing what seemed a monstrous deformity in the eyes of the Europeans, though, under the magical influence of fashion, it was regarded as a beauty by the natives.

When this operation was performed, one of the most venerable of the nobles dressed the feet of the candidates in the sandals worn by the order, which may remind us of the ceremony of buckling on the spurs of the Christian knight. They were then allowed to assume the girdle or sash around the loins, corresponding with the *toga virilis* of the Romans, and intimating that they had reached the season of manhood. Their heads were adorned with garlands of flowers, which, by their various colors, were emblematic of the clemency and goodness that should grace

<sup>29</sup> From *oreja*, "ear."—"Los caballeros de la sangre Real tenían orejas horadadas, y de ellas colgando grandes rodetes de plata y oro: llamaronles por esto los *orejones* los Castellanos la primera vez que los vieron." (Montesinos, Memorias Antiguas Historiales del Peru, MS., lib. 2, cap. 6.) The ornament, which was in the form of a wheel, did not depend from the ear, but was inserted in the gristle of it, and was as large as an orange. "La hacen tan ancha como una gran rosca de naranja; los Señores i Principales traian aquellas roscas de oro fino en las orejas." (Conq. i Pob. del Piru, MS.—Also Garcilasso, Com. Real., Parte 1, lib. 1, cap. 22.) "The larger the hole," says one of the old Conquerors, "the more of a gentleman!" Pedro Pizarro, Descub. y Conq., MS.

the character of every true warrior; and the leaves of an evergreen plant were mingled with the flowers, to show that these virtues should endure without end.<sup>30</sup> The prince's head was further ornamented by a fillet, or tasselled fringe, of a yellow color, made of the fine threads of the vicuña wool, which encircled the forehead as the peculiar insignia of the heir-apparent. The great body of the Inca nobility next made their appearance, and, beginning with those nearest of kin, knelt down before the prince, and did him homage as successor to the crown. The whole assembly then moved to the great square of the capital, where songs, and dances, and other public festivities closed the important ceremonial of the *huaracu*.<sup>31</sup>

The reader will be less surprised by the resemblance which this ceremonial bears to the inauguration of a Christian knight in the feudal ages, if he reflects that a similar analogy may be traced in the institutions of other people more or less civilized; and that it is natural that nations, occupied with the one great business of war, should mark the period, when the preparatory education for it was ended, by similar characteristic ceremonies.

Having thus honorably passed through his ordeal, the heir-apparent was deemed worthy to sit in the councils of his father, and was employed in offices of trust at home, or, more usually, sent on distant expeditions to practise in the field the lessons which he had hitherto studied only on the mimic theatre of war. His first campaigns were conducted under the renowned commanders who had grown grey in the service of his father; until, advancing in years and experience, he was placed in command himself, and, like

<sup>30</sup> Garcilasso, Com. Real., Parte 1, lib. 6, cap. 27.

<sup>31</sup> Ibid., Parte 1, lib. 6, cap. 24-28.

According to Fernandez, the candidates wore white shirts, with something like a cross embroidered in front! (Historia del Peru, (Sevilla, 1571.) Parte 2, lib. 3, cap. 6.) We may fancy ourselves occupied with some chivalrous ceremonial of the Middle Ages.

Huayna Capac, the last and most illustrious of his line, carried the banner of the rainbow, the armorial ensign of his house, far over the borders, among the remotest tribes of the plateau.

The government of Peru was a despotism, mild in its character, but in its form a pure and unmitigated despotism. The sovereign was placed at an immeasurable distance above his subjects. Even the proudest of the Inca nobility, claiming a descent from the same divine original as himself, could not venture into the royal presence, unless barefoot, and bearing a light burden on his shoulders in token of homage.<sup>32</sup> As the representative of the Sun, he stood at the head of the priesthood, and presided at the most important of the religious festivals.<sup>33</sup> He raised armies, and usually commanded them in person. He imposed taxes, made laws, and provided for their execution by the appointment of judges whom he removed at pleasure. He was the source from which everything flowed,—all

<sup>32</sup> Zarate, Conq. del Peru, lib. 1, cap. 11.—Sarmiento, Relacion, MS., cap. 7.

“Porque verdaderamente á lo que yo he averiguado toda la pretension de los Ingas fue una subjeccion en toda la gente, qual yo nunca he oido decir de ninguna otra nacion en tanto grado, que por muy principal que un Señor fuese, dende que entrava cerca del Cuzco en cierta señal que estava puesta en cada camino de quatro que hay, havia dende alli de venir cargado hasta la presencia del Inga, y alli dejava la carga y hacia su obediencia.” Ondegardo, Rel. Prim., MS.

<sup>33</sup> It was only at one of these festivals, and hardly authorizes the sweeping assertion of Carli, that the royal and sacerdotal authority were blended together in Peru. We shall see, hereafter, the important and independent position occupied by the high-priest. “La Sacerdoce et l'Empire étoient divisés au Mexique; au lieu qu'ils étoient réunis au Pérou, comme au Tibet et á la Chine, et comme il le fut á Rome, lorsqu' Auguste jetta les fondemens de l'Empire, en y réunissant le Sacerdoce ou la dignité de Souverain Pontife.” Lettres Américaines, (Paris, 1788,) trad. Franç., tom I. let. 7.

dignity, all power, all emolument. He was, in short, in the well-known phrase of the European despot, "himself the state."<sup>34</sup>

The Inca asserted his claims as a superior being by assuming a pomp in his manner of living well calculated to impose on his people. His dress was of the finest wool of the vicuña, richly dyed, and ornamented with a profusion of gold and precious stones. Round his head was wreathed a turban of many-colored folds, called the *llautu*; and a tasselled fringe, like that worn by the prince, but of a scarlet color, with two feathers of a rare and curious bird, called the *coraquenque*, placed upright in it, were the distinguishing insignia of royalty. The birds from which these feathers were obtained were found in a desert country among the mountains; and it was death to destroy or to take them, as they were reserved for the exclusive purpose of supplying the royal head-gear. Every succeeding monarch was provided with a new pair of these plumes, and his credulous subjects fondly believed that only two individuals of the species had ever existed to furnish the simple ornament for the diadem of the Incas.<sup>35</sup>

Although the Peruvian monarch was raised so far above the highest of his subjects, he condescended to mingle occasionally with them, and took great pains personally to inspect the condition of the humbler classes. He presided at some of the religious celebrations, and on these occasions entertained the great nobles at his table, when he complimented them, after the fashion of more

<sup>34</sup> "Porque el Inga dava á entender que era hijo del Sol, con este título se hacia adorar, i gobernava principalmente en tanto grado que nadie se le atrevia, i su palabra era ley, i nadie osaba ir contra su palabra ni voluntad; aunque obiese de matar cient mill Indios, no havia ninguno en su Reino que le osase decir que no lo hiciese." Conq. i Pob. del Piru, MS.

<sup>35</sup> Cieza de Leon, Cronica, cap 114.—Garcillasso, Com. Real., Parte 1, lib. 1, cap. 22; lib. 6, cap. 28.—Acosta, lib. 6, cap. 12.

civilized nations, by drinking the health of those whom he most delighted to honor.<sup>36</sup>

But the most effectual means taken by the Incas for communicating with their people were their progresses through the empire. These were conducted, at intervals of several years, with great state and magnificence. The sedan, or litter, in which they travelled, richly emblazoned with gold and emeralds, was guarded by a numerous escort. The men who bore it on their shoulders were provided by two cities, specially appointed for the purpose. It was a post to be coveted by no one, if, as is asserted, a fall was punished with death.<sup>37</sup> They travelled with ease and expedition, halting at the *tambos*, or inns, erected by the government along the route, and occasionally at the royal palaces, which in the great towns afforded ample accommodations to the whole of the monarch's retinue. The noble roads which traversed the table-land were lined with people, who swept away the stones and stubble from their surface,

<sup>36</sup> One would hardly expect to find among the American Indians this social and kindly custom of our Saxon ancestors,—now fallen somewhat out of use, in the capricious innovations of modern fashion. Garcilasso is diffuse in his account of the forms observed at the royal table. (Com. Real., Parte 1, lib. 6, cap. 23.) The only hours of eating were at eight or nine in the morning, and at sunset, which took place at nearly the same time, in all seasons, in the latitude of Cuzco. The historian of the Incas admits that, though temperate in eating, they indulged freely in their cups, frequently prolonging their revelry to a late hour of the night. Ibid., Parte 1, lib. 6, cap. 1.

<sup>37</sup> "In lecticâ, aureo tabulato constratâ, humeris ferebant; in umbrâ, ea erat observantia, vt vultum ejus intueri maxime incivile putarent, et inter baiulos, quicumque vel levitor pede offenso hæsitaret, e vestigio interficerent." Levinus Apollonius, De Peruvie Regionis Inventione, et Rebus in eadem gestis, (Antverpiæ, 1567,) fol. 37.—Zarate, Conq. del Peru, lib. 1, cap. 11.

According to this writer the litter was carried by the nobles; one thousand of whom were specially reserved for the humiliating honor. Ubi supra.

strewn them with sweet-scented flowers, and vying with each other in carrying forward the baggage from one village to another. The monarch halted from time to time to listen to the grievances of his subjects, or to settle some points which had been referred to his decision by the regular tribunals. As the princely train wound its way along the mountain passes, every place was thronged with spectators eager to catch a glimpse of their sovereign; and, when he raised the curtains of his litter, and showed himself to their eyes, the air was rent with acclamations as they invoked blessings on his head.<sup>38</sup> Tradition long commemorated the spots at which he halted, and the simple people of the country held them in reverence as places consecrated by the presence of an Inca.<sup>39</sup>

The royal palaces were on a magnificent scale, and, far from being confined to the capital or a few principal towns, were scattered over all the provinces of their vast empire.<sup>40</sup> The buildings were low, but covered a wide extent of ground. Some of the apartments were spacious, but they were generally small, and had no communication with one another, except that they opened into a common square or court. The walls were made of blocks of stone of various sizes, like those described in the fortress of Cuzco, rough-

<sup>38</sup> The acclamations must have been potent indeed, if, as Sarmiento tells us, they sometimes brought the birds down from the sky! "De esta manera eran tan temidos los Reyes que si salian por el Reyno y permitian alzar algun paño de los que iban en las andas para dejarse ver de sus vasallos, alzaban tan gran alarido que hacian caer las aves de lo alto donde iban volando á ser tomadas á manos." (Relacion, MS., cap. 10.) The same author has given in another place a more creditable account of the royal progresses, which the Spanish reader will find extracted in *Appendix, No. 1.*

<sup>39</sup> Garcilasso, *Com. Real.*, Parte 1, lib. 3, cap. 14; lib. 6, cap. 3.—Zarate, *Conq. del Peru*, lib. 1, cap. 11.

<sup>40</sup> Velasco has given some account of several of these palaces, situated in different places in the kingdom of Quito. *Hist. de Quito*, tom. I. pp. 195-197.

hewn, but carefully wrought near the line of junction, which was scarcely visible to the eye. The roofs were of wood or rushes, which have perished under the rude touch of time, that has shown more respect for the walls of the edifices. The whole seems to have been characterized by solidity and strength, rather than by any attempt at architectural elegance.<sup>41</sup>

But whatever want of elegance there may have been in the exterior of the imperial dwellings, it was amply compensated by the interior, in which all the opulence of the Peruvian princes was ostentatiously displayed. The sides of the apartments were thickly studded with gold and silver ornaments. Niches, prepared in the walls, were filled with images of animals and plants curiously wrought of the same costly materials; and even much of the domestic furniture, including the utensils devoted to the most ordinary menial services, displayed the like wanton magnificence!<sup>42</sup> With these gorgeous decorations were mingled richly colored stuffs of the delicate manufacture of the Peruvian wool, which were of so beautiful a texture, that the Spanish sovereigns, with all the luxuries of Europe and Asia at their command, did not disdain to use them.<sup>43</sup> The

<sup>41</sup> Cieza de Leon, *Cronica*, cap. 44.—*Antig. y Monumentos del Peru*, MS.—See, among others, the description of the remains still existing of the royal buildings at Callo, about ten leagues south of Quito, by Ulloa, *Voyage to S. America*, book 6, ch. 11, and since more carefully by Humboldt, *Vues des Cordillères*, p. 197.

<sup>42</sup> Garcilasso, *Com. Real.*, Parte 1, lib. 6, cap. 1.

"Tanto que todo el servicio de la Casa del Rey así de cantarás para su vino, como de cozina, todo era oro y plata, y esto no en un lugar y en una parte lo tenia, sino en muchas." (Sarmiento, *Relacion*, MS., cap. 11.) See also the flaming accounts of the palaces of Bilcas, to the west of Cuzco, by Cieza de Leon, as reported to him by Spaniards who had seen them in their glory. (*Cronica*, cap. 89.) The niches are still described by modern travellers as to be found in the walls. (Humboldt, *Vues des Cordillères*, p. 197.)

<sup>43</sup> "La ropa de la cama toda era de mantas, y freçadas de lana

royal household consisted of a throng of menials, supplied by the neighboring towns and villages, which, as in Mexico, were bound to furnish the monarch with fuel and other necessaries for the consumption of the palace.

But the favorite residence of the Incas was at Yucay, about four leagues distant from the capital. In this delicious valley, locked up within the friendly arms of the sierra, which sheltered it from the rude breezes of the east, and refreshed by gushing fountains and streams of running water, they built the most beautiful of their palaces. Here, when wearied with the dust and toil of the city, they loved to retreat, and solace themselves with the society of their favorite concubines, wandering amidst groves and airy gardens, that shed around their soft, intoxicating odors, and lulled the senses to voluptuous repose. Here, too, they loved to indulge in the luxury of their baths, replenished by streams of crystal water which were conducted through subterraneous silver channels into basins of gold. The spacious gardens were stocked with numerous varieties of plants and flowers that grew without effort in this *temperate* region of the tropics, while parterres of a more extraordinary kind were planted by their side, glowing with the various forms of vegetable life skilfully imitated in gold and silver! Among them the Indian corn, the most beautiful of American grains, is particularly commemorated, and the curious workmanship is noticed with which the golden ear was half disclosed amidst the broad leaves of silver, and the light tassel of the same material that floated gracefully from its top.<sup>44</sup>

de Vicuña, que es tan fina, y tan regalada, que entre otras cosas preciadas de aquellas Tierras, se las han traído para la cama del Rey Don Phelipe Segundo." Garcilasso, *Com. Real.*, Parte 1, lib. 6, cap. 1.

<sup>44</sup> Garcilasso, *Com. Real.*, Parte 1, lib. 5, cap. 26; lib. 6, cap. 2.—Sarmiento, *Relacion*, MS., cap. 24.—Cieza de Leon, *Cronica*, cap. 94. The last writer speaks of a cement, made in part of liquid gold,

If this dazzling picture staggers the faith of the reader, he may reflect that the Peruvian mountains teemed with gold; that the natives understood the art of working the mines, to a considerable extent; that none of the ore, as we shall see hereafter, was converted into coin, and that the whole of it passed into the hands of the sovereign for his own exclusive benefit, whether for purposes of utility or ornament. Certain it is that no fact is better attested by the Conquerors themselves, who had ample means of information, and no motive for misstatement. The Italian poets, in their gorgeous pictures of the gardens of Alcina and Morgana, came nearer the truth than they imagined.

Our surprise, however, may reasonably be excited, when we consider that the wealth displayed by the Peruvian princes was only that which each had amassed individually for himself. He owed nothing to inheritance from his predecessors. On the decease of an Inca, his palaces were abandoned, all his treasures, except what were employed in his obsequies, his furniture and apparel, were suffered to remain as he left them, and his mansions, save one, were closed up forever. The new sovereign was to provide himself with everything new for his royal state. The reason of this was the popular belief, that the soul of the departed monarch would return after a time to reanimate his body on earth; and they wished that he should find everything to which he had been used in life prepared for his reception.<sup>45</sup>

When an Inca died, or, to use his own language, "was called home to the mansions of his father, the Sun,"<sup>46</sup> his

as used in the royal buildings of Tambo, a valley not far from Yucay! (Ubi supra.) We may excuse the Spaniards for demolishing such edifices—if they ever met with them.

<sup>45</sup> Acosta, lib. 6, cap. 12.—Garcilasso, *Com. Real.*, Parte 1, lib. 6, cap. 4.

<sup>46</sup> The Aztecs also believed that the soul of the warrior who fell in battle went to accompany the sun in his bright progress through the heavens. (See *Conquest of Mexico*, book 1, chap. 3.)

obsequies were celebrated with great pomp and solemnity. The bowels were taken from the body, and deposited in the temple of Tampu, about five leagues from the capital. A quantity of his plate and jewels was buried with them, and a number of his attendants and favorite concubines, amounting sometimes, it is said, to a thousand, were immolated on his tomb.<sup>47</sup> Some of them showed the natural repugnance to the sacrifice occasionally manifested by the victims of a similar superstition in India. But these were probably the menials and more humble attendants; since the women have been known, in more than one instance, to lay violent hands on themselves, when restrained from testifying their fidelity by this act of conjugal martyrdom. This melancholy ceremony was followed by a general mourning throughout the empire. At stated intervals, for a year, the people assembled to renew the expressions of their sorrow; processions were made, displaying the banner of the departed monarch; bards and minstrels were appointed to chronicle his achievements, and their songs continued to be rehearsed at high festivals in the presence of the reigning monarch,—thus stimulating the living by the glorious example of the dead.<sup>48</sup>

The body of the deceased Inca was skilfully embalmed, and removed to the great temple of the Sun at Cuzco. There the Peruvian sovereign, on entering the awful sanctuary, might behold the effigies of his royal ancestors, ranged in opposite files,—the men on the right, and their queens on the left, of the great luminary which blazed in refulgent gold on the walls of the temple. The bodies,

<sup>47</sup> Conq. i Pob. del Piru, MS.—Acosta, lib. 5, cap. 6.

Four thousand of these victims, according to Sarmiento—we may hope it is an exaggeration—graced the funeral obsequies of Huayna Capac, the last of the Incas before the coming of the Spaniards. Relacion, MS., cap. 65.

<sup>48</sup> Cieza de Leon, Cronica, cap. 62.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 5.—Sarmiento, Relacion, MS., cap. 8.

clothed in the princely attire which they had been accustomed to wear, were placed on chairs of gold, and sat with their heads inclined downward, their hands placidly crossed over their bosoms, their countenances exhibiting their natural dusky hue,—less liable to change than the fresher coloring of a European complexion,—and their hair of raven black, or silvered over with age, according to the period at which they died! It seemed like a company of solemn worshippers fixed in devotion,—so true were the forms and lineaments of life. The Peruvians were as successful as the Egyptians in the miserable attempt to perpetuate the existence of the body beyond the limits assigned to it by nature.<sup>49</sup>

They cherished a still stranger illusion in the attentions which they continued to pay to these insensible remains, as if they were instinct with life. One of the houses belonging to a deceased Inca was kept open and occupied by his guard and attendants, with all the state appropriate to royalty. On certain festivals, the revered bodies of the

<sup>49</sup> Ondegardo, Rel. Prim., MS.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 29.

The Peruvians secreted these mummies of their sovereigns after the Conquest, that they might not be profaned by the insults of the Spaniards. Ondegardo, when *corregidor* of Cuzco, discovered five of them, three male and two female. The former were the bodies of Viracocha, of the great Tupac Inca Yupanqui, and of his son Huayna Capac. Garcilasso saw them in 1560. They were dressed in their regal robes, with no insignia but the *llautu* on their heads. They were in a sitting posture, and, to use his own expression, “perfect as life, without so much as a hair or an eyebrow wanting.” As they were carried through the streets, decently shrouded with a mantle, the Indians threw themselves on their knees, in sign of reverence, with many tears and groans, and were still more touched as they beheld some of the Spaniards themselves doffing their caps, in token of respect to departed royalty. (*Ibid.*, ubi supra.) The bodies were subsequently removed to Lima; and Father Acosta, who saw them there some twenty years later, speaks of them as still in perfect preservation.

sovereigns were brought out with great ceremony into the public square of the capital. Invitations were sent by the captains of the guard of the respective Incas to the different nobles and officers of the court; and entertainments were provided in the names of their masters, which displayed all the profuse magnificence of their treasures,—and “such a display,” says an ancient chronicler, “was there in the great square of Cuzco, on this occasion, of gold and silver plate and jewels, as no other city in the world ever witnessed.”<sup>50</sup> The banquet was served by the menials of the respective households, and the guests partook of the melancholy cheer in the presence of the royal phantom with the same attention to the forms of courtly etiquette as if the living monarch had presided!<sup>51</sup>

The nobility of Peru consisted of two orders, the first and by far the most important of which was that of the Incas, who, boasting a common descent with their sovereign, lived, as it were, in the reflected light of his glory. As the Peruvian monarchs availed themselves of the right of polygamy to a very liberal extent, leaving behind them families of one or even two hundred children,<sup>52</sup> the nobles

<sup>50</sup> “Tenemos por muy cierto que ni en Jerusalem, Roma, ni en Persia, ni en ninguna parte del mundo por ninguna Republica ni Rey de el, se juntaba en un lugar tanta riqueza de Metales de oro y Plata y Pedreria como en esta Plaza del Cuzco; quando estas fiestas y otras semejantes se hacian.” Sarmiento, *Relacion*, MS., cap. 27.

<sup>51</sup> *Idem*, *Relacion*, MS., cap. 8, 27.—Ondegardo, *Rel. Seg.*, MS.

It was only, however, the great and good princes that were thus honored, according to Sarmiento, “whose souls the silly people fondly believed, on account of their virtues, were in heaven, although, in truth,” as the same writer assures us, “they were all the time burning in the flames of hell!” “Digo los que habiendo sido en vida buenos y valerosos, generosos con los Indios en les hacer mercedes, perdonadores de injurias, porque á estos tales canonizaban en su ceguedad por Santos y honraban sus huesos, sin entender que las animas ardian en los Ynfierros y creian que estaban en el Cielo.” *Ibid.*, ubi supra.

<sup>52</sup> Garcilasso says over three hundred! (*Com. Real.*, Parte 1, lib.

of the blood royal, though comprehending only their descendants in the male line, came in the course of years to be very numerous.<sup>53</sup> They were divided into different lineages, each of which traced its pedigree to a different member of the royal dynasty, though all terminated in the divine founder of the empire.

They were distinguished by many exclusive and very important privileges; they wore a peculiar dress; spoke a dialect, if we may believe the chronicler, peculiar to themselves;<sup>54</sup> and had the choicest portion of the public domain assigned for their support. They lived, most of them, at court, near the person of the prince, sharing in his counsels, dining at his board, or supplied from his table. They alone were admissible to the great offices in the priesthood. They were invested with the command of armies, and of distant garrisons, were placed over the provinces, and, in short, filled every station of high trust and emolument.<sup>55</sup>

3, cap. 19.) The fact, though rather startling, is not incredible, if, like Huayna Capac, they counted seven hundred wives in their seraglio. See Sarmiento, *Relacion*, MS., cap. 7.

<sup>53</sup> Garcilasso mentions a class of Incas *por privilegio*, who were allowed to possess the name and many of the immunities of the blood royal, though only descended from the great vassals that first served under the banner of Manco Capac. (*Com. Real.*, Parte 1, lib. 1, cap. 22.) This important fact, to which he often refers, one would be glad to see confirmed by a single authority.

<sup>54</sup> “Los Incas tuvieron otra Lengua particular, que hablaban entre ellos, que no la entendian los demás Indios, ni les era licito aprenderla, como Lenguage Divino. Esta me escriben del Perú, que se ha perdido totalmente; porque como pereció la Republica particular de los Incas, pereció tambien el Lenguage dellos.” Garcilasso, *Com. Real.*, Parte 1, lib. 7, cap. 1.

<sup>55</sup> “Una sola gente hallo yo que era exenta, que eran los Ingas del Cuzco y por alli al rededor de ambas parcialidades, porque estos no solo no pagavan tributo, pero aun comian de lo que traian al Inga de todo el reino, y estos eran por la mayor parte los Gobernadores en todo el reino, y por donde quiera que iban se les hacia mucha honrra.” Ondegardo, *Rel. Prim.*, MS.

Even the laws, severe in their general tenor, seem not to have been framed with reference to them; and the people, investing the whole order with a portion of the sacred character which belonged to the sovereign, held that an Inca noble was incapable of crime.<sup>56</sup>

The other order of nobility was the *Curacas*, the caciques of the conquered nations, or their descendants. They were usually continued by the government in their places, though they were required to visit the capital occasionally, and to allow their sons to be educated there as the pledges of their loyalty. It is not easy to define the nature or extent of their privileges. They were possessed of more or less power, according to the extent of their patrimony and the number of their vassals. Their authority was usually transmitted from father to son, though sometimes the successor was chosen by the people.<sup>57</sup> They did not occupy the highest posts of state, or those nearest the person of the sovereign, like the nobles of the blood. Their authority seems to have been usually local, and always in subordination to the territorial jurisdiction of the great provincial governors, who were taken from the Incas.<sup>58</sup>

It was the Inca nobility, indeed, who constituted the real strength of the Peruvian monarchy. Attached to their prince by ties of consanguinity, they had common sympathies and, to a considerable extent, common interests with him. Distinguished by a peculiar dress and insignia, as

<sup>56</sup> Garcilasso, *Com. Real.*, Parte 1, lib. 2, cap. 15.

<sup>57</sup> In this event, it seems, the successor named was usually presented to the Inca for confirmation. (*Dec. de la Aud. Real.*, MS.) At other times, the Inca himself selected the heir from among the children of the deceased Curaca. "In short," says Ondegardo, "there was no rule of succession so sure, but it might be set aside by the supreme will of the sovereign." *Rel. Prim.*, MS.

<sup>58</sup> Garcilasso, *Com. Real.*, Parte 1, lib. 4, cap. 10.—Sarmiento, *Relacion*, MS., cap. 11.—*Dec. de la Aud. Real.*, MS.—Cieza de Leon, *Cronica*, cap. 93.—*Conq. i Pob. del Piru*, MS.

well as by language and blood, from the rest of the community, they were never confounded with the other tribes and nations who were incorporated into the great Peruvian monarchy. After the lapse of centuries, they still retained their individuality as a peculiar people. They were to the conquered races of the country what the Romans were to the barbarous hordes of the Empire, or the Normans to the ancient inhabitants of the British Isles. Clustering around the throne, they formed an invincible phalanx, to shield it alike from secret conspiracy and open insurrection. Though living chiefly in the capital, they were also distributed throughout the country in all its high stations and strong military posts, thus establishing lines of communication with the court, which enabled the sovereign to act simultaneously and with effect on the most distant quarters of his empire. They possessed, moreover, an intellectual preëminence, which, no less than their station, gave them authority with the people. Indeed, it may be said to have been the principal foundation of their authority. The crania of the Inca race show a decided superiority over the other races of the land in intellectual power;<sup>59</sup> and it cannot be denied that it was the fountain of that peculiar civilization and social polity, which raised the Peruvian monarchy above every other State in South America. Whence this remarkable race came, and what was its early history, are among those mysteries that meet us so frequently in the annals of the New World, and which time and the antiquary have as yet done little to explain.

<sup>59</sup> Dr. Morton's valuable work contains several engravings of both the Inca and the common Peruvian skull, showing that the facial angle in the former, though by no means great, was much larger than that in the latter, which was singularly flat and deficient in intellectual character. *Crania Americana*, (Philadelphia, 1829.)