specimens of the vegetable might be seen still higher, springing up spontaneously amidst the stunted shrubs that clothed the lofty sides of the Cordilleras, till these gradually subsided into the mosses and the short yellow grass, *pajonal*, which, like a golden carpet, was unrolled around the base of the mighty cones, that rose far into the regions of eternal silence, covered with the snows of centuries.[35]

another. M. de Humboldt, who has bestowed much attention on the early history of this vegetable, which has exerted so important an influence on European society, supposes that the cultivation of it in Virginia, where it was known to the early planters, must have been originally derived from the Southern Spanish colonies. Essai Politique, tom. II. p. 462.

[35] While Peru, under the Incas, could boast these indigenous products, and many others less familiar to the European, it was unacquainted with several of great importance, which, since the Conquest, have thriven there as on their natural soil. Such are the olive, the grape, the fig, the apple, the orange, the sugar-cane. None of the cereal grains of the Old World were found there. The first wheat was introduced by a Spanish lady of Trujillo, who took great pains to disseminate it among the colonists, of which the government, to its credit, was not unmindful. Her name was Maria de Escobar. History, which is so much occupied with celebrating the scourges of humanity, should take pleasure in commemorating one of its real benefactors.

# CHAPTER V.

PERUVIAN SHEEP. — GREAT HUNTS. — MANUFACTURES. — MECHANICAL SKILL. — ARCHITECTURE. — CONCLUDING REFLECTIONS.

A NATION which had made such progress in agriculture might be reasonably expected to have made, also, some proficiency in the mechanical arts,—especially when, as in the case of the Peruvians, their agricultural economy demanded in itself no inconsiderable degree of mechanical skill. Among most nations, progress in manufactures has been found to have an intimate connection with the progress of husbandry. Both arts are directed to the same great object of supplying the necessaries, the comforts, or, in a more refined condition of society, the luxuries of life; and when the one is brought to a perfection that infers a certain advance in civilization, the other must naturally find a corresponding development under the increasing demands and capacities of such a state. The subjects of the Incas, in their patient and tranquil devotion to the more humble occupations of industry which bound them to their native soil, bore greater resemblance to the Oriental nations, as the Hindoos and Chinese, than they bore to the members of the great Anglo-Saxon family, whose hardy temper has driven them to seek their fortunes on the stormy ocean and to open a commerce with the most distant regions of the globe. The Peruvians, though lining a long extent of sea-coast, had no foreign commerce.

They had peculiar advantages for domestic manufacture in a material incomparably superior to any thing possessed by the other races of the Western continent. They found a good substitute for linen in a fabric which,

like the Aztecs, they knew how to weave from the tough thread of the maguey. Cotton grew luxuriantly on the low, sultry level of the coast, and furnished them with a clothing suitable to the milder latitudes of the country. But from the llama and the kindred species of Peruvian sheep they obtained a fleece adapted to the colder climate of the table-land, "more estimable," to quote the language of a well-informed writer, "than the down of the Canadian beaver, the fleece of the *brebis des Calmoucks*, or of the Syrian goat."[1]

Of the four varieties of the Peruvian sheep, the llama, the one most familiarly known, is the least valuable on account of its wool. It is chiefly employed as a beast of burden, for which, although it is somewhat larger than any of the other varieties, its diminutive size and strength would seem to disqualify it. It carries a load of little more than a hundred pounds, and cannot travel above three or four leagues in a day. But all this is compensated by the little care and cost required for its management and its maintenance. It picks up an easy subsistence from the moss and stunted herbage that grow scantily along the withered sides and the steeps of the Cordilleras. The structure of its stomach, like that of the camel, is such as to enable it to dispense with any supply of water for weeks, nay, months together. Its spongy hoof, armed with a claw or pointed talon to enable it to take secure hold on the ice, never requires to be shod; and the load laid upon its back rests securely in its bed of wool, without the aid of girth or saddle. The llamas move in troops of five hundred or even a thousand, and thus, though each individual carries but little, the aggregate is considerable. The whole caravan travels on at its regular pace, passing the night in the open air without suffering from the coldest temperature, and

[1] Walton, Historical and Descriptive Account of the Peruvian Sheep, (London, 1811,) p. 115. This writer's comparison is directed to the wool of the vicuña, the most esteemed of the genus for its fleece.



marching in perfect order, and in obedience to the voice of the driver. It is only when overloaded that the spirited little animal refuses to stir, and neither blows nor caresses can induce him to rise from the ground. He is as sturdy in asserting his rights on this occasion, as he is usually docile and unresisting.[2]

The employment of domestic animals distinguished the Peruvians from the other races of the New World. This economy of human labor by the substitution of the brute is an important element of civilization, inferior only to what is gained by the substitution of machinery for both. Yet the ancient Peruvians seem to have made much less account of it than their Spanish conquerors, and to have valued the llama, in common with the other animals of that genus, chiefly for its fleece. Immense herds of these "large cattle," as they were called, and of the "smaller cattle,"[3] or *alpacas*, were held by the government, as already noticed, and placed under the direction of shepherds, who conducted them from one quarter of the country to another, according to the changes of the season. These migrations were regulated with all the precision with which the code of the *mesta* determined the migrations of the vast merino flocks in Spain; and the Conquerors, when they landed in Peru, were amazed at finding a race of animals so similar to their own in properties and habits, and under the control of a system of legislation which might seem to have been imported from their native land.[4]

[2] Ibid., p. 23, set seq.—Garcilasso, Com. Real., Parte 1, lib. 8, cap. 16.—Acosta, lib. 4, cap. 41.

*Llama*, according to Garcilasso de la Vega, is a Peruvian word signifying "flock." (Ibid., ubi supra.) The natives got no milk from their domesticated animals; nor was milk used, I believe, by any tribe on the American continent.

[3] *Ganado maior, ganado menor.*

[4] The judicious Ondegardo emphatically recommends the adoption of many of these regulations by the Spanish government, as peculiarly suited to the exigencies of the natives. "En esto de los

But the richest store of wool was obtained, not from these domesticated animals, but from the two other species, the *huanacos* and the *vicuñas*, which roamed in native freedom over the frozen ranges of the Cordilleras; where not unfrequently they might be seen scaling the snow-covered peaks which no living thing inhabits save the condor, the huge bird of the Andes, whose broad pinions bear him up in the atmosphere to the height of more than twenty thousand feet above the level of the sea.[5] In these rugged pastures "the flock without a fold" finds sufficient sustenance in the *ychu*, a species of grass which is found scattered all along the great ridge of the Cordilleras, from the equator to the southern limits of Patagonia. And as these limits define the territory traversed by the Peruvian sheep, which rarely, if ever, venture north of the line, it seems not improbable that this mysterious little plant is so important to their existence that the absence of it is the principal reason why they have not penetrated to the northern latitudes of Quito and New Granada.[6]

But, although thus roaming without a master over the boundless wastes of the Cordilleras, the Peruvian peasant was never allowed to hunt these wild animals, which were protected by laws as severe as were the sleek herds that grazed on the more cultivated slopes of the plateau. The wild game of the forest and the mountain was as much the property of the government, as if it had been inclosed within a park, or penned within a fold.[7] It was only on stated occasions, at the great hunts, which took place once a year under the personal superintendence of the Inca, or

ganados paresció haber hecho muchas constituciones en diferentes tiempos é algunas tan utiles é provechosas para su conservacion que convendria que tambien guardasen agora." Rel. Seg., MS.

[5] Malte-Brun, book 86.

[6] *Ychu*, called in the Flora Peruana *Jarava;* Class, Monandria Digynia. See Walton, p. 17.

[7] Ondegardo, Rel. Prim., MS.



his principal officers, that the game was allowed to be taken. These hunts were not repeated in the same quarter of the country oftener than once in four years, that time might be allowed for the waste occasioned by them to be replenished. At the appointed time all those living in the district and its neighborhood, to the number, it might be, of fifty or sixty thousand men,[8] were distributed round, so as to form a cordon of immense extent, that should embrace the whole country which was to be hunted over. The men were armed with long poles and spears, with which they beat up game of every description lurking in the woods, the valleys, and the mountains, killing the beasts of prey without mercy, and driving the others, consisting chiefly of the deer of the country, and the huanacos and vicuñas, towards the centre of the wide-extended circle; until, as this gradually contracted, the timid inhabitants of the forest were concentrated on some spacious plain, where the eye of the hunter might range freely over his victims, who found no place for shelter or escape.

The male deer and some of the coarser kind of the Peruvian sheep were slaughtered; their skins were reserved for the various useful manufactures to which they are ordinarily applied, and their flesh, cut into thin slices, was distributed among the people, who converted it into *charqui*, the dried meat of the country, which constituted then the sole, as it has since the principal, animal food of the lower classes of Peru.[9]

But nearly the whole of the sheep, amounting usually to thirty or forty thousand, or even a larger number, after be-

[8] Sometimes even a hundred thousand mustered, when the Inca hunted in person, if we may credit Sarmiento. "De donde haviendose ya juntado cinquenta ó sesenta mil Personas ó cien mil si mandado les era." Relacion, MS., cap. 13.

[9] Ibid., ubi supra.

*Charqui;* hence, probably, says McCulloh, the term "jerked," applied to the dried beef of South America. Researches, p. 377.

ing carefully sheared, were suffered to escape and regain their solitary haunts among the mountains. The wool thus collected was deposited in the royal magazines, whence, in due time, it was dealt out to the people. The coarser quality was worked up into garments for their own use, and the finer for the Inca; for none but an Inca noble could wear the fine fabric of the vicuña.[10]

The Peruvians showed great skill in the manufacture of different articles for the royal household from this delicate material, which, under the name of *vigonia* wool, is now familiar to the looms of Europe. It was wrought into shawls, robes, and other articles of dress for the monarch, and into carpets, coverlets, and hangings for the imperial palaces and the temples. The cloth was finished on both sides alike;[11] the delicacy of the texture was such as to give it the lustre of silk; and the brilliancy of the dyes excited the admiration and envy of the European artisan.[12] The Peruvians produced also an article of great strength and durability by mixing the hair of animals with wool; and they were expert in the beautiful feather-work, which they held of less account than the Mexicans from the superior quality of the materials for other fabrics, which they had at their command.[13]

[10] Sarmiento, Relacion, MS., loc. cit.—Cieza de Leon, Cronica, cap. 81.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 6.

[11] Acosta, lib. 4, cap. 41.

[12] "Ropas finisimas para los Reyes, que lo eran tanto que parecian de sarga de seda y con colores tan perfectos quanto se puede afirmar." Sarmiento, Relacion, MS., cap. 13.

[13] Pedro Pizarro, Descub. y Conq., MS.

"Ropa finissima para los señores Ingas de lana de las Vicunias. Y cierto fue tan prima esta ropa, coma auran visto en España: por alguna que alla fue luego que se gano este reyno. Los vestidos destos Ingas eran camisetas desta ropa: vnas pobladas de argenteria de oro, otras de esmeraldas y piedras preciosas: y algunas de plumas de aues: otras de solamente la manta. Para hazer estas ropas, tunierõ y tienen tan perfetas colores de carmesi, azul, amarillo, negro, y de otras suertes: que verdaderamente tienen ventaja a las de España." Cieza de Leon, Cronica, cap. 114.



The natives showed a skill in other mechanical arts similar to that displayed by their manufactures of cloth. Every man in Peru was expected to be acquainted with the various handicrafts essential to domestic comfort. No long apprenticeship was required for this, where the wants were so few as among the simple peasantry of the Incas. But, if this were all, it would imply but a very moderate advancement in the arts. There were certain individuals, however, carefully trained to those occupations which minister to the demands of the more opulent classes of society. These occupations, like every other calling and office in Peru, always descended from father to son.[14] The division of castes, in this particular, was as precise as that which existed in Egypt or Hindostan. If this arrangement be unfavorable to originality, or to the development of the peculiar talent of the individual, it at least conduces to an easy and finished execution by familiarizing the artist with the practice of his art from childhood.[15]

The royal magazines and the *huacas* or tombs of the Incas have been found to contain many specimens of curious and elaborate workmanship. Among these are vases of gold and silver, bracelets, collars, and other ornaments for the person; utensils of every description, some of fine clay, and many more of copper; mirrors of a hard, polished stone, or burnished silver, with a great variety of other articles made frequently on a whimsical pattern, evincing quite as much ingenuity as taste or inventive talent.[16] The character

[14] Ondegardo, Rel. Prim. et Seg., MSS.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 7, 9, 13.

[15] At least, such was the opinion of the Egyptians, who referred to this arrangement of castes as the source of their own peculiar dexterity in the arts. See Diodorus Sic., lib. 1, sec. 74.

[16] Ulloa, Not. Amer., ent. 21.—Pedro Pizarro, Descub. y Conq., MS.—Cieza de Leon, Cronica, cap. 114.—Condamine, Mem. ap. Hist. de l'Acad. Royale de Berlin, tom. II. pp. 454–456.

of the Peruvian mind led to imitation, in fact, rather than invention, to delicacy and minuteness of finish, rather than to boldness or beauty of design.

That they should have accomplished these difficult works with such tools as they possessed, is truly wonderful. It was comparatively easy to cast and even to sculpture metallic substances, both of which they did with consummate skill. But that they should have shown the like facility in cutting the hardest substances, as emeralds and other precious stones, is not so easy to explain. Emeralds they obtained in considerable quantity from the barren district of Atacames, and this inflexible material seems to have been almost as ductile in the hands of the Peruvian artist as if it had been made of clay.[17] Yet the natives were unacquainted with the use of iron, though the soil was largely impregnated with it.[18] The tools used were of stone, or more frequently of copper. But the material on which they relied for the execution of their most difficult tasks was formed by combining a very small portion of tin with copper.[19] This composition gave a hardness to the metal which seems to have been little inferior to that of steel. With the aid of it, not only did the Peruvian artisan hew into shape porphyry and granite, but by his patient industry accomplished works which the European would not have ventured to undertake. Among the remains of the monuments of Cannar may be seen movable rings in the muzzles of animals, all nicely sculptured of one entire block of granite.[20] It is worthy of remark, that the Egyptians, the Mexicans, and the Peruvians, in their progress towards civilization, should never have detected the use of iron, which lay around them in abundance; and that they should each, without any knowledge of the other, have found a substitute for it in such a curious composition of metals as gave to their tools almost the temper of steel;[21] a secret that has been lost—or, to speak more correctly, has never been discovered—by the civilized European.

The last writer says, that a large collection of massive gold ornaments of very rich workmanship was long preserved in the royal treasury of Quito. But on his going there to examine them, he learned that they had just been melted down into ingots to send to Carthagena, then besieged by the English! The art of war can flourish only at the expense of all the other arts.

[17] They had turquoises, also, and might have had pearls, but for the tenderness of the Incas, who were unwilling to risk the lives of their people in this perilous fishery! At least, so we are assured by Garcilasso, Com. Real., Parte 1, lib. 8, cap. 23.

[18] "No tenian herramientas de hierro ni azero." Ondegardo, Rel. Seg., MS.—Herrera, Hist. General, dec. 5, lib. 4, cap. 4.

[19] M. de Humboldt brought with him back to Europe one of these metallic tools, a chisel, found in a silver-mine opened by the Incas not far from Cuzco. On an analysis, it was found to contain 0·94 of copper, and 0·06 of tin. See Vues des Cordillères, p. 117.



I have already spoken of the large quantity of gold and silver wrought into various articles of elegance and utility for the Incas; though the amount was inconsiderable, in comparison with what could have been afforded by the mineral riches of the land, and with what has since been obtained by the more sagacious and unscrupulous cupidity of the white man. Gold was gathered by the Incas from the deposits of the streams. They extracted the ore also in considerable quantities from the valley of Curimayo, northeast of Caxamarca, as well as from other places; and the silver mines of Porco, in particular, yielded them considerable returns. Yet they did not attempt to penetrate into the bowels of the earth by sinking a shaft, but simply excavated a cavern in the steep sides of the mountain, or, at most, opened a horizontal vein of moderate depth. They were equally deficient in the knowledge of the best

[20] "Quoiqu'il en soit," says M. de la Condamine, "nous avons vû en quelques autres ruïnes des ornemens du même granit, qui représentoient des mufles d'animaux, dont les narines percées portoient des anneaux mebiles de la même pierre." Mem. ap. Hist. de l'Acad. Royale de Berlin, tom. II. p. 452.

[21] See the History of the Conquest of Mexico, Book 1, chap. 5.

means of detaching the precious metal from the dross with which it was united, and had no idea of the virtues of quicksilver,—a mineral not rare in Peru,—as an amalgam to effect this decomposition.[22] Their method of smelting the ore was by means of furnaces built in elevated and exposed situations, where they might be fanned by the strong breezes of the mountains. The subjects of the Incas, in short, with all their patient perseverance, did little more than penetrate below the crust, the outer rind, as it were, formed over those golden caverns which lie hidden in the dark depths of the Andes. Yet what they gleaned from the surface was more than adequate for all their demands. For they were not a commercial people, and had no knowledge of money.[23] In this they differed from the ancient Mexicans, who had an established currency of a determinate value. In one respect, however, they were superior to their American rivals, since they made use of weights to determine the quantity of their commodities, a thing wholly unknown to the Aztecs. This fact is ascertained by the discovery of silver balances, adjusted with perfect accuracy, in some of the tombs of the Incas.[24]

But the surest test of the civilization of a people—at least, as sure as any—afforded by mechanical art is to be found in their architecture, which presents so noble a field for the display of the grand and the beautiful, and which, at the same time, is so intimately connected with the essential comforts of life. There is no object on which the resources of the wealthy are more freely lavished, or which

[22] Garcilasso, Com. Real., Parte 1, lib. 8, cap. 25.

[23] Ibid., Parte 1, lib. 5, cap. 7; lib. 6, cap. 8.—Ondegardo, Rel. Seg., MS.

This, which Bonaparte thought so incredible of the little island of Loo Choo, was still more extraordinary in a great and flourishing empire like Peru;—the country, too, which contained within its bowels the treasures that were one day to furnish Europe with the basis of its vast metallic currency.

[24] Ulloa, Not. Amer., ent. 21.



calls out more effectually the inventive talent of the artist. The painter and the sculptor may display their individual genius in creations of surpassing excellence, but it is the great monuments of architectural taste and magnificence that are stamped in a peculiar manner by the genius of the nation. The Greek, the Egyptian, the Saracen, the Gothic,—what a key do their respective styles afford to the character and condition of the people! The monuments of China, of Hindostan, and of Central America are all indicative of an immature period, in which the imagination has not been disciplined by study, and which, therefore, in its best results, betrays only the ill-regulated aspirations after the beautiful, that belong to a semi-civilized people.

The Peruvian architecture, bearing also the general characteristics of an imperfect state of refinement, had still its peculiar character; and so uniform was that character, that the edifices throughout the country seem to have been all cast in the same mould.[25] They were usually built of porphyry or granite; not unfrequently of brick. This, which was formed into blocks or squares of much larger dimensions than our brick, was made of a tenacious earth mixed up with reeds or tough grass, and acquired a degree of hardness with age that made it insensible alike to the storms and the more trying sun of the tropics.[26] The walls were of great thickness, but low, seldom reaching to more than twelve or fourteen feet in height. It is rare to

[25] It is the observation of Humboldt. "Il est impossible d'examiner attentivement un seul èdifice du temps des Incas, sans reconnoître le même type dans tous les autres qui couvrent le dos des Andes, sur une longueur de plus de quatre cent cinquante lieues, depuis mille jusqu'à quatre mille mêtres d'élévation au-dessus du niveau du l'Océan. On Dirait qu'un seul architecte a construit ce grand nombre de monumens." Vues des Cordillères, p. 197.

[26] Ulloa, who carefully examined these bricks, suggests that there must have been some secret in their composition,—so superior in many respects to our own manufacture,—now lost. Not. Amer., ent. 20.

meet with accounts of a building that rose to a second story.[27]

The apartments had no communication with one another, but usually opened into a court; and as they were unprovided with windows, or apertures that served for them, the only light from without must have been admitted by the doorways. These were made with the sides approaching each other towards the top, so that the lintel was considerably narrower than the threshold, a peculiarity, also, in Egyptian architecture. The roofs have for the most part disappeared with time. Some few survive in the less ambitious edifices, of a singular bell-shape, and made of a composition of earth and pebbles. They are supposed, however, to have been generally formed of more perishable materials, of wood or straw. It is certain that some of the most considerable stone buildings were thatched with straw. Many seem to have been constructed without the aid of cement; and writers have contended that the Peruvians were unacquainted with the use of mortar, or cement of any kind.[28] But a close, tenacious mould, mixed with lime, may be discovered filling up the interstices of the granite in some buildings; and in others, where the well-fitted blocks leave no room for this coarser material, the eye of the antiquary has detected a fine bituminous glue, as hard as the rock itself.[29]

[27] Ibid., ubi supra.

[28] Among others, see Acosta, lib. 6, cap. 15.—Robertson, History of America, (London, 1796,) vol. III. p. 213.

[29] Ondegardo, Rel. Seg., MS.—Ulloa, Not. Amer., ent. 21.

Humboldt, who analyzed the cement of the ancient structures at Cannar, says that it is a true mortar, formed of a mixture of pebbles and a clayey marl. (Vues des Cordillères, p. 116.) Father Velasco is in raptures with an "almost imperceptible kind of cement" made of lime and a bituminous substance resembling glue, which incorporated with the stones so as to hold them firmly together like one solid mass, yet left nothing visible to the eye of the common observer. This glutinous composition, mixed with pebbles, made a



The greatest simplicity is observed in the construction of the buildings, which are usually free from outward ornament; though in some the huge stones are shaped into a convex form with great regularity, and adjusted with such nice precision to one another, that it would be impossible, but for the flutings, to determine the line of junction. In others, the stone is rough, as it was taken from the quarry, in the most irregular forms, with the edges nicely wrought and fitted to each other. There is no appearance of columns or of arches; though there is some contradiction as to the latter point. But it is not to be doubted, that, although they may have made some approach to this mode of construction by the greater or less inclination of the walls, the Peruvian architects were wholly unacquainted with the true principle of the circular arch reposing on its key-stone.[30]

The architecture of the Incas is characterized, says an eminent traveller, "by simplicity, symmetry, and solidity."[31] It may seem unphilosophical to condemn the peculiar fashion of a nation as indicating want of taste, because its standard of taste differs from our own. Yet there is an incongruity in the composition of the Peruvian buildings which argues a very imperfect acquaintance with the first principles of architecture. While they put together their bulky masses of porphyry and granite with the nicest art, they were incapable of mortising their timbers, and, in their ignorance of iron, knew no better way of holding the beams together than tying them with thongs of maguey.

sort of *Macadamized* road much used by the Incas, as hard and almost as smooth as marble. Hist. de Quito, tom. I. pp. 126–128.

[30] Condamine, Mem. ap. Hist. de l'Acad. Royale de Berlin, tom. II. p. 448.—Antig. y Monumentos del Peru, MS.—Herrera, Hist. General, dec. 5, lib. 4, cap. 4.—Acosta, lib. 6, cap. 14.—Ulloa, Voyage to S. America, vol. I. p. 469.—Ondegardo, Rel. Seg., MS.

[31] "Simplicité, symétrie, et solidité, voilà les trois caractères par lesquels se distinguent avantageusement tous les édifices péruviens." Humboldt, Vues des Cordillères, p. 115.

In the same incongruous spirit, the building that was thatched with straw, and unilluminated by a window, was glowing with tapestries of gold and silver! These are the inconsistencies of a rude people, among whom the arts are but partially developed. It might not be difficult to find examples of like inconsistency in the architecture and domestic arrangements of our Anglo-Saxon, and, at a still later period, of our Norman ancestors.

Yet the buildings of the Incas were accommodated to the character of the climate, and were well fitted to resist those terrible convulsions which belong to the land of volcanoes. The wisdom of their plan is attested by the number which still survive, while the more modern constructions of the Conquerors have been buried in ruins. The hand of the Conquerors, indeed, has fallen heavily on these venerable monuments, and, in their blind and superstitious search for hidden treasure, has caused infinitely more ruin than time or the earthquake.[32] Yet enough of these monuments still

[32] The anonymous author of the Antig. y Monumentos del Peru, MS., gives us, at second hand, one of those golden traditions which, in early times, fostered the spirit of adventure. The tradition, in this instance, he thinks well entitled to credit. The reader will judge for himself.

"It is a well-authenticated report, and generally received, that there is a secret hall in the fortress of Cuzco, where an immense treasure is concealed, consisting of the statues of all the Incas, wrought in gold. A lady is still living, Doña Maria de Esquivel, the wife of the last Inca, who has visited this hall, and I have heard her relate the way in which she was carried to see it.

"Don Carlos, the lady's husband, did not maintain a style of living becoming his high rank. Doña Maria sometimes reproached him, declaring that she had been deceived into marrying a poor Indian under the lofty title of Lord or Inca. She said this so frequently, that Don Carlos one night exclaimed, 'Lady! do you wish to know whether I am rich or poor? You shall see that no lord nor king in the world has a larger treasure than I have.' Then covering her eyes with a handkerchief, he made her turn round two or three times, and, taking her by the hand, led her a short distance



remain to invite the researches of the antiquary. Those only in the most conspicuous situations have been hitherto examined. But, by the testimony of travellers, many more are to be found in the less frequented parts of the country; and we may hope they will one day call forth a kindred spirit of enterprise to that which has so successfully explored the mysterious recesses of Central America and Yucatan.

I cannot close this analysis of the Peruvian institutions without a few reflections on their general character and tendency, which, if they involve some repetition of previous remarks, may, I trust, be excused, from my desire to leave a correct and consistent impression on the reader. In this survey we cannot but be struck with the total dissimilarity between these institutions and those of the Aztecs, —the other great nation who led in the march of civilization on this western continent, and whose empire in the northern portion of it was as conspicuous as that of the Incas in the south. Both nations came on the plateau, and commenced their career of conquest, at dates, it may be, not far removed from each other.[33] And it is worthy of notice, that, in America, the elevated region along the crests of the great mountain ranges should have been the chosen seat of civilization in both hemispheres.

Very different was the policy pursued by the two races in their military career. The Aztecs, animated by the most ferocious spirit, carried on a war of extermination,

before he removed the bandage. On opening her eyes, what was her amazement! She had gone not more than two hundred paces, and descended a short flight of steps, and she now found herself in a large quadrangular hall, where, ranged on benches round the walls, she beheld the statues of the Incas, each of the size of a boy twelve years old, all of massive gold! She saw also many vessels of gold and silver. 'In fact,' she said, 'it was one of the most magnificent treasures in the whole world!'"

[33] Ante, Chap. 1.