

CHAPTER VII

THE INCAS OF PERU

A heritage of the republics of Peru, Bolivia, and Ecuador, no subject is of greater interest in its particular field than that of the ancient civilisation of the Incas. It has fascinated many students and readers, and the remains of the buildings and other structures, left by these remarkable people and their predecessors and contemporaries, are of strongest attraction to the traveller in western South America. Isolated upon the vast, elevated tablelands and among the profound valleys of the Andes, shut in by high mountain ranges on every hand, and cut off from the rest of mankind until four centuries ago, flourished a great empire, far advanced in arts, agriculture, and political economy: of whose civilisation it may be said that it was superior in many respects to that which has replaced it. The story of the Incas and their fall is one of the greatest romances in the world's literature, wherein it might be said that truth has been stranger than fiction.*

It was in the elevated and inaccessible territory of Bolivia, Peru, and Ecuador that the empire of the Incas and their predecessors arose and flourished. The Inca regimen extended from what is now Chile, to the north throughout Peru and Bolivia, into Ecuador, a tract of territory 1,200 miles long, and from the Pacific ocean on the west to beyond the eastern verge of the Andean tablelands and slopes; its influence, though feebly, reaching as far as the Gran Chaco in Argentina. The remains of the Inca and pre-Inca works are represented by massive stone temples, fortresses and

* The origin and civilisation of the Incas is discussed and the buildings illustrated in the author's book, "The Secret of the Pacific," T. Fisher Unwin, London, 1912.

palaces, roads, bridges, aqueducts, and tombs, scattered over this vast region, surrounded by innumerable ruined dwelling-places and one-time cultivated terraces. Beautiful objects of pottery, gold, and textile fabrics have been preserved, or recovered from tombs, shewing the clever handicraft of the people.

The problems of the origin and growth of the early Peruvian civilisation is one which has been much discussed. On the one hand it is considered to bear evidences of possible derivation from Asia and Egypt, in very early times ; and on the other to be entirely self-derived : the natural reaction of man to his environment in America. Much controversy has been waged on this point, and at present the respective theories seem to be about equally balanced. Those who support the exotic or imported theory point to Bering Strait as the possible route of entry from Asia into America, whence a migration along the Pacific coast might have followed. The possible arrival of junks from Asia, which it has been shewn have many times drifted over to the North or South American shores, is adduced as a further source of influence. Another theory points to the supposed one-time existence of a submerged Pacific continent, of which Easter Island and its archæological remains might be a remnant ; or of an origin in the " lost continent " of Atlantis, upon whose gradual destruction a part of the population supposedly went eastwards and formed the cradle of civilisation of Egypt and Mesopotamia ; and a part westwards to found the culture of the early Mexicans and Peruvians ; of which the Toltecs, Mayas, Aztecs, Incas and pre-Incas were the descendants. This, however, cannot be regarded as more than a mere idea at present, and the question loses itself in the mists of fable and imagination. As regards the autochthonous or self-derived theory, it is reasonable to suppose that as man came to being and evolved a culture in one part of the world, as in Egypt or Chaldea, he may have done so equally in another, as in Mexico and Peru, and here at present the matter rests ; although it is likely to receive active consideration as time goes on.

But whatever may be the real truth of these theories

concerning the early Peruvians, the fact is established that, upon the coast and highlands of western South America, a civilisation and temple-building art, and scientific agricultural system, must have been in course of evolution contemporaneously with those of the Egyptians and the Assyrians ; for if it be assumed that the early Mexican and Peruvian arts were autochthonous, their development could scarcely have occupied a less period than those of Egypt and Asia. The system of social laws, which it is a matter of authentic history the Incas enjoyed, were those of a highly organised commonwealth under an autocratic but beneficent monarchical regimen ; and the system of land-holding, the disposal of the natural and national resources of the empire, and the just and humane administration of imperial and local affairs were such as have never been surpassed. Peru and Mexico may have been partly civilised when the early Britons were in a primitive condition, and had the Incas of Peru, or the Aztecs and Mayas of Mexico, developed a ship-building, as they did a temple-building art and law-giving faculty, they might conceivably have set sail and discovered the old World before Columbus discovered the New.

The Inca Empire flourished, as far as can be ascertained, from the time of the first Inca, Manco Capac, who founded the dynasty at the beginning of the eleventh century of our era, to the time of the arrival of Pizarro and the overthrow of Atahualpa, in 1532. But the Incas were not the first civilised people of Peru. They were preceded by, and probably inherited their civilisation from, the Aymares, whom they possibly overthrew. The various mural remains throughout the country are, therefore, of different people and periods—some only nine to five hundred years old, others being of much more remote epochs, measured possibly by thousands of years.

The empire of the Incas, at the time of the conquest of Peru in 1532, had as its main centres Cuzco and Quito, the capital of Ecuador, upon the equator ; and these centres were connected by the famous Inca roads, which some historians—generally those who have not seen them—have described as equal to the roads of the Romans, which state-

ment is far from being true. They were, however, means of communication of the utmost value to the empire, and although nothing more than trails for the llamas, the camels of the Andes, which were the only beasts of burden known to the people, they gave access from place to place, and were traversed by the system of posts and postmen maintained by the Inca government. These roads were more than 1,100 miles long. As engineering structures the roads were of some merit, crossing by rock-hewn steps the summits of the Andes above the perpetual snow-line, passing swampy lands by stone causeways, and rivers by means of the remarkable suspension bridges made of woven grass or osiers, and by stone structures. There were two main roads, one along the high plateaux and summits of the Andes; the other upon the lowlands of the coast. The principal groups of buildings are in some cases disposed along the line of these roads, or are adjacent thereto, portions of the roads only remaining here and there. The ruins of most notable occurrence are situated in the neighbourhood of Cuzco, and upon the region bordering upon the great Lake Titicaca. Cuzco is about 200 miles from the lake, and was the great Mecca of the people and the seat of government. Overlooking the city is what is perhaps the most remarkable pre-historic building in the New World; the fortress of Sacsaihuaman, consisting in a series of four or more great walls, from 12 feet to 25 feet high, forming terraces up the hillside 1,800 feet long. The walls are built as great revetments, with twenty salients at regular intervals, the masonry being formed of Cyclopean worked stones, which in some cases are nearly 20 feet high, weighing many tons. The walls of this fortress, as well as those of others of the Inca buildings, shew the character of the masonry, in which the stones are generally polygonal. In some cases the stones are cut out to fit each other in a way such as must have involved much labour. Possibly this was meant as a species of wall bond, to resist earthquake shocks, as in old Japanese walls. Notwithstanding this diversity of surface, the contact between the stones is sometimes so perfect that a knife-blade cannot be inserted; and there is no mortar. Whatever

may have been the reason for this lack of uniformity in the Inca masonry, it is curious, and the walls have well resisted the ravages of time and the elements. In the streets of Cuzco some well-preserved examples of Inca walls form part of modern buildings, a good example being the wall which was the base of the Palace of Huayna Capac, one of the later Inca emperors. Here massive stones are encountered, polygonal in form, fitting perfectly into each other; one of them is twelve-sided. This wall forms part of an Inca street, which is used to-day. In the city of Cuzco there are other buildings, notably the remains of what was the Temple of the Sun. Overlooking the valley are the singular steps or terraces, cut out of the living rock, which is termed "the seat of the Inca," and it is stated that the Inca emperor took his seat here to watch the construction of the great fortress. Upon the slope of the Yucay valley, which is one of those which drain into the affluents of the Amazon, the ruins of another remarkable fortress are encountered, that of Ollantaytambo: which also consists in great terraces of Cyclopean masonry. There are to be observed in this structure—a common feature of Inca architecture—the series of niches in the walls, with their characteristic trapezoidal form, giving a unique effect. No style of building could accord so well with its environment as the massive structures of the Incas. Possibly the builders were influenced by the great mountains which overhang their valleys, and strove to adapt their work to the stupendous Andean architecture on every hand.

Another remarkable group of ruins in the same region is that of Intihuatana and Pisac. The latter is an imposing fortress upon the summit of the mountains, a remarkable situation with an extensive view of the surrounding cañons. The fortress of Pisac had its own sacred purpose. It enclosed—and still encloses—the temple wherein stands the famous astronomical stone or pillar of Intihuatana. This word means in the Quechua tongue "the seat or throne of the sun." The pillar was, in fact, the instrument by which the Inca astronomer-priests determined the solstices. The column, now broken, is worked out of the

solid rock. It is enclosed by a circular tower, and in this the priests observed the shadow of the column upon an east and west line inscribed upon a circle which surrounded it. When the day approached feasts were celebrated, and a golden stool was placed upon the shaft, so that "Inti," the sun, might rest upon it, it is stated. There were others of these astronomical pillars throughout Peru and Ecuador, but they were generally destroyed by the Spanish priests after the conquest. The fortress and buildings surrounding the column-chamber are well executed—stone-built corridors, halls, and chambers; whilst the whole place, surrounded by beetling precipices and protected by revetments of granite masonry, is impregnable. These great fortresses commanded the valleys leading down to the region of the Amazonian forests below, and were doubtless to protect the empire from the incursions of the savage tribes dwelling there.

Tiahuanaco lies near the southern end of lake Titicaca, and contains the ruins of the oldest city in the New World, upon this high, sterile plateau more than two miles vertically above the level of the sea. The ruins of Tiahuanaco consist mainly in the outline of a great temple, shown by rows of upright monoliths, foundations, parts of stairways, a great stone doorway, and some colossal stone figures. It has been a question how these great monoliths were transported here, but taking into account the hydrographic conditions of the site, which might have been formerly an island when lake Titicaca was more extensive than even now, it is conceivable that they were floated to the spot, from the trachyte and basalt deposits—which materials were used in part—40 miles away. But, on the other hand, some of these monoliths, both here and at Cuzco, have been transported for great distances over the most broken country imaginable, and their carriage presents the same question as has been aroused concerning the monoliths of Egypt. The most notable object is the monolithic doorway of Akapana, with its carved figures, the central one of which has been taken by Peruvian archaeologists to represent the mystic deity Huirakocha. Upon the islands of lake Titicaca there are other notable ruins, both

Inca and pre-Inca. From this island it was that Manco Capac, the first Inca, whose "virgin birth as a redeemer of man" is part of the Inca mythology, set out to civilise the savage tribes of the Andes. There are ruined temples to the sun and the moon, the former of which the Inca worshipped as symbolical of a greater Deity. There was much that was chaste in the religion of the Incas. They imagined a Supreme Being, an "Unknown God," who pervaded everything, but who could have no visible or tangible form or likeness; and they did not set up idols, nor were human sacrifices performed. The image of the Creator was represented at Cuzco by an elliptical plate of gold set on the wall of the temple.

Some 700 miles—or about 400 from Cuzco to the north—is the region of the Upper Marañon river, where other examples of the Inca and pre-Inca stone-shaping are encountered. The modern capital of this region is the town of Huaraz, and across the main range of the Cordillera is an old Inca pass of rock-hewn steps at an elevation of nearly 15,000 feet, which gives access below to an affluent of the Marañon, upon which is situated the remarkable castle of Chavin. This castle contains some singular underground chambers and passages, the purpose of whose construction it is difficult to understand. The walls are of blocks of hewn stone, and carved monoliths, doubtless of pre-Inca origin, exist. One of these, a large carved stone, was transported over the Andes and down to Lima, on the coast, where it stands in the Exhibition Park. The remote region of the Upper Marañon is dotted with the ruined dwellings of the former occupiers of the land, sometimes in the most inaccessible positions, upon appalling crags, towards which the night-mists from the Marañon roll up in fleecy folds like a mysterious pall, and from them ruined castles and walls seem to start suddenly like the ghosts of the dwellings of a vanished race—which indeed they are. The disposal of these numerous ruins, often about a central fortress commanding the heads of valleys, and surrounded by the abandoned "andenes" or terraced fields of these people, show that the inhabitants lived as clans, or "Gentiles," and

their ruined dwellings are termed by the Indians of the Andes to-day "casas de los Gentiles," or "houses of the Gentiles." The one-time cultivated terraces are a striking feature of the Andes.

The most notable group of ruins in this region is that of Huanuco Viejo, which stands upon a broad, flat plain upon an arm of the Marañon, at an elevation of about 12,000 feet above sea level, and consists in an extensive palace, a fortress or temple of the sun, baths, and an extensive village of streets, with a series of round and square dwellings, alternating, in long rows. The chief architectural feature of the buildings is a series of six stone doorways, fine examples of Inca masonry, and the castle or temple. The doorways and niches are of typical Inca tapering or trapezoidal form, with quoins and lintels of well-fitted stones of more or less irregular form, so closely fitting that a knife-blade cannot be inserted in the joints. The castle, which stands in the centre of what was a huge square, around which the palace or palaces are disposed, is a building of different character. It is rectangular in form, about 100 feet wide and 170 feet long, very solidly constructed of cut stone blocks surmounted by a moulded cornice.

The principal ruins of the Incas, pre-Incas, and other semi-civilised former occupants of the coast, such as the Chimus of Chan Chan, are mainly of buildings constructed of adobe, and have remained—where they have remained at all—due to the dry climatic conditions as before mentioned. The most famous of these ruins formerly was that of Pachacamac, which at the time of the Conquest was a fine temple. The name "Pachacamac" signifies in Quechua—the language of the Andean people—"He who gives animation to the Universe." To-day nothing remains of this great temple but a mound of rubbish, a day's ride from Lima. Upon the coast-zone to the south are a group of ruins known as "Incahuasi" or "the house of the Inca." These, unlike the coast ruins generally, are of stone, although they lack the fine workmanship of the upland structures. But they are unique in that they contain a row of columns; an architectural feature unknown in the Inca and pre-Inca ruins

elsewhere, for, except in this case, the column was unfamiliar to the Andean people, as was the arch.

The Inca and pre-Inca architecture differ much. The first lack any iconographic carvings, such as are seen at Tiahuanaco and Chavin. Monoliths of considerable size were common to both ; one of those at Cuzco is 27 feet long, 15 feet wide, and 12 feet high, and there are others of almost equal size. The stones vary as to their geological composition according to the region ; some are of granite, as at Cuzco, some of trachyte, sandstone, or basalt, whilst others are of a hard, siliceous limestone. It is to be recollected that this remarkable stone-shaping art was performed without the use of iron ; but the Incas possessed bronze, termed *chumpe*, and copper tools. Indeed, they were skilled metallurgists in copper, gold, and silver. In general terms the principal characteristic of the Inca architecture is its great solidity. It would seem that the builders had desired to bequeath to posterity these chapters in stone of their history ; and, indeed, it is safe to say that these may be expected to outlast even the modern structures of America.

In regarding the Inca laws and social system, a broad general idea of their character may be obtained by remarking the statement of the Inca-Spanish historian Garcilaso de la Vega,* who stated that laws so beneficent had never been known under any monarch in any part of the world. The most important laws were those relating to the land and the enjoyment of the natural and national resources, the payment of taxes, and the attitude of the individual and the government towards the community. The whole territory of the empire, which throughout the Inca dynasties was constantly added to by the subjugation of neighbouring tribes, was carefully surveyed and measured. It was then divided into three parts, one for the Sun, one for the Inca, and one for the people. The revenues or values of the first were for religious purposes, temple-building and maintenance of the priests. The second division provided revenue for the royal

* The best account of these matters is found in the Hakluyt Society's translations of "The Royal Commentaries of the Incas" (Markham's translation) See also the Author's book, "The Secret of the Pacific" (London: Unwin, 1912).

household, and machinery and officers of government. The third and most important was the land assigned to the people. Under the agrarian law the lands in the neighbourhood of each village were carefully measured with cords and marked out in lots called *tupus*, and a *tupu* was allotted to each inhabitant. The size of the lot was that upon which a certain measure of maize—about a hundredweight—being planted would provide sustenance for one married peasant without children. Directly children were born another lot was added for each boy and half a lot for each girl. The boy's lot was made over to him when he married, and every man was obliged to marry at the age of twenty-five. It was unlawful for the father to retain it. The daughter's lot, however, remained with the father when she married, for it was not regarded as a dowry, and was not necessary to the well-being of her family, in view of the fact that the husband would have received his lot from the state. The people were not the owners of these holdings. The allotments were made or re-made at the end of each year. It was a species of lease from the state, and the holder could neither dispose of his own holding nor acquire that of others. If the father did not need his daughter's half lot it reverted to the state, and when the father died his land also reverted to the state. Land could not be bought and sold. It was not a merchantable commodity.

It might be objected that so comparatively short a tenure would be inimical to anything in the nature of attachment to the soil, but in practice it was not so, as there was generally nothing to prevent the same holder continuing his occupancy, and the yearly tenancy practically constituted for him a life proprietorship. To this condition the native love of the soil and dislike of change, which marked the character of the people, gave added strength. In the cultivation of the lands a regular order was employed. The lands of the Sun were first tilled, the whole population taking part in the work. Next were cultivated the lands belonging to those who were unable to till their own, performed under what was known as the "fraternal law," which obliged the inhabitants of

every village to assist each other ; thus the holdings of the only persons who were permitted to be classed as " poor," such as widows, orphans, aged, and invalid, were ploughed, sown, and reaped by the community. Special officers were deputed to direct this work in each village. The evening before this duty was to be performed these deputies ascended into towers built for the purpose, and blowing through a shell or trumpet, summoned the people and allocated the work. The holdings of men who were serving as soldiers were, like those of widows and orphans, also cultivated ; and the wives of soldiers were regarded as widows during their husbands' absence. The children of soldiers who fell in the wars were taken great care of and provided for.

After the neighbourly duties had been performed, the inhabitants worked their own lands, and in this neighbours assisted each other as might be necessary. Then the lands of the curacas, or village chiefs, were tilled, and such was the spirit of neighbourly law enforced that these were the last to receive attention. No favouritism, corruption, or " graft" of any nature was permitted. As an example of this law it is related that a government superintendent, in the time of one of the later Inca emperors, was executed because he caused the land belonging to one of the curacas to be attended to before that of a poor widow who ought to have had precedence. Gallows were set up on the curaca's holding, and the unjust official hanged therefrom. The last division of lands to be cultivated, following on the law of the precedence of the most humble, was that of the king, or Inca. As in the case of the lands of the Sun these were tilled by the people in common, amid scenes of rejoicing. In the same way that land monopoly was made illegal and impossible, so was it equally prohibited to monopolise or misuse the other natural resources of the country. The most important of these natural resources were water for irrigation, guano for fertilising, and gold, silver, and other products of mines. All these were regarded as national or state property. It is to be recollected that the conditions under which agriculture was carried on in early Peru were not easy. Peru lies in the torrid zone, and

the topography and climate of the country are very peculiar. For the successful cultivation of maize and cotton irrigation is necessary. The Incas were extremely clever in the art of irrigation, constructing long canals along the slopes of the hills, damming up lakes and constructing hydraulic works of much ingenuity. Water was of great value, as without irrigation the maize crop would fail. The pasture lands, in some cases, where the herds of llamas thrived, also required irrigation in dry seasons. Neither expense nor trouble was spared in the irrigation works. In some instances channels of many miles in length were made in order to irrigate very small patches of maize-producing ground. Many of the old channels are visible to-day. No monopoly of water was permitted, nor private ownership. The quantity was measured, and calculation made as to the amount required for the irrigation of the soil in each village. Accordingly each cultivator was allotted a time-flow of water from the irrigation channel sufficient for his land. No preference was given; each received water in his turn, neither the rich nor the poor receiving any preference.

It is seen that the system of farming was that of an intensive cultivation in small holdings. But it was not a question, in the mountainous regions, merely of subdividing the land, but positively of making the land. That is to say, the interior of the country is so broken and steep that it was necessary to terrace the mountain slopes in order to contain the soil. The result was that every hill offering the barest possibilities of soil was converted into terraced fields, by the method of banking up on the lower side with stone walls and excavating on the upper, and filling in with soil; the whole presenting the appearance of huge flights of steps. The slopes of the Andes are covered with these abandoned terraces or "andenes" in many districts, where, before the Spanish advent, a large self-sustaining population flourished. In such districts every available foot of ground has been used; the terraces reaching up in series from the stream bed into the very clouds, stopping only where the rock-face of the hill became vertical. Many of the terraced holdings appear almost inaccessible, except to condors and

vicuñas. They testify to the remarkable industry and ingenuity of these people, and it is a melancholy condition to see them lying abandoned. Many of these "andenes" are still used, however, and the inevitable irrigation ditch surmounts them, its influence marking a well-defined line of vegetation on the barren mountain slope.

Next in order to the system of land tenure and agriculture may be considered the system of tax-payments. A fundamental law concerning this was that taxes were paid in labour and produce, and not in money: and paid in such produce as the particular region in which the taxpayer lived afforded. Tribute, moreover, was only taken in respect of the capabilities of the land. The first and principal tribute was in the form of labour in cultivating and harvesting the lands of the Inca and the Sun. The proceeds from this labour were stored in great storehouses in each village. Great granaries were built and the grain stored therein, and after the wants of the Inca and the priests had been supplied these were held as surplus stores against times of famine, and for maintaining the large armies that were constantly kept in the field, and for other state purposes, as well as for furnishing the poor with seed and food when necessary. This was equivalent to a system of national grain reserves against war or famine. Taxes were also paid in the form of manufactured products: shoes, arms, clothes for soldiers; and in food products, all of which were stored in the warehouses or national and royal depots, which existed in every valley. It was held as a great economic error to exact from any inhabitant anything in the form of taxes which he could not personally produce. A man with a large family was considered wealthy, because its labour, in a few hours, provided the necessary tax; whilst the added allotments and extra labour to work them insured a large return for the family.

The work of administration of all these laws, and inspection of the people and enforcement of their obligations, called for a great army of higher and petty officials and inspectors; in effect a benevolent bureaucracy, which was supported by the state. Minute accounts of everything

were kept, whether of the amount of land and inhabitants, births and deaths and other vital statistics, whether of the quantities and kinds of goods delivered into the national and royal storehouses. Everything was overlooked and supervised. The houses of the people were regularly inspected to see that the man and his wife performed their duties, that discipline was maintained among the children, and that household utensils and clothing were kept clean and in order. The people were even obliged to dine and sup with open doors, in order that they might be inspected with facility. All were obliged to marry, or give sufficient reasons therefor ; and in journeying to wear the distinctive dress of their district. Other laws provided that strangers and travellers should be treated as guests, and special houses or *tambos* were provided for this purpose. It was also provided that the poor should regularly be invited to public banquets, so that they might forget their condition ; and all neighbours were commanded to feast together once a month to promote neighbourly intercourse.

As regards the manufacturing industries, if such they may be termed, these were not carried out in factories, for every boy was taught the rudiments of handicrafts, and every inhabitant was able to supply his own wants. Clothes, shoes, arms, and everything else were made at home. Each man, assisted by his wife, was tailor, shoe-maker, weaver. The wool of the llamas was wrought into homespun, and even to-day the people of the Andean uplands make the most excellent tweeds and homespuns, in check and stripe patterns, as well as blankets, *ponchos*, and other woven fabrics. Some of these are of extreme elegance and utility. The colours they used for dyeing are of much beauty. These cottage industries are being ousted to some extent by the work of the commercial traveller from Europe, and cheap German dyes and machine-made Lancashire cotton goods and woollens are replacing the excellent cottage handiwork of the people. But the inhabitant of these uplands holds fast to the customs of his forbears, and refuses to be herded together, or to abandon his free, out of door life, and small holding. The natives were

and still are hard-working and patient, and evince considerable dexterity in their crafts

Mining was carried on for the recovery of gold, silver, and copper, but the noble metals were not used commercially or as currency. They were employed in the decoration of temples, whose interiors were covered with plates of gold, and for the manufacture of vessels for the princes and nobility to drink from. Copper was used for tools, as the use of iron was unknown; and it was more highly valued than gold and silver. Mining labour was performed by special artisans, who were supplied with food, clothing, house and tools by the state, and they were exempted from tax-paying. They worked only for two months of the year in the mines, being free then to attend to their farms. The custom still remains to some extent, and the miner of the Peruvian and Bolivian highlands often prefers to throw down his tools at sowing and harvesting time and repair to his holding.

At first glance it might seem that the early Peruvians lived under what might appear to be almost an ideal social system. All their wants were supplied; there was no such thing as poverty, destitution, or unemployment; every man and woman was possessed of a piece of land, a house, and the conditions and material for their maintenance. The land, the means of production and distribution, and the natural resources of the country, were all nationalised, or what was in a sense equivalent to nationalisation. No one class was permitted to despoil another; the strife between capital and labour did not exist, and the people were made honest and neighbourly by law. But the most serious defect that has been alleged against the Inca regimen is that individualism was stifled: that a dead level was maintained, and that progress was impossible. There is little incentive for progress when men and women are "labelled" and have no room for the exercise of free will in the matters of their daily life. It has been urged that this condition of "Socialism" was responsible for the easy downfall of the Inca empire upon the attack of the Spaniards. A people blindly obedient to an autocracy, however benevolent,

had lost, or never possessed, the power of initiative, nor energy to resist when attacked from the outside. On the contrary, it may be urged that they were good fighters and "imperialists" in their way, and that the horses and guns of the Spaniards gave these an undue advantage. Furthermore, the empire was in a state of civil war at the time of the conquest. Whether intellect and science would have advanced under the benevolent autocracy of the Incas, had they been undisturbed, it is impossible to say; but it is doubtful if "individualism" in some form would not have appeared. The advent of the European opened the door to individualism, science, and Christianity, however rudely. So far in South America the results, as regards the labouring classes, are slow; the poor inhabitants who once lived in peace and plenty under their old rulers now dwell in comparative misery, more or less exploited by the "capitalistic" system. They were abused and destroyed by the Spaniards, and to-day are both neglected and exploited. Modern methods have not yet benefited them. It is true that the republican governments of modern Peru and Bolivia seek to advance the status of the people of the uplands, although they can scarcely reach the lowlands of the Amazon: but their purpose and influence are feeble, and rendered at times almost fruitless by political strife, administrative corruption and defective organisation. The result of the work of the moderns in Peru, Bolivia, and Ecuador has been that a people who numbered perhaps ten or fifteen millions four centuries ago, and lived in sufficiency for unknown periods of time, now number little more than four millions, a great part of whom dwell in poverty and ignorance, regarding themselves as a conquered race, and almost without hope for the future. At the close of day the Indian ascends to some lonely hill in the vicinity of his habitation, with his flute or pan-pipes, and there makes mournful wail of protest upon his fallen state—notes which fall solemnly on the ear of the traveller in those remote wilds of the Andes.