

Chap. VI. AND EXAMEN DU PRINCE.

547

in the North [w], and of many other such Chiefs that have appeared in the world [x].

With these instructions and inventions, they were so much believed in all they said, and adored for what they did and taught of common utility, that they were followed by great numbers of people, and observed and obeyed like children of the Sun, sent down from Heaven to instruct and govern them. See Sir W. Temple upon *Heroic Virtue*, Sect. iii.

One might observe here, that Copac was a Chief (or Prophet if any one has a mind to call him so) who established himself by *Doctrine and Exhortation*, &c. and not by an armed force; notwithstanding what Machiavel says of the impossibility of so doing: and that his posterity reigned over the Peruvians happily and gloriously for the space of above eight hundred years; that is, till they were conquered by the Spaniards.

It is true, the same author says, that after Copac had modelled his Kingdom, and divided it into particular districts, by a voluntary submission of the people, as to some Evangelical, rather than legal doctrines or institutions, he assembled his Curacas, or Governors, and told them, that his father the Sun had commanded him to extend his Institutions or Orders as far as he was able, for the good and happiness of mankind; and for that purpose, to go with armed troops to those remoter parts that had not yet received them, and to reduce them to obedience. That he was likewise commanded not to hurt or offend any that would submit to him, and thereby accept of the good and happiness that was offered them by such Divine bounty; but to distress such only as refused, without killing any that did not assault them; and then to do it justly in their own defence.

For this design, he raised and disciplined troops, which he armed both with offensive and defensive weapons, but chiefly with the latter, and reduced many new territories under his dominion, declaring to every people whom he approached, the same things that he had done at first to those that came about him near the great Lake, and offering them the benefits of the arts he had taught, the orders he had instituted, the protection he had given his subjects, and the felicity they had enjoyed under it. Those that submitted were received into the same rights and enjoyments with the rest of his subjects: but those that refused were distressed by his forces, till they were necessitated to accept his offers and conditions. He used no offensive weapons against any till he was attacked by them; and even then defensive only at first, till the danger and slaughter of his men grew unavoidable: after which, he suffered his forces to fall upon them, and kill without mercy, and not to spare even those that yielded, after they had so long and obstinately resisted. Such as submitted after the first threats, or distresses, or bloodless opposition, he received to grace, permitted them to approach his person, made great and common feasts for them and his own soldiers together for several days, and then incorporated them into the body of his Empire, giving them cloths to wear, and corn to sow. By these ways, and such heroic virtues, he so far extended his Dominions, as to divide them into four Provinces, over each whereof he appointed an Inca to be viceroy (having many Sons grown fit to command) and in each established three supreme Councils; the first of Justice, the second of war, and the third of the Revenue, of which an Inca was likewise President, which continued ever after. *Ibid.*

But we see that he succeeded in his main and original design, reformed the people, established his Doctrines, and even possessed himself of Sovereign power, without any violence or armed force to support him. What ensued was only a consequence of his first plan. Machiavel's assertion therefore falls to the ground.

[w] Odin, or, Woden, from whence *Woden's day*, or *Wednesday*, was a Heathen Deity, or deified Hero, formerly worshipped by the northern Nations. Some learned