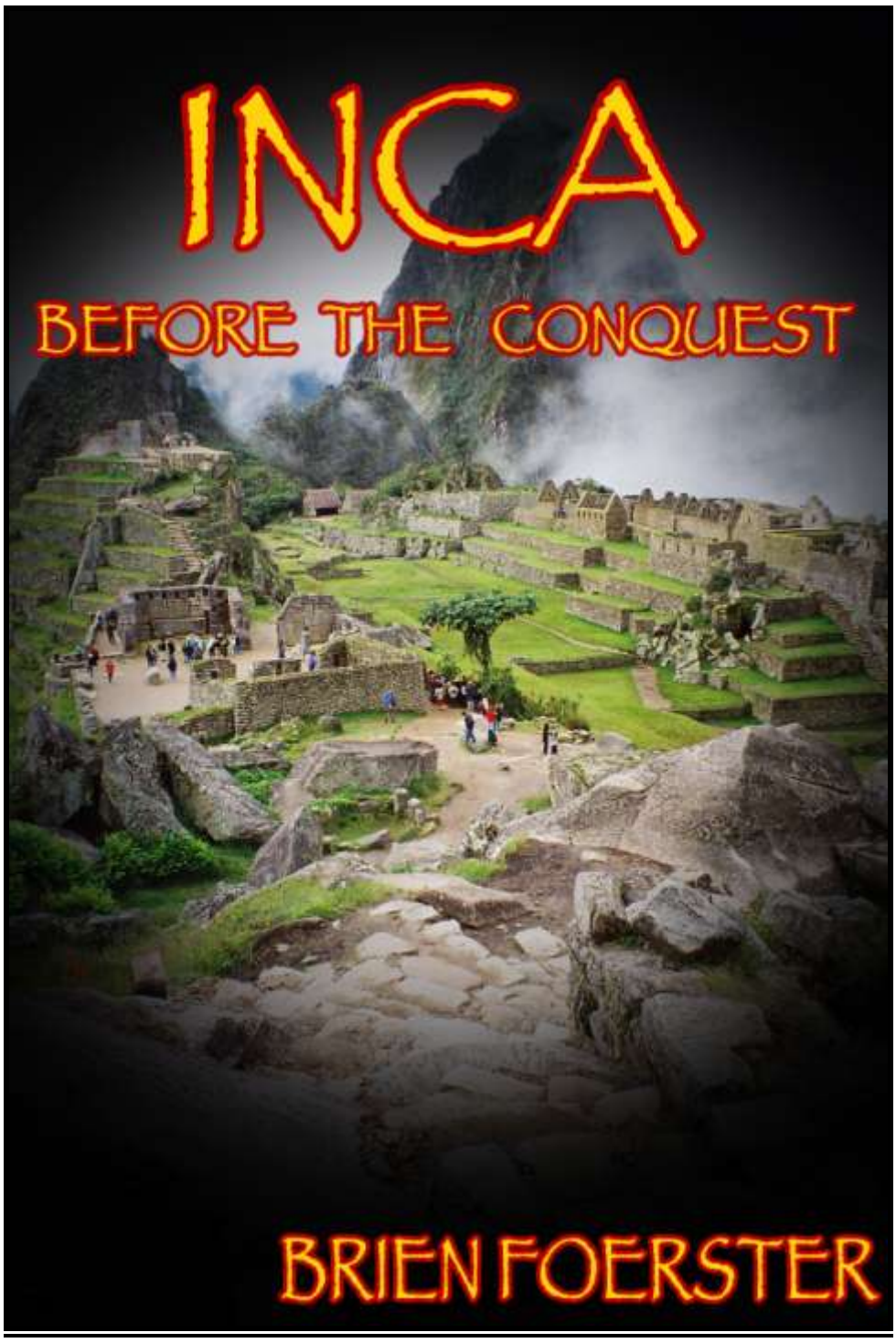


Inca: Before The Conquest

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Dedication

My deepest thanks and love to my Mother Ann, who supported all that I have ever achieved, and even those things that I tried but failed at…each experience is a lesson. To the memory of the Inca, and the few descendants that are still amongst us. They were amongst the greatest of humans and teachers that the world has ever known; may the light of their hearts and accomplishments glow brighter with each passing day. And my dearest Irene, you are the gift and treasure that makes me daily believe in the existence of a caring and loving world, and gives me faith in the future of humanity. Let us all learn the lessons of the past, good and bad, and support the good at all cost.

1/ Introduction

Inca; a small word, and yet, ask practically anyone who knows anything about history, especially Native history, from around the world, and they will know that the Inca were a mighty empire of Indigenous people who lived somewhere in the Americas and were destroyed by the Spanish, some time after the arrival of Columbus in the "New World." However, their true history, although it has been compiled since the time that Francisco Pizarro and the "Conquistadors" first assaulted and then destroyed them in the 1530's, has been largely a very subjective affair, the accounts mainly being of Spanish writers. By and large, the Spanish were not educated men, in fact, very few could read or write. Their "adventures" into the "New World" were by and large the direct result of the poverty that they experienced at home in Spain. Francisco Pizarro, for example, was the son of a swine herd, and an illegitimate one at that. He clearly saw no future for himself in the "Old World" and therefore he, and the underclass that he was a part of, which also represented the vast majority of the population, cast their eyes toward the lands to the west that Christopher Columbus, whose real name was Christobel Colon by the way, had found after setting sail in 1492.

This book is, by its title, the true facts about how the Inca lived, and what the structure of their society was prior to the invasion of the Spanish, but I feel I do have to explain a few things about the Conquistadors first. As a result of their poverty at home, and the wild stories, clearly exaggerated, that came back from the "New World" as to the untold riches, especially in gold that existed there, no

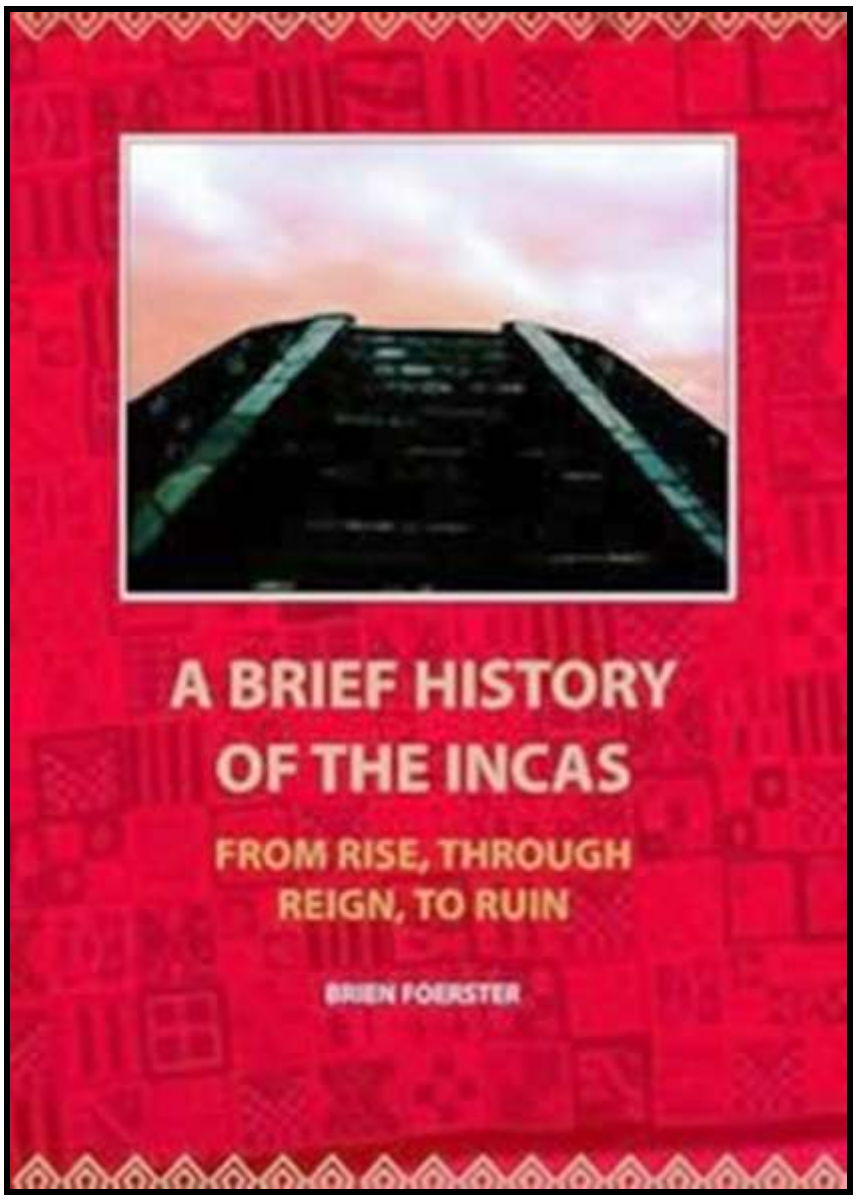
wonder these men of low means decided to take passage aboard westward bound ships that supposedly would take them to a land and life of wealth and glory.

Most of them could not afford the passage, but agreed to pay loans back which they would be able to do so once they established themselves in this new land. This was of course a trap that these ignorant and desperate men fell into. Many landed in the area of present day Panama, and soon found that there was not gold lying on the ground simply to be scooped up, nor gainful employment. It was from these poor derelicts and cast offs that an enterprising and no less debt ridden Pizarro found the bulk of his crew.

It took 3 voyages, from 1524 to 1532, for Pizarro and his men, a force of between 160 and 184 (opinions and sources differ of course) to finally establish a stronghold in the north of Peru, and largely crush the Inca by 1533. As one reads the accounts of each successive journey, one learns that the Pizarro enterprise increasingly depended upon loans, and then with the “support” of the Emperor of Spain, Carlos the Fifth, the final voyage did glean success for the Conquistadors, their financial backers, and utter destruction of the Inca.

The support of Charles should more properly be described as the final financial straw. In return for his financial patronage, as in funding, Charles was to receive 20 percent of all of the gold, silver and gems that the Conquistadors found. Some accounts expand on this, saying that this 20 percent also included land, and those persons, as in Native people, who lived on them.

Thus, what I am achieving to do in the book so far, is to attempt to explain the mind set of the Spanish, as in their psychological condition, when they met with, and so cruelly destroyed practically every aspect of what the Inca had achieved, and what they represented. I am in no way excusing their actions in any way, shape or form, but this presentation helps the reader to hopefully appreciate the vastly different way in which the Inca civilization functioned, as compared to that of Spain, and possibly all of Europe in the 16th century. A full recount of the conquest by the Spanish can be read in my first book: A Brief History Of The Incas, From Rise, Through Reign, To Ruin.



Cover of my first book: Available as a paper book from www.adventuresunlimitedpress.com

As a sideline, and jumping ahead to the 21st century, we can, as a result of this study, in some ways see how Peru, and many other Latin American nations "function" today. In general, the Spanish descendants still hold most of the highest seats of power and influence in religion, politics, the military, and economics, while the Native population still languish in poverty; 500 years after the arrival of the Conquistadors. However, one thing that can be said in a very positive note as regards Peru today; the Native languages still to some degree flourish, as do traditional arts, such as dance, ceramics, etc. This is less the result

of a tolerant government as the strength and will of a proud and beautiful cluster of civilizations stretching from the coast, through the highlands, and into the Amazon jungle.

I am proud to live in this country, which presently, in geographic terms, was the heartland of the Inca civilization; though their power was usurped, their people brutalized, and their land beaten into submission, but no power on earth can dampen the hearts and smiles of these people, and the echoes of the brilliance of the Inca increase in volume each day, as their wisdom and grace rise again; lessons of compassion and sharing that this world in crisis truly needs. This is their story as best as I can offer, based on 5 and a half years of loving and respectful research…

In order to start from the beginning, well, what was the beginning? Where did these people we call Inca come from? The most widely held belief, both from oral traditions and archaeological evidence, as well as the field of anthropology, is that the Inca came from the area of Lake Titicaca, the largest navigable lake in the world, the northern edge being located about 200 km from Cuzco, which you probably know was the capital of the Inca.



Map of Lake Titicaca: Tiwanaku is in the bottom right hand corner

The legends, as in oral traditions passed on to the Spanish chroniclers of the 16th century and later, as well as those passed down to the descendants by the Native people, say that the Inca either descended from the heavens from a command by their Creator god, or rose from the waters of Lake Titicaca, again commanded or summoned from the same Creator god. In the case of the descent from heaven, which is not as common a tale as the one about "rising from the waters," most readers will likely leap at the idea that they were extraterrestrials. Interesting idea, but how could one prove such a thing? If we look again at the oral traditions, there is a keen interest in the Pleiades star system, which was used as an agricultural indicator of crop cycles, such as maize (corn) and researcher Wayne

Herschel has speculated that on the Sun Shield located in the most holy of Inca Cuzco sites, the Coricancha, has a portrayal of the Pleiades as being the source of where the Inca came from.



Replica of a gold shield thought to have originally been in the Coricancha

It is, for most readers, a far fetched speculation that Inca had their source in the heavens, but the Pleiades do hold very strong significance in many cultures from around the world. They are commonly called the “Seven Sisters” in many traditions, including the Hawaiians, some Indonesian tribes, the Greeks and Native American people who live near Devils Tower in Wyoming. The re-occurring theme is that seven sisters came down from heaven, and one remained, while the six returned to their home in the sky. The one that remained mated with an earth human, giving birth to hybrid beings. However, I have not found a local oral tradition source in Peru that say whether or not this particular theme was also an Inca belief.

As regards the story of the Inca having “risen from the waters” of Lake Titicaca, however, this, in general, is the more plausible of the two theses. What one must understand when reading or listening to oral traditions is that, in general, they are not to be taken literally. Native teachers that I have had, whether in Hawaii, the west coast of Canada, or Peru all have told me that oral traditions must be seen as

poetic descriptions of real historical events. The reason why poetry was used is actually quite simple; straight facts and timelines are very boring to listen to, whereas poetic portrayals are more interesting, and thus probably easier to remember. The “rising from the lake” most probably means that the Inca *came from* the area of Lake Titicaca, rising from earlier cultures and traditions.

What is most commonly known and or believed about the Inca is that they were master stone masons, as evidenced by the beautiful walls and agricultural terraces that the visitor can still see today, in Cuzco, the Sacred Valley and as far a field as their civilization stretched up until the Spanish arrived. So, where in the area of Lake Titicaca do we find major stone constructions, especially megalithic ones? The oral traditions, and Spanish chronicles, which are based on what was left of the Inca story tellers after the conquest, give us two main possible centers; Island of the Sun, in Lake Titicaca on the Bolivian side, and Tiwanaku, some times written as Tiahuanaco, which is about 11 km south east of the southern end of the lake, again, on the Bolivian side.



Sunken terrace looking towards the Kalasasaya complex at Tiwanaku

I have been to the Island of the Sun, and was actually quite disappointed with what I found there, as regards megalithic structures. True, there are magnificent and large agricultural terraces climbing the hillsides, which were hall marks of the Inca, and quite an impressive stone stairway at the southern end of the island, which rises a couple of hundred feet or so, but nothing much else. At the north end, where the first two Inca, the brother/sister and Husband wife pair named Manco Capac and Mama Ocllo are said to have either been created or descended from the heavens, there are some roughly shaped stones which appear to have been seats, with a stone table in the center, and dry stacked stone buildings in the background, but again, nothing that appears very impressive.

If we again look at oral traditions, and here I must state, that the stories of the Inca are not as common as some may think, as the result of 500 years of political and religious persecution by the Spanish, the lack of stone structures is explained this way. The Spanish, upon entering the northern Inca city of Cajamarca in 1532, and having held for ransom and then killed the last of the Inca rulers, Atahuallpa, set their greedy little eyes on the capital of Cuzco, to the south. Atahuallpa's ransom, which procured by the looting of the temples of first Cajamarca, and then Cuzco, is vividly described in my A Brief History Of The Incas book.

The amount of gold brought back for the ransom was but a small percentage of what resided in Cuzco, especially in the Coricancha, which is now called the Church of Santo Domingo in the heart of the city. The Spanish built their church right on top of the most sacred of Inca buildings, because it was a way to "introduce" their belief system to the Native people, by having them seek spiritual guidance and solace at the same site that they had revered for centuries. This was not a unique occurrence, the same "replacement" of one people's belief system and sacred structure by physically imposing another building on top of the former was a common practice throughout history, and the world. For example, most European cathedrals and churches have been planted on top of earlier "pagan" sacred structures.

The Spanish knew that there was far more gold in Cuzco than had been presented to them in Cajamarca, so having executed, by garrotting Atahuallpa, who had

consented to being baptized a Christian since his alternative was to be burned at the stake, they prepared to move onto Cuzco. What the Spanish did not know was that word had been sent out, via the Inca relay runners, known as Chasqui, who commonly carried messages and even food stuffs to the Inca court at Cuzco prior to the Spanish arrival, made it to Cuzco and beyond first. There they told the officials that the Conquistadors were on their way, and so immediately all of the gold that could be, was hidden into caves and sealed, still hidden to this day. But also, it is believed that the Chasqui also made it as far as the Island of the Sun, where the priests and other officials threw all gold and silver objects into the lake, and tore down the temples that existed there, in an attempt to thwart the Spanish from stealing their precious objects, and indeed not give them a place to find shelter. This of course is but a story, and how much actual proof there is remains unknown.

The other main candidate as the Inca homeland, as I have said, is Tiwanaku. Here there remain megalithic constructions that startle and amaze visitors even today. The age of Tiwanaku is still hotly debated; conventional academics believe it to be amongst the oldest surviving vestiges of pre-Columbian societies, whose origins, based on carbon 14 dating, began at about 200 AD. The culture grew and flourished up until about the 10th century, when a 40 year long El Nino reduced the ability of crops to grow, and this exacerbated the fact that growing food at 13,000 was difficult enough.

The Bolivian archaeologist and engineer, Arthur Posnansky, controversially dated Tiwanaku at 12,000 BC; based on the solar alignment of some of the stone features at Tiwanaku, and how they seemed to be slightly out of sync with the winter and summer solstice. He believed that since the buildings at Tiwanaku were built so well, that the makers of these structures must have built them in the distant past, when the sun's alignment to the cardinal directions was slightly different. To show this, he employed techniques commonly known as those of archaeo-astronomy.

The basic principle of this are described as follows. Since Earth is tilted on its axis in respect to the plane of the solar system, the resulting angle is known as the

"obliqueness of the ecliptic" (one should not confuse this with another astronomical phenomenon known as "Precession", as critics of Posnansky have done). If viewed from the earth, the planets of our solar system travel across the sky in a line called the *plane of the ecliptic*.

At present our earth is tilted at an angle to of 23 degrees and 27 minutes, but this angle is not constant. The angle oscillates slowly between 22 degrees and 1 minute miminum to an extreme of 24 degrees and 5 minutes. A complete cycle takes roughly 41,000 years to complete. The alignment of the Kalasasaya temple at Tiwanaku depicts a tilt of the earth's axis amounting to 23 degrees, 8 minutes, 48 seconds, which according to astronomers, indicates a date of 15,000 B.C.

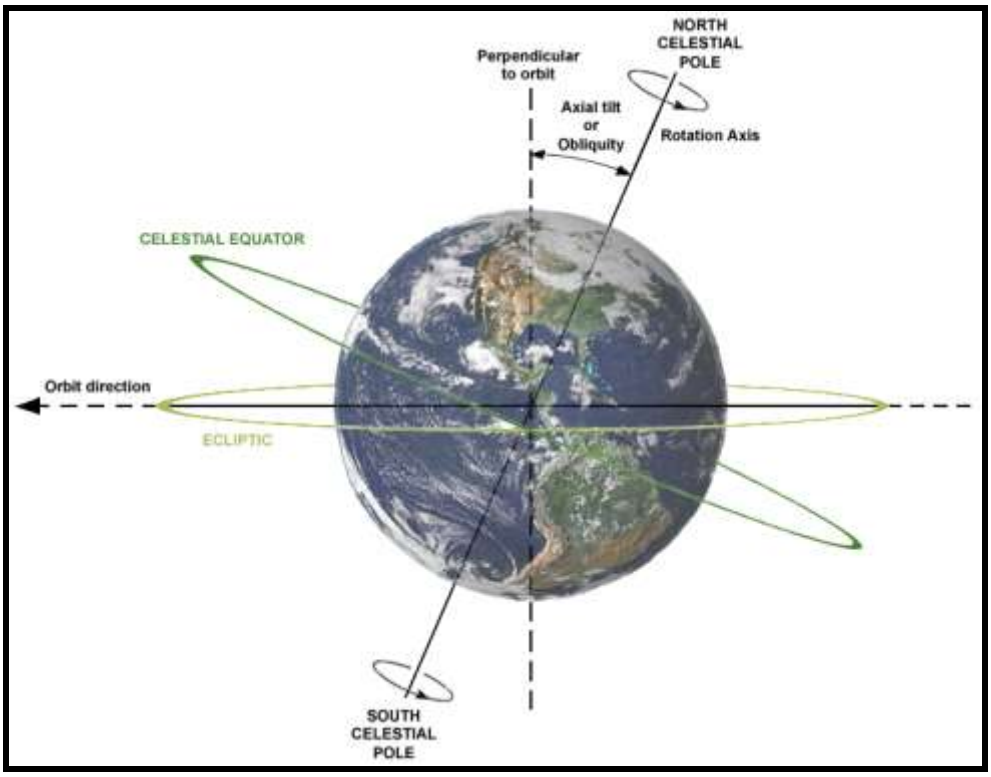
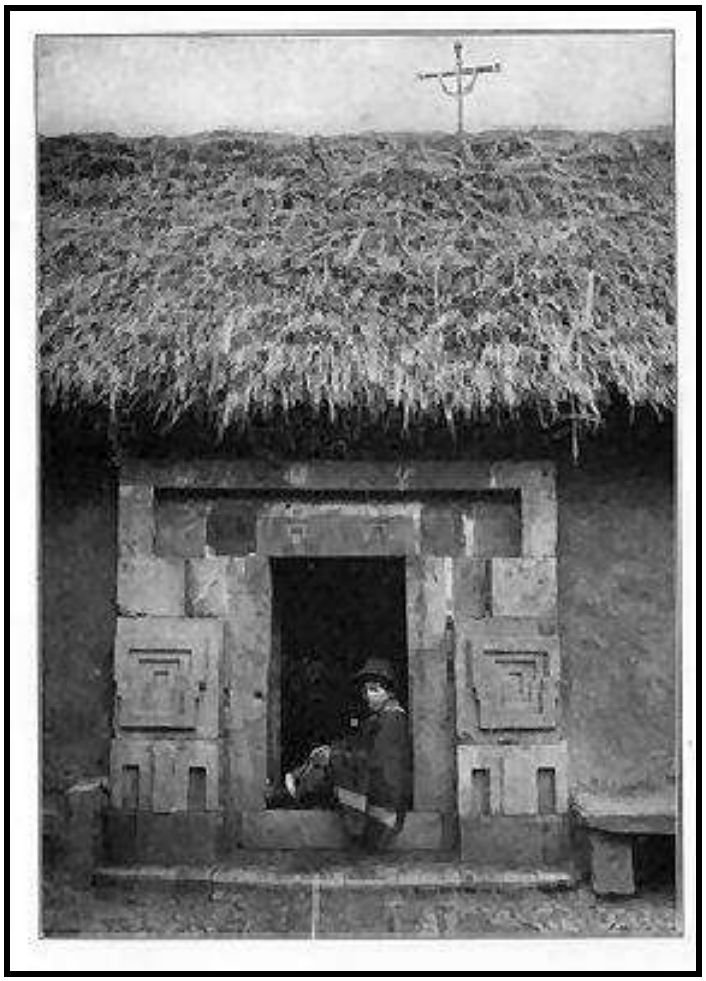


Diagram of the concept of the Obliquity Of The Ecliptic

Between 1927 and 1930 Prof. Posnansky's conclusions were studied intensively by a number of authorities. Dr. Hans Ludendorff (Director of the Astronomical Observatory of Potsdam), Friedrich Becker of the Specula Vaticana, Prof. Arnold Kohlschutter (astronomer at Bonn University), and Rolf Müller (astronomer of the Institute of Astrophysics at Potsdam) verified the accuracy of Posnansky's calculations and vouched for the reliability of his conclusions.

The site called Puma punku, which is very close to Tiwanaku, is perhaps the most perplexing archaeological site not only in the Andes, but all of South America. What is left of Puma punku (the gate of the Puma) is only a small percent of what must have once been there. Today we find the shattered remains, in red sandstone and diorite, of what must have once been an incredibly sophisticated technological culture. Much of Puma punku, and Tiwanaku have been removed over the centuries by local people and government officials in La Paz, Bolivia, to make other buildings, and indeed, many of the stones which made up these places were crushed to make the rail bed of the train transport system.



The entryway of this Tiwanaku area farm house has used Puma punku stones

Most researchers, be they anthropologists, archaeologists, or experts in oral traditions of the area agree that the Tiwanaku/Puma punku area are where the Inca came from. Why? Because they showed up, supposedly in the 13th century AD, in the Cuzco/Sacred Valley area a fully developed civilization. Indeed that

seems to be why they were so successful at becoming the dominant group in the area at the onset. The timing of the El Nino event, which as I have said is believed to have lasted 40 years, during the 10th century AD, clearly caused not only strife, but would have forced the last of the survivors to flee. Local Aymara speaking Natives are said to have capitalized on the plight of the Tiwanakans, and attacked them at this time. From a population estimated to have been as high as 500,000 or more people, what remained at Tiwanaku are believed to have been just the priest kings, the other residents having died, or moved on to more productive lands elsewhere.

A visitor today to Tiwanaku and Puma Punku will see a small and forlorn place, with biting cold winds that sweep the land, coming from Lake Titicaca. So where are all of the houses and other buildings that the vast populace of 500,000 plus would have inhabited? It is believed from relatively recent research that all but the temple structures that remain there, constructed of andesite, diorite, and red sandstone, were made from adobe; a hard clay which modern farm houses in the area are still commonly constructed from. The roofs, which presently are tin, aluminium or fired clay, would have been straw. It would not have taken too many years, let alone centuries, without maintenance, for the buildings to simply crumble back into the earth, with the lashing rains that are a climatic characteristic of the area.



Random building blocks of Puma punku; the precision suggests ancient power tool use

So the priest kings, the last to inhabit the area, according to the oral traditions, left. But where to go? It is known that they headed north, and about the year 1200 AD they entered the Sacred Valley, and Cuzco. As I have said earlier, the fact that they arrived as a fully evolved civilization, lends credence to the idea that they came from Tiwanaku. Some archaeolological evidence which supports this connection include similarities in language; the language of the Inca, commonly called Quechua but more properly known as Runa simi, contains some 33.73% of the cognate roots of Puquina, a language which became extinct in the mid 17th century. It is Puquina which has been proposed by Torero (1972: 59) as having been the language spoken at Tiwanaku.

Also, similarities in ceramic and wooden drinking vessels, such as the famous Qero, as well as the portrayal of serpents, puma and condors, especially on architectural stone surfaces, add further evidence. A full description of the symbolism of these three animals shall be discussed later on in the book.

What also should be discussed is the nature of the Creator god. In most of the traditions, the supreme deity who created the first Inca, Manco Capac and Mama

Ocllo, is called Viracocha. Again we find evidence of the connection that the Inca had with Tiwanaku in that the famous Sun Gate, made from very hard diorite stone and is probably the most photographed stone at Tiwanaku, portrays, at top center, a relief carving of Viracocha. He stands, human like in appearance, holding a staff in each hand. Ancient astronaut theorists of course believe that Viracocha was an extraterrestrial, and that the staffs that he holds are either weapons or some other kind of high tech instrument. However, close examination of them shows, to me at least, that the staffs represent the serpent or snake, and on the ends are the heads of condors. As well, the so called tears that he sheds, according to some researchers, are in fact puma heads. Again, we will get into the symbolism and meaning of these three animals later in the book.



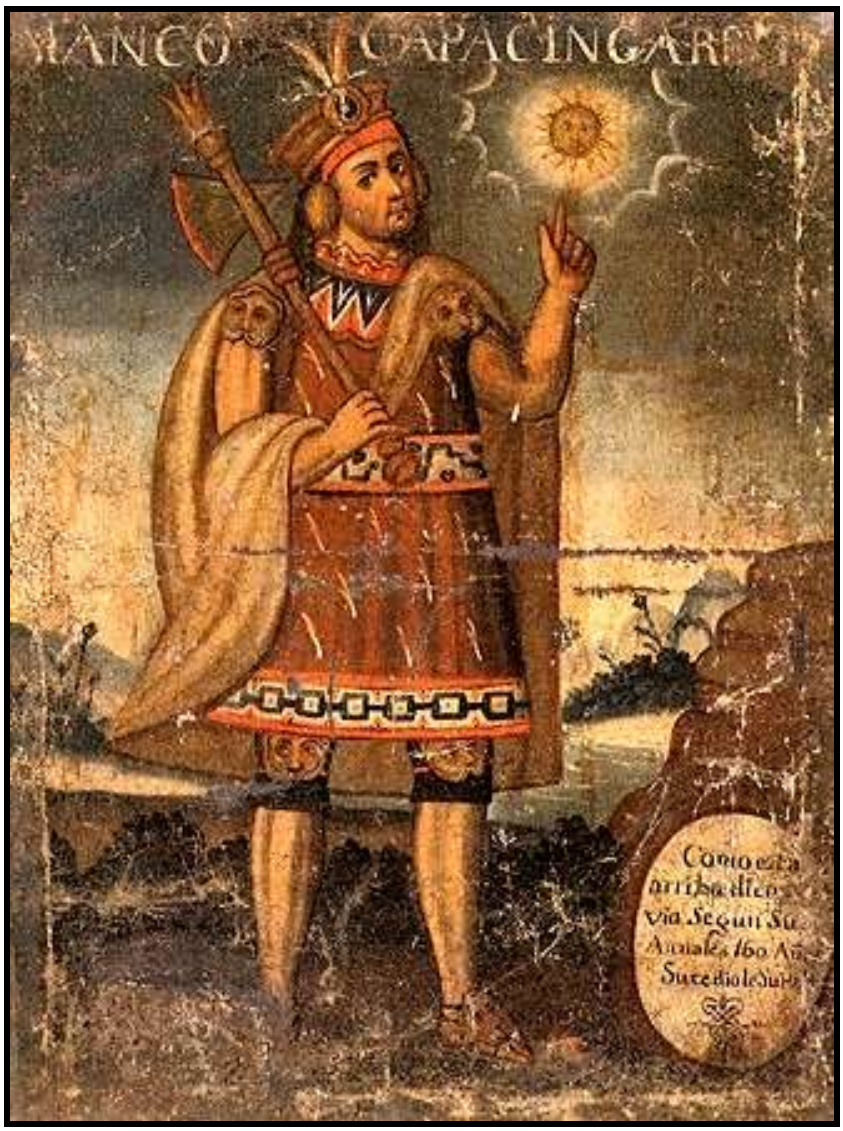
Viracocha, the Creator, in the top center of the Sun Gate

Viracocha is said to have caused the Great Flood which swept the area of Tiwanaku in the distant past, being angry, according to some sources, at the unruly giants that he had created earlier and who had betrayed his laws…hmmm, I think the Bible has a similar story… In any event, after this he raised the land, put the sun moon and stars back into their proper positions, and then created the Inca, plopped them onto the earth, or pulled them out of the water, as we have already covered. He then sent them forth to create a new civilization, and this is where we pick the story of the Inca leaving to find a new land once again.

What intrigues me is that the oral traditions don't speak of the parent culture of the Inca; they are portrayed as having been specially created by Viracocha, and immediately sent from their birth place to find new lands in which to establish themselves. Perhaps this is due to the fact that the devastating El Nino that I wrote of earlier was in fact so severe that very few people were left alive to flee once the Aymara neighbours saw their weakness?

And what is also clear is that very few of the local people in the area of Tiwanaku today have much of a clue as to the ancient history of the area, and who the great builders were. This could very well be the result of the fact that these are Aymara people, and not Tiwanakan descendants; why would they know about structures or an earlier culture that they have no genetic links to?

2/ Manco Capac: "Leader With Strength:" First Sapa Inca



Fanciful Spanish portrayal of the first Sapa Inca, Manco Capac

Viracocha gave Manco Capac and Mama Ocllo a staff of gold, and according to Garcilaso de la Vega, who was royal Inca on his mother's side, and Spanish on his father's, the staff was a little shorter than a man's arm and the width of two fingers. At Viracocha's command, the couple were to plunge the staff into the ground, whenever they stopped to eat or sleep, and if the staff sunk completely into the earth, it was there that they were to settle.



Garcilaso de la Vega

Garcilaso is now a Peruvian icon; he was born in 1539, just 6 years after the destruction of the Inca, and converted to Catholicism prior to leaving his homeland for Spain at the age of 21. But before leaving he took copious notes, listening to all of the members of his mothers' Inca relatives, visiting Native villages, and investigating the minutest aspects of what was left of his Inca heritage. In Spain, where he spent the rest of his life, he took part in the wars against the Italians and Moors, and late in life retired to a religious vocation in the

city of Cordoba. At the age of 69 he had published the first volume of his very famous work, the Royal Commentaries, in which he recounted what he had learned, early in life, of the glorious past, and downfall of his illustrious Inca ancestors. He went on writing up to his death in 1616, and now his works are regarded not only as classics of the time in which he lived, but perhaps the truest exploration of who the Inca were, and what they accomplished. I have chosen to borrow quite heavily from his writings, because he was a descendant of the Inca, and thus had access to information that only a relative would have. The unfortunate thing is that he waited so many years to compile it, and was obviously at least to some degree subjective in his presentation, because he obviously was writing for Spanish people, and thus had to please them. His vehement hatred of Atahuallpa, the half blood and last Inca ruler prior to the Spanish Conquest is something that we shall explore in great depth later on.

There were of course many Spanish authors, who lived in Peru soon after the conquest and wrote lengthy discussions about the Inca, however, their sources, the now subdued and abused remnants of a once great people could very well have lied or stretched the truth to the Spanish, for reasons of protecting what was left of their traditions, or appeasing their new overlords. But now let us return to Manco Capac and Mama Ocllo, and their journey north…

At his point I wish to paraphrase the work of Garcilaso, because he has put it much more eloquently than I ever could. “To the entire world, (added our father the Sun) I give my light and brilliance; I give men warmth when they are cold; I cause their fields to fructify and their cattle (llama, alpaca, guanaco and vicuna) to multiply; each day that passes I go all around the world in order to have a better knowledge of men’s needs and to satisfy these needs: follow my example. Do unto all of them as a merciful father would do unto his well-beloved children; for I have sent you on earth for the good of men, that they might cease to live like wild animals. You shall be the kings and lords of all the peoples who accept our law and our rule.”

What is perhaps most interesting here is where Viracocha, the creator god, seems to have been replaced by Inti, the sun. In actual fact, the Inca perhaps chose to

use the sun as a symbol of the creator; Inti was something physical that they could observe everyday, and see the proof in his power through the manifestation of his energy; helping crops to grow, bringing warmth and light. It is possible that Viracocha was kept as the symbol of creation, but that this knowledge was part of the secret and sacred knowledge kept away from the general public.

And now also seems the right time to talk, at least to some degree, about gold and what it meant to the Inca, since it has been the subject of novels, movies, and the lure of adventurers into the Andes and the depths of jungles; the quest for Eldorado. Gold symbolized the sun, and had no inherent value to the Inca. Most commonly it was regarded as the sweat of, and sometimes the tears of the sun. Only the Inca were allowed to wear gold ornaments; since they were, or at least regarded themselves as the “Children of the Sun,” they believed it was their divine right to do so.



Gold ornaments and vessels attributed to the Inca

Silver, on the other hand, represented the tears of the moon, known as Quilla in Runa simi, and had, like in many other cultures, feminine characteristics, while gold was a masculine metal. It clearly must have bewildered the Inca that the Spanish had such a lust for both, but especially gold. In fact, such was the lust that the Spanish had for gold that the Inca called them the “gold eaters.” In one

example, noting that the horses which the Spanish had brought with them had iron bits in their mouths, a Native supposedly brought gold to feed them, saying “perhaps they would prefer eating this?” In response at least one Spaniard is said to have remarked “good idea, bring more.”

Manco Capac and Mama Ocllo continued on their journey, testing the ground as they went, and finally, at a place called Huanacauri, which is a hill just south of Cuzco, Manco Capac thrust the staff into the ground, where it disappeared completely.



Artist’s portrayal of Manco Capac and Mama Ocllo

Oral traditions are great, and contain meaning and truth, however, in this case, a few major facts are lacking. For examples, Manco Capac and Mama Ocllo clearly

did not travel alone; they were accompanied, at least, by relatives. In the excellent book by Fernando and Edgar Elorrieta Salazar, Cusco and the Sacred Valley of Peru, a lengthy and detailed account of the companions is given. They are named Ayar Uchu, Auca and Cachi, who were Manco Capac and Mama Ocllo brothers, and Cura, Ragua and Huaco were their wives and sisters. If this sounds confusing, just think of it in this way; all eight were brother and sister, and each were paired off as man and wife. In other words, the eight comprised a royal family, of distinct bloodline. This point will become more pronounced as this book continues, because, in essence, from their origins until their downfall, the true Inca were one family, that supposedly only bred within their tight circle, and all high positions within the Inca civilization was only held by a pure blood Inca. That included the Sapa or high Inca (so called ruler), the Qoya, or high queen, from whom the first born would become Sapa Inca, the head of the religion, and the leader of the military.

The Sapa Inca, the first of whom was of course Manco Capac, was at the top of the hierarchical pyramid. He had the final say in all important affairs of state, be they governmental, spiritual, military, or any other aspect important to the society, including engineering works, food distribution, diplomacy, etc. The Sapa Inca, being the first born, was schooled, trained and premed from a very young age to be able to conduct himself in this most unique of positions. He had up to 300 teachers, called Amauta who instructed him in every aspect of the sciences, arts, and any other lessons that a civilized and evolved society required. It wasn't that he became an expert in all fields, but he did know enough that when an expert in say, agriculture had an idea on how to increase crop yield, the Sapa Inca could follow the logic of the presentation, and make a decision as to how and if it should be carried out.

And contrary to what the Spanish chronicles would have us believe, the Sapa Inca was in no way anything like the despotic European kings and queens; rather than ruling over the masses, he was in fact responsible for their welfare. This is similar to the situation amongst many Native North American chiefs; they were not omnipotent, they served the people.

The Qoya, or first queen, of which Mama Ocllo was the setting example, was the only wife from which the Sapa Inca could have produce the heir, and that heir had to be a male. The Sapa Inca was not limited to having one wife, and it has been written by Garcilaso and many other authors that he could have in fact innumerable concubines, such was the sacred nature of his "seed," being divine in its source. Little else has been written, as far as I can see, as regards the other roles which the Qoya held. The fact that she was mother of the heir to the civilization was of course responsibility enough, but it is commonly written that she was the one who brought the weaving and some other arts to the Cusco area. It is quite possible that her role was important as being that of a confidant and councillor to the Sapa Inca, but if we consider the times under which most of the chronicles were written, as in the 16th and 17th centuries, misogyny may have won out over factual reporting.

Whether there were 8 offspring of Viracocha or Inti who traveled from the Lake Titicaca area as the first Inca has been hotly debated; it could be that they represented the heads of 4 branches of the same royal family of priest kings. Whether further research can shed light on this is unknown, because the Spanish chronicles can clearly not be trusted as being unbiased, and the slaughter of the majority of the Inca royal family in the 1530s, which we will delve into later, as well as persecution by church and state from 1533 to the present, has left few if any oral tradition wisdom keepers within the Native population alive at this time.

The Salazars also point out in their book that Cuzco may not have been the first capital of the Inca. They believe, based largely on the works of an obscure, as in shunned writer named Fernando de Montesinos, whose best known book, as such, is called Memorias Antiguas y Historiales del Perú (1642-4), loosely translated as "Ancient Memories and Histories of Peru," that Ollantaytambo, which is in the Sacred Valley near Cuzco, could have been the first home base in the area prior to the establishment, or re-establishment of Cuzco. He believed that up to 90 generations of rulers, called Amauta, which later became the title for teacher, lived and prospered at Ollantaytambo prior to the formation, or reformation of Cuzco. The Salazar book is the best reference on this subject, and I refer you to it, rather than try to replicate all of its contents here.

This may sound cryptic, but I include it for good reason. As we venture through this Inca story, I will show evidence, in the stone constructions that still remain, of there having been highly advanced cultures living in and around Cuzco and the Sacred Valley long before the arrival if the Inca, which supposedly occurred around the year 1200 AD. But this shall come later.

What is generally believed, is that the Cuzco area was not unpopulated when the Inca arrived. The Lares, Poques, Sahuasiras and Alcabisas were four tribal groups said to have been living there when the Inca showed up. It seems, from most accounts, that the acceptance of the Inca as leaders went uncontested. The residents are believed to have been living in a somewhat primitive state, and the Inca, most likely the voice of Manco Capac, decreed that he had come to raise these people from squalor, and the people supposedly agreed.

Garcilaso puts it quite plainly and roughly; that Inti had sent the Inca to be benefactors and rulers of these lands, to teach the people how to live, how to clothe and feed themselves like men, instead of like animals. “The savages to whom they spoke these promising words marvelled as much at what they saw as what they heard; for the Inca and his sister-bride were both arrayed in garments and ornaments that had been given to them by our father the Sun, and both of them had ears that were pierced and open the way we, the descendants, wear ours today. Never had the inhabitants seen anything like it; therefore, they believed all that was told them, they worshipped our ancestors as the children of the Sun, and obeyed them as their kings. The news of this wonderful event began to spread from place to place and a great gathering of men and women was soon assembled about the two Incas, ready to follow them wherever they might lead.”



Manco Capac guided towards Cuzco with celestial assistance

This statement, of course, is probably an exaggeration. That the Inca as a group brought with them what might be called civilizing skills, terraced farming, which is still very much in use to today, and of which there is abundant ancient evidence at Lake Titicaca, weaving, metallurgy, warfare, a governmental structure, and the belief in a supreme deity is clear. But whether or not the inhabitants of what was to become Cuzco so rapidly embraced them is unknown. The teachings did seem to have specific divisions based upon gender, “In short, our Sovereigns, the Inca

king, who was master of the men, and Queen Coya, who was mistress of the women, taught their subjects everything that had to do with human living."

It seems to have been that at this time, as well, that Cuzco, more properly written as Qosqo, which means the "navel of the world" was divided into two halves; Hanan Cuzco, or Upper Cuzco, and Hurin Cuzco, or Lower Cuzco. This goes along with the Inca introduced concept of duality, that there are two aspects of reality that make up the whole, male-female, light-dark, up-down etc. The deisnations of "upper" and "lower" did not designate social hierarchy, but simply made Hanan the male aspect of the city and Huran the female. The residents supposedly quickly went to task at building the new capital of the Inca, collecting stones for building houses and temples, straw for the roofs, and employing the newly learned of terracing and other farming techniques.

After 6 or 7 years, the people who moved into Cuzco and developed satellite communities had become so numerous that the Inca possessed armed troops for his defence and for "those who did not come of their own accord." To the east, the Inca rapidly expanded their city state to Paucartampu, about 50 km away, the river Apurimac to the west, a distance of about 70 km, and south by about 85 km.

Amongst the civil laws introduced (or perhaps even imposed) included that "each one should do unto others as he would have done unto them" according to Garcilaso; whether this phrasing was the result of the fact that he wrote these words while living in the heavily influenced Catholic country of Spain is unclear, but worth considering. As well, adultery, homicide and theft were punished by death; this may seem extreme, but if you know that the laws are that severe, you are not liable to break them. Marriage was only allowed between one man and one woman, the wife being chosen by the man's family, in order not to alter his lineage. The married couple was required to supply their own needs and govern their own household, and it was illegal to marry a woman who was younger than 20 years of age.

Manco Capac also decreed that all of the free ranging animals, especially the llama and alpaca be rounded up, so that their wool could be collected and made into clothing. The guanaco and vicuna were less easy to domesticate, so they,

especially the vicuna, were allowed to roam freely, but were corralled once a year to be sheared, and then set free. At the head of each village, of which there were possibly now hundreds, he established a Curaca, or lord, chosen for his merits; this was the equivalent of a mayor. The yearly harvests were reaped in common, and then was evenly distributed, pending the time when there would be sufficient arable land for each person or couple to have a plot. Divine worship was also reinforced, in terms of holding Inti as the highest aspect of belief, by the construction of temples dedicated to him. The Sapa Inca oversaw this personally, and then commenced the offering of sacrifices, mainly in the form of food stuffs, to Inti, in order to thank this creator for his care and blessings. Also, temples for worship and offerings to Quilla, the moon, and the female aspect of creation were erected; thus fulfilling the duality aspect of doing things that the Inca introduced.

Lastly, when there were enough girls of royal blood, the Sapa Inca founded a home for these new “brides or virgins” of the sun, called Nuestra, which was located near to the central temple, and was dedicated to the sun father, Inti. It was, in essence, a convent, where the Virgins of the Sun made all of the Inca family’s clothing from the finest of vicuna wool, prepared the ritual food and drink, as well as that which the royal family consumed. As they were the Virgins of the Sun, it was believed that they were untainted and pure, and thus anything they did was holy and sacred.

This is where the story becomes very intriguing and controversial. The first building inhabited and some say built by the Inca was the Coricancha, “courtyard of gold” which was, and still is, the spiritual center of Inca Cuzco. Some of the Spanish chronicles state that the Inca built this magnificent stone building, from green diorite in some areas, red andesite in the gardens, and dark grey andesite for the compound walls and temple rooms was in fact made by the Inca, of their wokers at least. The eastern side, I believe, was made from dark greyish black basalt, brought from a quarry some 60 km away from Cuzco. Other chroniclers simply state that the Inca resided here for some generations, before moving out and building other impressive structures. However, some of the most famous “Inca” buildings, including the palace of Sapa Inca Roca, where the famous “12

sided stone" resides may also have already existed in Cuzco prior to the arrival of the Inca.

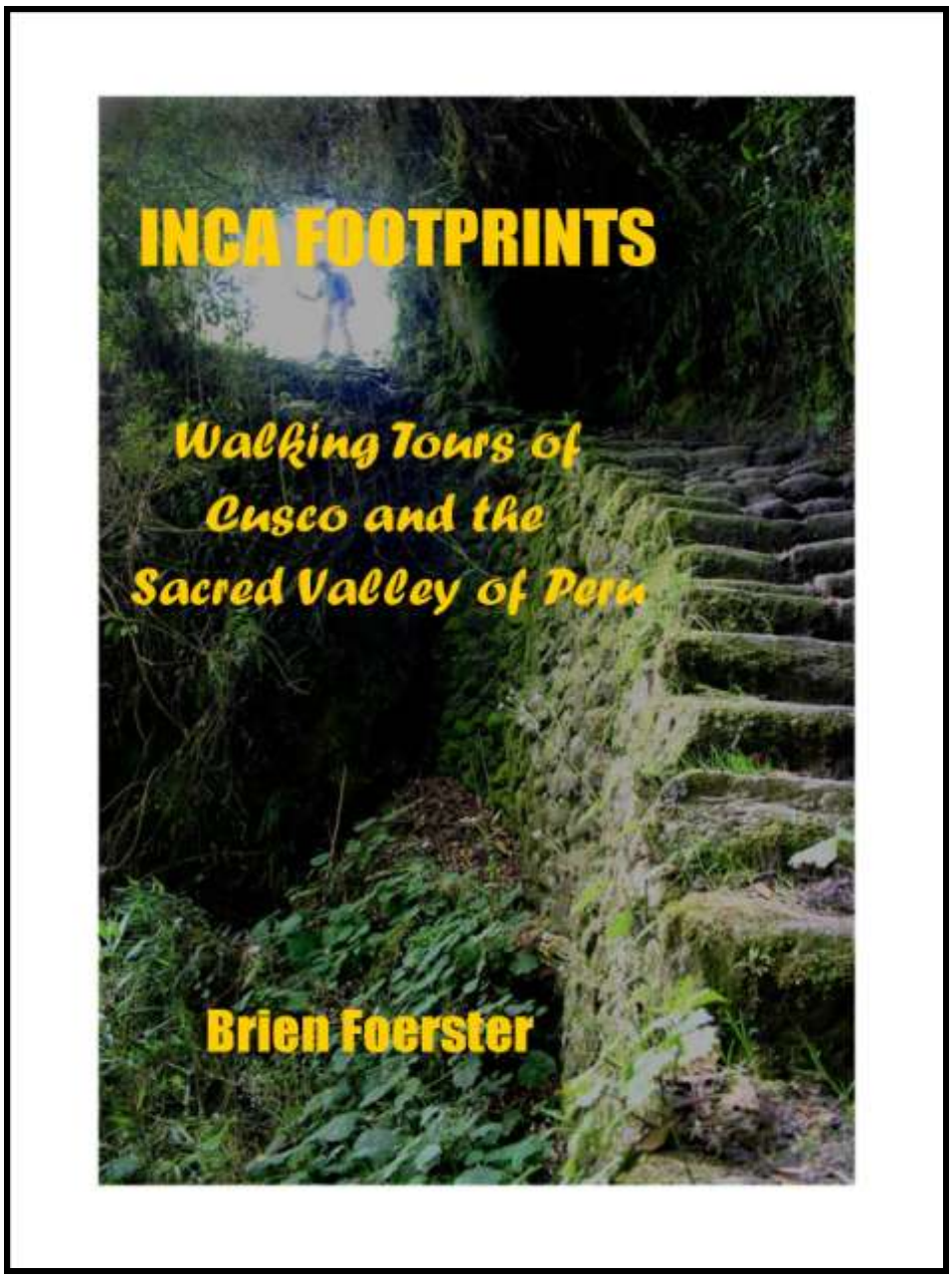


The lower front wall in this photo is what remains of the west wall of the Coricancha



The author pondering the famous Inca Roca wall while being filmed for Ancient Aliens Season 3

The work of Jesus Gamarra and his now deceased father Aldredo, the two having studied the stone structures of Cuzco and the Sacred Valley for many decades, contends that the Coricancha was there when the Inca arrived. It is clearly, upon personal inspection, an absolute master work of engineering and stone masonry; no mortar was used anywhere, and the stones, mainly rectangular in shape, fit almost perfectly. This building is the classic example of where the stones fit so well that a human hair can not fit in between the joints, and not just a few stones, but thousands of them. So are we really to believe that Cuzco was a marshy wasteland, devoid of any signs of previous sophisticated habitation prior to the arrival of the Inca. I sincerely doubt it. In fact, another classic walled palace, that of Inca Roca, a Sapa Inca who will cover in due course, is as magnificently made; and it seems that he too seems to have simply moved into a structure that was already in place. What this does suggest, and is the subject of my book “Inca Footprints – Walking Tours of Cuco and the Sacred Valley” is that the Inca may very well have originally come from Cuzco, thousands of years ago, but had to abandon the city due to, possibly, a huge earthquake or other “earth shattering” event. This would also explain, in my opinion, why they went from Tiwanaku, due to the aforementioned reasons, and didn’t simply “find” Cuzco, but in fact were returning home. Once they got there, naturally they found people living amongst the ruins, but in such a sad and backward state that the Inca looked like “super heroes” in comparison to them.



Cover of the author's guide to Cuzco and the Sacred Valley of Peru

But back to the story of the first generation of Inca, as they are generally known. After several years, it is unknown exactly how many, Manco Capac decided to ennoble the people by according certain privileges of dress, which, until then, had been limited to him, and more specifically to his head. According to Garcilaso, as well as the Salazars who may have based their writings on the same source, Manco Capac, and presumably the other male Inca wore his cut a finger's length

away from his skull. It has also been speculated by me, and some others, that, based on the elongated skulls found in the basement museum of the Coricancha, who are labelled as being Inca, that the Inca bore this cranial feature either as a genetic characteristic, or the result of head binding, though the latter has not been written about as far I know. Many elongated skulls have been found around Tiwanaku, and are proudly displayed in the museum there, and if the Inca are in fact descended from these people, this may be representative evidence.



Elongated “Inca” skulls discovered in the area of the Coricancha

Also, the Inca had pierced ears, so elongated with large, and usually circular gold ear plugs, that the Spanish name for them, upon early contact, was the “Ear People.” As for their headdress, which is prominent in any Spanish colonial painting of them, as well as long black hair which we now know they didn’t wear, the men at least, it consisted of a braid, the width of a finger, called a Llautu. This was made of several colours, and rolled 4 or 5 times around their skulls. Manco Capac decreed that his “subjects” could now wear this Llautu, but only a black one. A short time later, he also allowed the people to cut their hair, but designed different haircuts, so as to distinguish people of specific rank in society, and province of origin. Also, they were allowed to pierce their ears, but the size of the hole was regulated, as was the size and shape of the ornament. This again was done in order to distinguish the social level and place of origin of the person.

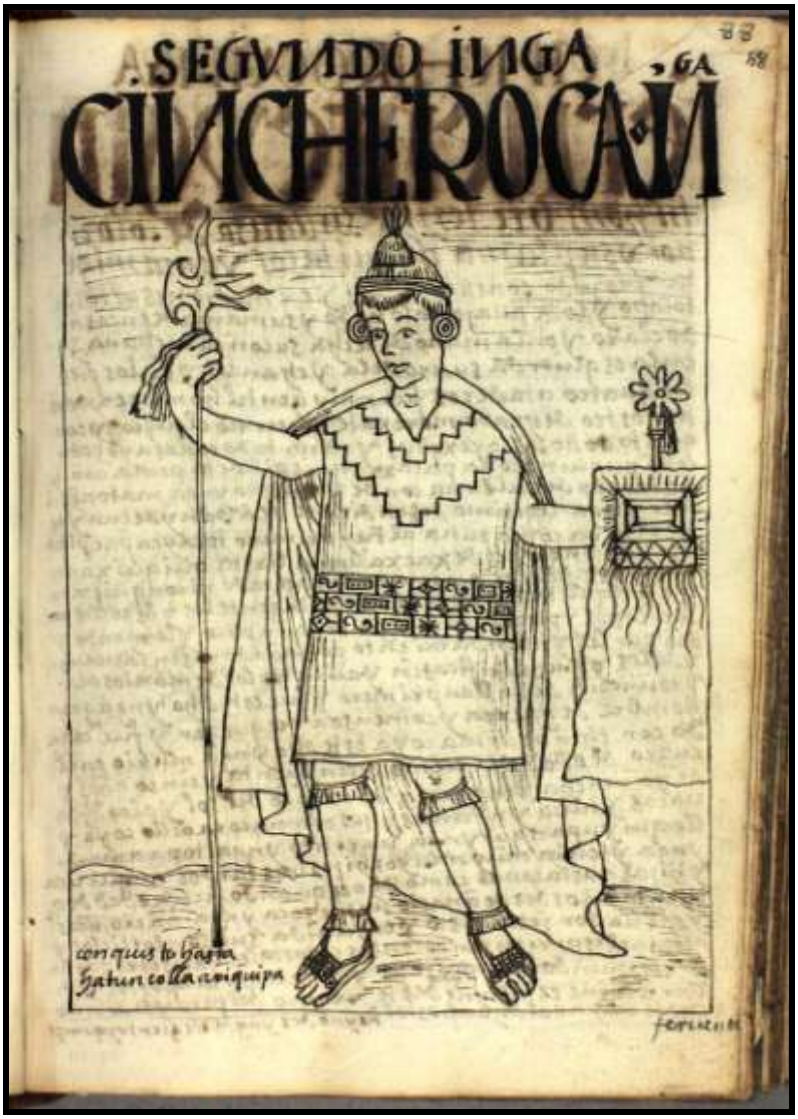
When old age began to take its toll on Manco Capac, and he felt he was ready to die, he summoned all of the leaders of the people and explained to them that the time was approaching when he would return the loving arms of his father, Inti, in the sky. Before passing on, he bequeathed his name to these leaders, as a father would his sons, that they should remain honoured and respected by everyone. They were thus made Inca by privilege, but not by blood, and their wives and daughters were not allowed to take the royal name themselves; this was the exclusive right of the full blood female Inca. However, it is possible that the name Manco Capac, for these new "privileged " Inca was changed in spelling, so as to distinguish them from the pure blood Inca. Such is the case of the only two true Inca I have met so far, women who live in Cuzco, and are descended from Inca Roca. There are other families in the area named Inca Rocca, and this extra "c" shows that they are Inca by privilege alone, and not as much, if at all by blood.

Upon his death, Manco Capac wore a bright red Llautu around his head, while his sons wore a narrower one yellow in colour. How long did he reign? That again, is debated to this day, but the most common numbers thrown in are between 30 and 40 years. As a final gesture, and in secret, he had his full blood sons called to his bedside, and according to Garcilaso de la Vega, said " You must never forget, that you are the sons of the Son. You must worship him and respect him as a god, and as a father. Be kind and merciful towards your subjects. Enlarge the empire (he probably did not use this term for as we shall see the Inca "empire" was in fact a confederation) and draw the Indians (again a word he would not have used) to you by love and not by force, for men who are under constraint are never good vassals. Never say one thing, then do another, for if your actions are the opposites of your words, you will lose the confidence of your people. My father the Sun has called me, and I must go to rest in his arms. When this same moment comes for you, make the same recommendations to your sons that I am making to you today, in order that from generation unto generation, the Sun's orders may be respected. Live in peace, for I shall watch over you from above, and I shall come to your assistance every time it is necessary to do so."

His successor was Sinchi Roca, his first born son by his Qoya, Mama Occllo Huaca, who married his eldest sister Mama Cura. In fact, as was the Inca family policy, all

of the full blood Inca sons married their sisters, so as to maintain the royal blood of the Children of the Sun. Manco Capac was then mummified, or more correctly stated, his body was desiccated, after his heart had been removed and burned, the ashes of which were placed in a receptacle in a life size gold human figure that was housed in the Coricancha. In fact, all of the Sapa Inca were treated in this way, and their mummies were cared for with great care and dedication. On special ceremonies during the year, they were taken out, sat in seats, and provided with food and drink, as their descendants spoke to them as if they were still alive.

3/ Sinchi Roca: "The Brave:" Second Sapa Inca



Pen and ink drawing of the Sapa Inca Sinchi Roca

Sinchi Roca succeeded his father as becoming Sapa Inca. His name, meaning “the brave” was given to him on account of his athletic prowess in wrestling, running jumping, javelin, and any other pursuit requiring physical strength. Though he would have been trained in warfare, he supposedly never had to engage in any enemy or neighbour during his time as Sapa Inca. He gathered together his cuaracas, or mayor-advisors, and stated that he planned to fulfill his father’s wish to enlarge the Tahuantinsuyu by inviting neighbouring nations to join.

This is where we see, for the first time, the term Tahuantinsuyu (or Tawantinsuyu) used. Essentially, it was the name that was given, perhaps by Manco Capac, to the new nation, the “Four Corners Of The World.” Tahua (or Tawa) means 4 in Runa simi, ntin means “of the” and suyu is “corner, district, and perhaps direction as well.” Cuzco was of course the center of the Tahuantinsuyu, meaning “Navel of the World,” and the expanding civilization was regarded as being akin to a growing human body, long and thin, with Cuzco being in the middle of the belly. The eastern part was called the Antisuyu, from the name of the Anti, or Andes country. To the west was the Cuntisuyu, taking its name from the little province of Cunti, and eventually reached the Pacific Ocean (Mama Cocha), while the northern area, which included the province of Chincha, was called the Chinchasuyu. Eventually, at its height, the Chinchasuyu reached as far as southern Colombia. And finally, the southern expanse, which covered the very large Colla province, and one day would reach Santiago de Chile in that country, was the Collasuyu.

Sinchi Roca, and his entourage set out to the south, from the present day Plaza de Armas in Cuzco, which during the Inca times was the center of Cuzco, and into which the four great roads, one from each Suyu and cardinal direction met.



View of the Plaza de Armas in Cuzco

Today the Plaza de Armas is only half of its original size, so the great roads, which are still in use today, don't follow their exact original path. The first people they encountered were the Puchina and the Canchis, who listened attentively to the Sapa Inca, and readily accepted his proposal of unification. In due course, Sicha Roca had expanded the still small Tahuantinsuyu south to the village of Chuncura, almost 90 km farther south than Manco Capac had achieved. Garcilaso states that these people accepted all of the laws that Sinchi Roca spoke of, which were in turn the commandments which Inti had given his father. One which was of special importance, and led to interesting results later, was that all deities which the people believed in had to be subservient to Inti. Also, any idols, especially gold or silver ones had to be sent to Cuzco, and placed in the Coricancha for safe keeping. This could account for, by the time of the arrival of the Spanish, the huge collection of gold and silver sculptures, etc. that they found there. It is also believed, by me at least, that the Inca were not great silver or gold smiths; those arts were the domain, especially, of the Moche and Chimu people of the north of

what is present day Peru. The Inca may in fact have contracted the artisans of these cultures to make their gold and silver works for them, once they had become absorbed into the Tahuantinsuyu.



Gold objects most likely made by either the Chimu or Moche cultures

Some chroniclers believe that this was the extent of the expansion of the Tahuantinsuyu under Sincha Roca. Others state that he continued south, absorbing, supposedly without force, the Cancalla, Cacha, Rurucachi, Asilu, Asancatu, and Huancani, all the way to Pucara, which is the last high pass before reaching Lake Titicaca. Eastward, he is believed to have reached the Callahuya River, on the eastern side of the Andes, where gold ore was found so fine that it is believed to have been more than 24 carats in purity.

It is thought that Sincha Roca's reign lastest about 30 years, and when his hour was near, he announced that it was his time to rest in the arms of his father the Sun, leaving as his heir his son, Lloque Yupanqui, born of his sister/bride Mama Cura. Together the couple had many other children, so the line of full blood Inca grew by the time of his death.

4/ Lloque Yupanqui: "The Left-Handed:" Thrid Sapa Inca



Spanish painting of the third Sapa Inca Lloque Yupanqui

As soon as the third Sapa Inca came into power, he levied 6 to 7 thousand men in order to extend the boundaries of the Tahuantinsuyu into those areas where the people had not been amenable to more subtler forms of persuasion. He chose his own Inca relatives to be councillors and commanders on this campaign, and two of his uncles were the camp commanders. This army moved south, following the same path in the Collasuyu that his father had taken. On the way towards Lake Titicaca he met up with the Cana people, who, upon hearing the seemingly fair and just nature of the laws that were to be introduced, accepted them warmly. Minister delegates were left behind to establish the new laws and rules, and with that Lloque Yupanqui advanced farther, now into Ayauiri territory. These people, however, upon hearing the Sapa Inca's pronouncements, refused vehemently, and attacked the Inca army with full force. Many were wounded and died on both sides, and the Ayauiri entrenched themselves in their capital, from which they

were able to make daily raids. The Sapa Inca, with a cool mind and remembering what he been taught by his ancestors, told his troops to surround the clusters of the enemy, and not physically engage them whenever possible.

The leaders of the Ayauiri took this as a sign of weakness, rather than the intended act of royal leniency, and became even more aggressive, despite great losses of life on their side. Lloque Yupanqui, fearing that this present situation would set a bad example for future interactions with other groups, decided to strike with full force. The enemy's capital was completely surrounded, and thus being confined to their fortress, soon faced starvation. Finally, out of despair, they all left the fortress en masse, and a bloody battle, which lasted all day, with high losses on both sides, ensued. The Ayauiri then retreated back into their fort, too weak to continue. Instead of issuing a command to annihilate the entire population, Lloque Yupanqui, and the Inca army waited them out. Eventually the Ayauiri surrendered, and after the Sapa Inca spoke to them about how futile their resistance had been, he pardoned them, and left behind minister-delegates to introduce the new laws, and the supreme deity of Inti that they must respect. He then marched on to Pucara, which he also took by force, either established or reinforced the fort that his father had made, and then returned to Cuzco, received with much jubilation and feasting.

A few years passed, and then the Sapa Inca decided to once again move south, into the Collasuyu, with between 8 and 9 thousand troops. Upon reaching Pucara, he sent messengers to the cities of Paucarcolla and Hutancolla, from which Garcilaso says that Collasuyu derives its name. After hearing the pronouncements of the messengers from the Inca, the Colla collectively, and having heard of what had happened to the Ayuiri, complied immediately. Happy to hear that the Colla chose to comply, the Sapa Inca gave out the finest of his own clothes to the leaders of this new addition to the Tahuantinsuyu. Once this had been achieved, and minister-delegates assigned to instigate the new laws, Lloque Yupanqui returned to Cuzco. He had shown, through his actions, that it was better to win over people a little bit at a time, rather than being tyrannical and attempting to take on more than was prudent.

After several years of peace, and having remained in Cuzco, Lloque Yupanqui decided to visit the entire Tahuantinsuyu, as relatively small as it still was, in order to show his face, and see first hand how all aspects of the civilization was functioning. Upon his return to Cuzco, he rallied 10,000 fighting men, and returned south, now into the environs of Lake Titicaca, specifically Hatuncolla, and then on to Chuquitu. The people of the latter town were known to be powerful warriors, but they surrendered, without hesitating, to the Sapa Inca. He then sent messengers out to nearby nations, the Hillaui, Chulli, Pumata and Cipata, who also accepted his terms.

In an interesting move, he dismissed his army at this point, and with only his personal guards to protect him, spent the winter in the now expanded Collasuyu, moving amongst the people. However, during this period he also sent word to Cuzco that an army of 10,000 men should be assembled, and put his full blood Inca brother in charge, telling him to lead the army westward, into the Cuntisuyu, towards the province of Hurin Pacasa. Along the 90 km that led to where the mountains descend toward the coast, all of the Native groups encountered fell in line with the laws of the Inca, because they were living in wretched conditions. The campaign took 3 years to complete, not because the people resisted, but because it took that much time to teach them all of the new ways of living that the “son of the Sun” decreed, on behalf of Manco Capac. During this time Lloque Yupanqui himself visited this area, and worked to increase its prosperity by building canals, granaries, bridges and roads. After this had been achieved, or at least organized to his satisfaction, he returned to Cuzco and spent the rest of his days devoting himself to the welfare of the now increased population of the Tahuantinsuyu.

Lloque Yupanqui died in peace, leaving numerous children born to concubines, but only one legitimate male heir, Maita Capac, and two or three daughters. His achievements were celebrated by all of the people, and his passing was supposedly mourned by all.

5/ Maita Capac:”Flies With Strength”: Fourth Sapa Inca



Spanish portrait of Maita Capac

Upon succeeding his father, Lloque Yupanqui, Maita Capac (also spelled Mayta) began his reign by making a tour of the Tahuantinsuyu. Then, once he was back in Cuzco, he collected 12,000 fighting men and entered the Collasuyu, as his two predecessors had done. Since the area is quite flat, being the altiplano (high plains) it seemed to him an easy area to conquer, if force was required. When he reached the shore of Lake Titicaca, he had a large number of rafts build, supposedly out of the Native totora reeds, and crossed the expanse of this large lake from the north to the south. The first villages that the army entered

surrendered without resistance, and this included the ancient megalithic remains of Tiwanaku (Tiahuanaco.) The Sapa Inca was supposedly in awe and bewildered by what he saw here, and these are Garcilaso's words "It is fitting…that we should speak here of the large, unbelievable monuments that it contained…in another part of the city, quite far from this spot, are to be seen two giants carved in stone, wearing caps on their heads and their bodies covered by long garments that come to the ground. All of these monuments were very worn with time and must have dated back to very early antiquity."



View of Lake Titicaca from Copacabana Bolivia



The famous Sun Gate at Tiwanaku which probably came from Puma punku

Now this is a very curious point; if the fourth Sapa Inca, who presumably began his rule about 1290 AD, around 300 to 400 years after the Inca supposedly first left Tiwanaku, why would he have been so surprised at what he saw? Surely this site would have been greatly documented in the oral traditions if it was their homeland? Anyway, Garcilaso goes on to say " There were many other astonishing edifices, the most remarkable of which were undoubtedly a series of gigantic gates, scattered about the city. Most of them were made of a single block of stone, and were based on stones certain of which were thirty feet long, fifteen feet wide, and six feet high. How, and with the use of what tools or implements, massive works of such size could be achieved, are questions we are unable to answer." Now this quote is also very intriguing in many ways. The gates spoken of probably include the famous "Sun Gate" which is the most commonly photographed feature at Tiwanaku in the present day. I myself, upon an inspection of the whole site, including Puma Punku which is close by, counted four gates in total, though there may have been more because the Bolivian government in the 20th century dynamited much of Puma Punku to use as railroad

bedding material, and the earlier Spanish had recycled what they could, in terms of smaller blocks for building churches etc. in the capital city of La Paz.



Another diorite Sun gate lying ignored at Puma punku

All four gates that I saw, the famous one now propped up at the Kalasasaya complex at Tiwanaku, another on top of the nearby Akapana pyramid, badly broken, and two more, lying face down at Puma Punku, I believe all originally belonged at the much more ancient Puma Punku location. The fact that Garcilaso is shocked at the size, weight and well made nature of the stones indicates, or at least insinuates, that the Inca, from 1200 to 1532 AD, did not make the huge megalithic structures attributed to them in Cuzco and the Sacred Valley.

A childhood friend of Garcilaso, named Diego de Alcobasa, who became a priest wrote to Garcilaso of his own thoughts after having visited Tiwanaku; " In amongst these vast edifices there exists a square patio 15 spans wide (about 20 feet) and enclosed by a wall 2 stades (unknown measurement) high. One side of this patio opens into a large hall measuring 45 by 22 feet. The floor and walls, the

hall and stone roof, imitating the straw that generally covers Indian houses, the gates and doors of both the patio and the hall, are all made of a single piece of stone hewn from one immense block, and the walls of the patio are nearly 3 feet thick. The natives say that these constructions were dedicated to the creator of the universe." As I have said, the remains of the megalithic constructions at Tiwanaku and Puma Punku at the present day are very sad in comparison to these 16th century observations, and again, if the Inca had come from here, why does Garcilaso not speak of it earlier, for as a descendant of the Inca, he had access to what was left of the royal record keepers and holders of oral traditions?



Enormous red sandstone base stone at Puma punku

Oh well, getting back to Maita Capac, he met little or no resistance on the left side of Lake Titicaca, until he reached the area known as Cac-Yauiri. Here petty kings ruled, and upon hearing of, or seeing the advancing Inca army, the residents fled and congregated on a nearby hill, quickly putting together a stone fort, of sorts, with a grass thatch roof. When envoys of Maita Capac approached , they were

told to go on their way, because the people there had no wish to adopt the ways of others, being content with their own gods and practices. To this the Sapa Inca responded with force, he divided his army into four, and they surrounded the make shift fort. It was the Sapa Inca's intent not to directly engage with them using force, but to starve them out, since he had cut off any supply lines they could have had. But a battle did ensue, not prolonged, and then the Cac-Yauiri chose to surrender. They did so by first sending out the women, the aged and the children, with the request that no harm should come to them, as they had not participated in any of the resistance. The last to leave were the Curacas (wise people and leaders) who were barefoot, hands bound, and with ropes around their necks. It was their intention to kneel before the Inca, and have their lives taken so that their people could be spared.

But Maita Capac, seated on his gold throne, took pity on them. He had the ropes removed from their hands, and the nooses removed, and told them to return to their homes, as long as they accepted the Inca laws, and the role of Inti as supreme deity. He even allowed them to kiss his right knee, a sign that they had in fact met the "son of the Sun" and that now they belonged to the Tahuantinsuyu. Word of his leniency soon spread, and people from the surrounding areas, Cauquicura, Mallama and Huarina soon came of their own accord and joined; thus, Maita Capac secured the rich farm and range lands of these areas without anyone shedding a single drop of blood.

After this, he returned to Cuzco, and left the army, under the leadership of four commanders, to forge forward, to the west, until they reached the sea. This journey was quite heavy going, as no roads existed for them to follow through 150 km of wilderness. At this point they encountered the Cuchuna, who fled to their fort, which the army then surrounded. A siege raged there for 50 days, at which point, thirsty and starving, the children of the Cuchuna left and it was hoped the army would spare their lives. Under the strict rules left behind by Maita Capac, the children were fed, and then provisions were given to them to take back to those still hiding in the fortress. The Chucuna then surrendered, and accepted Inti as their god, and the laws of the Inca, because Maita Capac had left word that "he did not desire to conquer new territory for the purpose of

tyrannizing their inhabitants, but, on the contrary, to help them, as his father the Sun had ordered him to do so."

Maita Capac's ambitions were not yet complete, so he assembled another army and marched south and east, reaching a province named Llaricassa (whose name no longer exists) and then on to Sancauan (another lost name) met with no resistance, and after the nearby people of Pacasa also joined the Tahuantinsuyu without the use of force, the army moved eastward yet again. When they reached the Huichu River (another lost name) they encountered between 13 and 14 thousand Native warriors blocking their way. What ensued was a bloody battle in which the Sapa Inca personally participated, lasting a full day. The disorganized nature of the opponent resulted in some 6000 deaths on their side, and about 500 of the Inca army lost their lives. These people then surrendered, and were given clothes and presents, returning to their homes which were part of the Tahuantinsuyu.

The Sapa Inca returned home to Cuzco victorious, but three years later he formed another army and headed west, into the Cuntisuyu, because it held rich farm land. Upon reaching the large and swift Apurimac River, he had a large rope bridge built to traverse it, supposedly the largest and possibly first of its kind. This was no easy undertaking, and today only one such bridge still remains, also crossing the Apurimac, and has to be completely replaced once a year. The material used for this was (and is) a Peruvian reed, of which 3 shoots, braided together, make the first strand. Next, 3 of these are are braided together, and then 3 of these are again braided, making a total of 27. As more and more braiding is done, they would complete a strand, as long as the distance they wished to cover, and as thick as a man's body. At either end of where the bridge was to stretch, stirrup supports of huge stone, or if possible bedrock were placed or located. The large rope was then swum across the river, or carried by raft, and then was attached at either end to the stone buttresses, by means of a leader rope, and tightened up. Three of these ropes made up the bridge deck, and two others were then suspended, on either side and higher up, to make the railings. Cross lashings were then tied to keep the decking tight, and the railings in their proper relative positions, and then decking was added, so that the people and

animals would have a firm footing. The Apurimac bridge was the longest ever made, being 200 feet long and 2 feet wide.



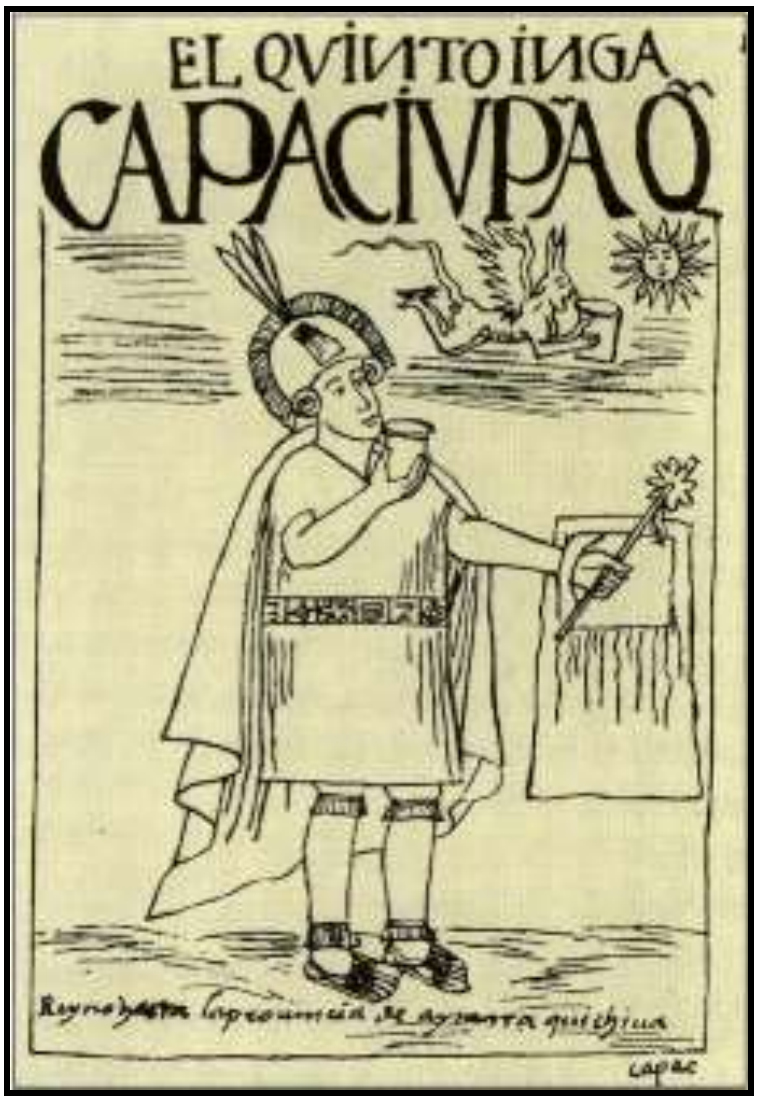
The only surviving Inca style rope bridge in existence

The 12,000 soldiers then crossed the Apurimac River (which means “the ancient or sacred speaking one”) and fearing that unfriendly Natives would torch it, Maita Capac had both ends guarded. However, such was the wonder of this construction that many people asked to join the Tahuantinsuyu based on how impressed they were with this creation, and that now they needn’t get wet while crossing the river! This was just one case where the expansion of the

Tahuantinsuyu was the result not so much as the result of warfare, but by the technical marvels the Inca instigated. The army continued moving west ward into the now expanding Cuntisuyu, through 90 km of desert and swamp. All along their path the Sapa Inca instructed that a road should be made for future use, so, especially in the swamp areas, stones were stacked to produce a land bridge. Through the areas occupied by the Taurisma, Cotahuachi, Pumatampu, and Parihuanca they advanced, meeting some opposition, but nothing major. Another desert then greeted them, which they crossed, and then entered the Arequipa Valley, a very productive farming area, and supposedly sparsely populated during Maita Capac's time. He sent word, via the Inca runners known as Chasqui, back to the Cuzco area that 3,000 families were to relocate to Arequipa, and undertake farming for the benefit of themselves, with the excess going back to Cuzco and other areas.

He spent the rest of his days in Cuzco, caring for the poor, and especially the widows and orphans. His reign is believed to have lasted 30 years, more or less, and upon his death the whole Tahuantinsuyu mourned his passing for a year, which was customary. His heir was the first born Capaq Yupanqui, son of his sister/bride Mama Cuca.

6/ Capaq Yupanqui: "He Who Is Accountable:" Fifth Sapa Inca



Pen and ink sketch by Poma of Capac Yupanqui

Sapa Inca Capac Yupanqui began his reign by a through visit throughout the Tahuantinsuyu that lasted 2 years. As it was now much larger than during the times of his ancestors, such a prolonged visit was essential so that he could personally see the state of affairs. Upon his return to Cuzco, he organized an army of 20,000 men be ready for the following spring, in order to continue the expansion of the Tahuantinsuyu west into the Cuntisuyu, west of Apurimac. Across this river he had a second rope bridge constructed, larger than the first, about 35 km from the capital.



Sketch of a classic Inca rope bridge

The army, after having crossed the new bridge, which was completed on schedule, entered the rich farming province of Yanahuara; men, women and children gathered in great numbers to greet the Sapa Inca, and pledged their allegiance to the Tahuantinsuyu. After this, the army encountered a desert, about 60 km long, which they crossed, then entering the Aimara country, rich in llama, farms, as well as gold, silver and lead. The inhabitants of this area had no interest in joining the Tahuantinsuyu, and gathered into their fortress on the edge of the desert, which the Sapa Inca was forced to lay siege to for a month. After this period, due to starvation, the people surrendered, under the condition that the Sapa Inca help them conquer their tyrannical neighbours, of the Umasusyu province nearby. To this Capac Yupanqui accepted their surrender, but not their terms; it was his duty, and his alone to listen to the disagreements of the people, and make judgement based on reason and fairness. One does not dictate to the "son of the Sun."

To the Umasuyu people he sent a decree, "You must stop attacking your neighbours like animals over questions of pasturage, because there is enough

good land here to permit your herds and theirs to graze in peace. I shall expect you all to come to Huaquira where I shall settle your differences with the Aimara, and teach you the laws of wisdom and reason to which my father the Sun has subjected me to subject all mankind." The curacas of Umasuyu studied this decree and sent back word that there was no need for them to go to Huaquira, and that they were waiting for the Sapa Inca and his army with drawn swords, that they had their own gods and no need for this Inti of which he spoke, whether he was the son of this deity or not. If he wished to change their beliefs and ways of life, he should do so on the battlefield.

Capac Yupanqui was determined to show his strength without actually having to use it, and thus decided to use the element of surprise as a tactic. He and 8,000 of his troops quickly advanced, marching day and night, and within a few days they were ready to directly face the Umasuyu, the latter having been caught completely off guard, because they had thought that the arrival of the Sapa Inca would take a month. The Umasuyu immediately surrendered, and expected that they would be slaughtered because of their resistance. Instead, the Sapa Inca gave a talk to them about religion and morality, and after this they recognized the divinity of Inti, and the majesty of Capac Yupanqui. Next, the Sapa Inca had a border of boundary stones set up between the lands of the Aimara and Umasusys, evenly dividing their pasture lands; these border stones are said to still be in place to this day.

The Inca then returned to Cuzco, making a triumphal entry, with his royal sons and the leaders of the newly acquired areas carrying his golden throne. He remained in Cuzco for the next 4 years, attending to the affairs of state. What must be remembered about the role of the Sapa Inca is that he was the final decision maker in all affairs, be they civil, spiritual, as well as dealing with expansion and military matters. Within the first year of his 4 year stay in Cuzco, he ordered that 5,000 men, fully provisioned be ready to move the following spring. At the head of this army was appointed Inca Auqui Titu, his eldest of 4 full blood brothers, and he was told to continue to advance deeper into the Cuntisuyu. As soon as they had crossed the boundary of their last campaign, the princes of the next two provinces, Cotapampa and Cotanera, accompanied by numerous festive

followers, approached the general and spoke. “General, we welcome you to our land. Please believe that it is an hour as well as a pleasure for us to take our places, with all our people, under the authority of the son of the Sun, and that we worship you with him, since you are his own brother and have been so kind as to come this far in person. Please believe too, that had you not done this, we ourselves would soon have gone to the imperial city of Cuzco, to beg your brother the king to admit us into his Empire (a word that Garcilaso probably chose from the influence of living in Spain) to beg your brother the king to admit us into his Empire, for your fame has long been known to us, and we have for many years desired to be counted among your subjects. In addition, only your august king (a term that probably refers to a ruler in his prime) can free us from the cruelty and tyranny that we have suffered, for several generations, from forays into our territory by our neighbours the Chanka, the Hancohuallu, and others still. May your father the Sun watch over you and give you a long life, because your presence here is a realization of our most cherished desire.”

After this rather easy absorption of these people, called by Garcilaso the Quechua was complete, Auqui Titu advanced, claiming the gold rich Huallaripa mountain as part of the Tahuantinsuyu, and then he and the army continued on another 140 km until they reached the Pacific coast. The entire coastline of present day Peru is desert, aside from the valleys, which are green and highly productive agriculturally thanks to the water that comes down from the Andes, in some places on the surface, and in others underground. The inhabitants that they met surrendered without opposition, and these included the Uuinia, Camana, Carauilli, Picta, and Quelca. Word was sent back to the Sapa Inca of these ease at which these areas had joined the Tahuantinsuyu, however, Auqui Titu had learned that some of the inhabitants of the coast practiced sodomy, freely and openly. Upon hearing this news, Capac Yupanqui ordered that the perpetrators of this act, and even those suspected of it, to be burnt at the stake, their houses torched, fields decimated and their trees uprooted. Such was the severity of the punishment that the other residents chose never again to speak of the taboo act.

The general then returned to Cuzco, and a few years passed in peace. Then Capac Yupanqui decided to mount a new campaign, this time back into the Collasuyu to

the south. 20,000 men were assembled for this task, and this time Auqui Titu, along with his 4 commanders were put in charge of the affairs of state, while the Sapa Inca himself, along with four other Inca of noble blood began the journey southwards. The army reached the Paria lagoon, which is where his father's conquests had ended. Here he heard word that not far away a war was raging between the Cari and Chipana people, a conflict that had been going on for generations and threatened to annihilate the entire population. Word went to both camps that the Sapa Inca from the north was approaching, and so the princes of each dispatched messengers to Capac Yupanqui, asking him to intervene in the dispute. He did so without hesitation, and said that he would find a fair solution to their dispute.

The two princes then came to the Inca camp, and both kissed the Sapa Inca's hand. The first to speak was Prince Cari, whose territory was closest by. He told of the history of his land, and the causes, from his perspective, of the disagreement. The Sapa Inca listened attentively, and then sent each of the two princes, accompanied by two of his own blood, to explain to them the Inca laws, all of which were based on natural law, upon which the Tahuantinsuyu was based. At the same time he sent the other two Inca to inquire about the lands that belonged to these two princes, in order to fully understand the nature of their rivalry. When these two had submitted their reports to Capac Yupanqui, he summoned the two princes and spoke. "The Sun, my father, has committed that, in order for peace and concord to dwell amongst you, you must, from now on, observe the laws that have been taught to you by the Inca, and watch over the health and increase your subjects; for you having nothing to gain, neither one of you nor the other, and everything to lose in this war. And if it were to be pursued, you would become so weakened that you would be at the mercy of any other Curaca who could then, without effort, make you disappear from this world, even to the very memory of the glorious conquests of your fathers. You will therefore set up boundary stones in such and such places to delimit your territory. And should you transgress the the orders of the Sun that I have just communicated to you, you will be severely punished, in as much as He it is whom you have made judge of your dispute."

The two princes accepted the pronouncement set down by the Sapa Inca, and from then in accordance with the laws. Above all they had both been extremely struck by Capac Yupanqui's mild manner, his sense of justice, and the way he made equitable division of their territories. They therefore at that time became part of the Tahuantinsuyu, and this was a major score for the Sapa Inca, as their lands together extended to the Andes mountains to the east, the great desert of Tapacari, and as far as present day Cochabamba, Bolivia. Capac Yupanqui then left his 4 Inca relatives behind to make the joining of these lands fluid and cohesive, and brought the 2 princes back to Cuzco for an extended visit, that they might become more familiar with how the entire Tahuantinsuyu functioned, as a single unit.

Southward expansion was again on the Sapa Inca's mind after about a year, and he left, with an unknown number of soldiers and supposedly his heir Inca Roca, back into the regions of the Cari and Chipana, whose warriors in turn joined them. The new territory entered was Chayanta, and the Curacas there accepted the Inca laws after no bloodshed, but some diplomatic discussion. After this the armies went into the region of Charca, which contained the Tutura, Sipisipi, Chaqui, and further towards the Andes the Chamuru and Sacaca. All joined without a struggle, and after this campaign, which had lasted 2 to 3 years, the father and son separated, and returned to Cuzco by different roads. By this time the Tahuantinsuyu covered the following territories; to the south, the Collasuyu, as far as Tutura and Chaqui, covering about 860 km, to the Pacific coast, the Cuntisuyu, a distance of 340 km, towards the east, the Antisuyu, about 62 km, but very little to the north yet, the Chinchasuyu.

Satisfied with his accomplishments so far, Capac Yupanqui devoted the next several years to building bridges, canals and roads to make the Tahuantinsuyu operate more efficiently as there would have been growing trade traffic along the Inca road system due to its extended size. He also embellished the Coricancha, theoretically built by Manco Capac (though doubtful) and the Acclahuasi (house of the Virgins of the Sun) as well as other public buildings and edifices.

It is believed that 6 or 7 years had passed since the end of the last military campaign, and now the Sapa Inca set his eyes north, into the Chinchasuyu, which had not been expanded since the time of the first Sapa Inca, Manco Capac. To this task, with 20,000 men, he sent Inca Roca, heir to the throne. They crossed the Apurimac river, this time using rafts, and then moved on to Carahuaci and Amansay, about 85 km from Cuzco. Beyond this they headed towards Rimac (present day Lima) across 105 km of the Cochacasa desert, and entered and absorbed the provinces of Rucana and Hatun Rucana, which were easily subjugated as they were at war with each other. Next, it was south they went to what is now Nazca, and then on to Arequipa. Capac Yupanqui lived in peace for several years more, and died after having devoted his last years to embellishing Cuzco. He is said to have left behind between 80 and 300 children, some full blood with his wife/sister Colla Mama Curilipay, but most of course with other wives and concubines. His fist son, Inca Roca, the champion of the last expansion campaign, became the next Sapa Inca.

7: Inca Roca: "Firm Foundation:" Sixth Sapa Inca



Spanish painting of Sapa Inca, Inca Roca

Little seems to be known about the first 3 years of Inca Roca's reign as Sapa Inca, but after 3 years he assembled an army of 20,000 men, desiring to expand much deeper into the Chanchasuyu to the north. After crossing the Apurimac river over a new bridge that he had commissioned, he and the army headed for the mountain range called the Sierra Nevada today. He encountered little opposition as they moved forward, until he reached an area called Antahuailla, (quite possibly the present day town of Andahuaylas, which is actually west of Cuzco) the domain of the Chanca culture, who would become a very problematic people as time went on. Various nations were grouped together under the name Chanca, including Hancohuallu, Utunsulla, Uramarca, Uillca and others. They claimed all

sorts of imaginary ancestors, from a spring, to a lake, to a high mountain pass, to which they offered sacrifices. In truth, the ancestors of these people had come from a very long distance, and had brutalized the Native Quechua people who were the rightful owners of the land. Sapa Inca Roca was very familiar with their history and exploits when he sent messengers to them. As a reply, some wished to surrender, while others chose to fight, these “sons of the Puma” wished to see who was stronger, the Puma or the Sun. Several days passed without a resolution, so Inca Roca decided to strike first, in order to persuade those who wished to surrender to do so immediately, and to shock the Chanca troops who chose to fight.

As the Inca army was prepared to attack, the Sapa Inca sent messengers ahead, telling them that he would imminently arrive, and if they did not surrender as soon as they received his message, he would not leave a single person alive. Under the face of such a situation, the Chanca gave in and accepted the Inca laws, not out of respect for them, but out of fear; many of the troops in the Inca army were Quechua, whose ancestors had been treated cruelly by the Chanca. The Sapa Inca left certain dignitaries behind to organize the inclusion of these people into the Tahuantinsuyu, and then advanced, even deeper into Chanca controlled territory. All that he encountered did succumb to the sheer number of warriors that the Inca had in his control, but did so regrettably. These people are said to have been so war like and cruel (from the Inca perspective) that they sacrificed children during festivals. Upon hearing this, Inca Roca declared that if a single child were killed from then on, he would have all of these people slaughtered and send other people to inhabit their lands. From here he continued, and subjugated the people of Utum Sulla, without the use of force, but with diplomatic manoeuvres that some say took up to three years to complete. After this, he returned to Cuzco.

It seems that several years passed with the Sapa Inca remaining in Cuzco to be head of affairs. He then sent his heir, Yahuar Huacac back into the Antisuyu, to the east of Cuzco, there having been little expansion in this area since the time of Manco Capac (any expansion by the later Sapa Inca had been to the southeast, but not directly east.) The name Yahuar Huacac is interesting, because it deviates

away from the common names of Capac and Yupanqui, which occur more than once in the lineage. It is said that either he suffered from a disease at the age of 3 or 4 that made his eyelids bleed, or he may have been born with a few drops of his mother's blood in his eyes. In any event, the translation of his name was "he who weeps blood," and it was thought that this was an omen, meaning that his reign would be marked by some sort of catastrophe. Was this true? You must read on to find out!

15,000 troops were organized to accompany Yahuar Huacac into the Antisuyu country, which is where the Amazon jungle begins to sweep down from the high valleys of the Cuzco area. He and the army easily crossed the area of the Paucartampu river, and into the region of Challpampa, where the sparse population gave him no resistance, and then onward, deeper into the beginnings of the jungle, to Huaisca and Tunu, where the Inca had laid out their first coca plantations. After this he stopped the advance, as the area, still mountainous, was marshy and thus deemed unhealthy. Also, the Inca army were not trained for jungle warfare, while the Natives that lay beyond most certainly were. They therefore returned to Cuzco, and with the Tahuantinsuyu now almost 500 km from west to east, and 1000 km from north to south, Inca Roca decided to spend several years improving the infrastructure and lives of the people under his care.

Then he pronounced that Collasuyu should be expanded, beyond the range that his father Capac Yupanqui had reached. To this end, he assembled 30,000 troops, the largest ever, and leaving the daily running of Cuzco and the established Tahuantinsuyu in the hands of Yahuar Huacac, set off to the south. Once they had reached the end of where the last campaign had ended in the Collasuyu, the Chuncuri, Pucuna and Muyumuyu met them, prepared to fight to the death. However, the elders of these three groups cooled the hot heads of their young warriors, and entered into negotiations with the Sapa Inca, declaring that they saw what benefits would be realized from joining the Tahuantinsuyu, and that the Inca army was far too large for them to engage. With them they brought fruits from their own estates, passing such properties over to the will of the Inca, and the young warriors decreed that they wished to join with the army of the Inca, as faithful servants, to engage with them in future exploits. To this the Sapa Inca was

overjoyed, giving the elders the finest of his own clothing, and choosing 500 of the newly acquired warriors, drawn by lots to avoid jealousy, to join the Inca army.

The now larger army then continued south, into and through the provinces of Misqui, Sacaca, Machaca, and Caracara, to Chuquisaca, called the “silver city” probably due to the fact that it is located in what is now south central Bolivia, just east of Potosi, which is literally a mountain of practically solid silver, later exploited by the Spanish, who enslaved the natives from far and wide to work in, supposedly resulting in the deaths of up to a horrifying 7,000,000, not thousand, million…

Inca Roca, satisfied with his expansionist accomplishments, returned to Cuzco, where he spent the rest of his years devoting himself to the care of his people. He built new schools in which the Amauta (teachers) taught the various sciences, made new laws, and was universally mourned when he died. Like his predecessors, his body was embalmed, or more correctly desiccated, and was placed in a place of safekeeping in the Coricancha in Cuzco. His first born son of his sister/wife, Mama Micay, Yahuar Huacac, then became Sapa Inca.

8/ Yahuar Huacac: “He Who Weeps Blood:” Seventh Sapa Inca



Sketch of Sapa Inca Yahuar Huacac

Yahuar Huacac, upon becoming the Sapa Inca, applied himself with justice, and mildness to governing the Tahuantinsuyu. The fatal sign that was attached to his name made him refrain from undertaking any new conquests, afraid that venturing from Cuzco would open him up to greater possibilities of hastening his death. Nine or ten years passed before he ventured out of Cuzco, and he did so to survey the Tahuantinsuyu as regards how well it was functioning, and to introduce himself to his people in person; this he did 2 or 3 times. He then organized a campaign, assembling 20,000 men, and named as the leader of this quest his brother Inca Maita, later known solely as Apumaita. Yahuar Huacac did not head or even join the campaign, such was his fear of the omens that were connected with his name.

The army descended the mountains from Cuzco towards the Pacific ocean, and subjugated with without difficulty the entire coast from Arequipa to Tacama, now known as Tacna, the last settlement of any size before one reaches the Chilean border. This area is so long and narrow that it took Apumaita longer to traverse it than conquer and absorb it. This ease of success prompted Yahuar Huacac to then take part in the campaign personally, as the army then moved into the Collasuyu again, through Caranca, Ullaca, Llipi, Chicha, and Ampara. However, the Sapa Inca, as well as still being concerned about the "curse" which his name posed, was further preoccupied by affairs back home in Cuzco. His son and heir had a violent disposition, quite contrary to the royal family's nature of being gentle, kind and mild. Nothing, not punishment, persuasion, nor example could shake him free of having such a savage heart; he was 19 years old, and his tendencies were getting worse daily. Yahuar Huacac decided that the only thing to do was to have his son banished from Cuzco by sending him over 4 km away to the rich llama herding lands of Chita (which direction from the city this was we don't know, because this place name no longer exists.) Here remained for three years, living as a shepherd.

This situation caused a real predicament for the Sapa Inca; it was of course the custom and almost rule, pending untoward circumstances, that the eldest son become the next Sapa Inca, but with his own first born banished from the capital, Yahuar Huacac, after returning from his first campaign, remained there for the three years that his son was tending llama, and hopefully mending his ways. At this time the prince returned to the entrance of his father's palace, dressed like a beggar, and asked to see his father. Upon word of this the Sapa Inca sent a harsh statement, via a messenger to his son, that if he did not want to meet capital punishment for having disobeyed his father by leaving the fields, he must return to them immediately. But the prince replied that he had not returned to avoid compliance with the Sapa Inca's commands, but that he had been ordered by another ruler, as great and powerful as Yahuar Huacac, to return to Cuzco.

The Sapa Inca then granted audience, wishing to hear who this other "king" was, and to punish his son if his message turned out to be trifling or made up. The prince made the following statement, according to Garcilaso; " Know you, my only lord, that today at noon, as I lay stretched out under one of the rocks in Chita, a

man with a strange face, I am unable to say if he was asleep or awake, appeared before me. His beard was as long as the palm of my hand, and he wore a loose garment that came down to the ground. Beside him was an unfamiliar animal which he held by a leash attached about the animal's neck. 'My nephew' he said to me, 'I am a son of the Sun, and a brother of the Inca Manco Capac and of the Coya Mama Occllo Huaco, who were the founders of your line; I am therefore a brother to all of you and also to your father; my name is Viracocha Inca; the Sun, our father has sent me to tell you, so that you might repeat it to the Inca, that the greater part of the provinces of Chinchasuyu, which are now subject to the Empire, as well as those that are not yet imperial subjects, are in rebellion; that a large number of people have joined with them; and that they are raising a powerful army to come and depose the king from his throne and destroy our imperial capital of Cuzco. Go, therefore, to see my brother, the Inca, repeat to him what I have just said, and tell him to be on his guard, and to make ready to answer these rebels as they deserve. As for yourself, I want you to know that, whatever adversity may befall you, I shall always be beside you, ready to help you as one of my own flesh and blood; that you must never yield to fear, but seek to do great deeds, worthy of the majesty of your blood and the grandeur of your Empire; for I shall protect you always, and, in all circumstances, I shall seek the help that you will need.' " Having spoken these words," concluded the prince "the Inca Viracocha disappeared, and I did not see him again. I then set out to report to you what he had ordered me to tell you."

Yahuar Huacac was outraged at what had come from his son's mouth; he called him mad and pretentious, accusing him of making the whole story up. He told his son to return to his herds, and the son left, disgraced even greater than before. However, others who had witnessed the message, the uncles and brothers of the Sapa Inca, took the matter very differently. " If the Inca Viracocha is your brother and the son of the Sun" they said, " you have no right to ignore his message; and it would be a sacrilege to imagine that the prince, who is of our blood, would invent such a story or dare to tell it to you, who are his king and his father!. What we should do is to examine his words one by one, make sacrifices to the Sun, and consult the oracles, so as not to risk being taken unawares by so serious a hazard.

To comport oneself otherwise would be an insult to the majesty of the Sun, and only increase still more the state of error in which we are perhaps already." But the Sapa Inca felt such hatred towards his son that he refused to listen to the council of his family. "He is a madman," was his reply, "and we have not to listen to him. He invented this nonsense to try to impress us, and to regain my favour. He only deserves to be definitely disinherited, as I shall do as soon as possible; and I shall name in his place one of his brothers who has more right than he to the name of son of the Sun, of which his madness and cruelty have made him unworthy. And I command you," he said in conclusion, " to forget all he told us, or else I shall have his head cut off immediately for having disobeyed me by coming to court without my having summoned him."

The rest of the Inca grew and remained silent, their hearts filled with fear and dark forebodings, such was their faith and belief in dreams and premonitions, especially those of their blood family…

Three months passed, and then news, more rumour than anything, of an uprising in the Chinchasuyu reached Cuzco. According to what was being passed by word of mouth, insurgents were assembling in the province of Antahuailla (modern day Andahuaylas) just 150 km north of the capital. Though this echoed his son's dream, the Sapa Inca refused to take heed of it; but a few days later fresh news came, stating that the royal Inca road, the Capac Nan, had been blocked at Antahuailla. It soon became evident that this uprising was indeed real, and that many of the nations to the north, including the Chanca, Uramarca, Uilla, Utunsulla, Hancohuallu and others had murdered the Inca's governors and ministers, and that an army of 40,000 men was marching toward the capital of Cuzco. These were the nations that had surrendered to the Sapa Inca's father Inca Roca more from fear than love, and their hatred of the Inca was still smouldering in their hearts. Acceptance of the Sapa Inca's terms was just a ruse to bide their time, awaiting an opportunity to mass together and avenge themselves.

Despite all of his efforts to quash the spreading of his son's dire prediction, Yahuar Huacac could stop it from leaking out, and spreading far and wide

amongst the populace. And knowing the Sapa Inca's fear of leaving the capital and the affairs of war, the enemy had chosen exactly the right time to strike.

Yahuar Huacac was confused and bewildered; the enemy was now too close for him to raise a substantial army, and he did not have a fortress in which to entrench himself while he waited for backup. He therefore chose to abandon the capital, and seek refuge in the Collasuyu, where the people could protect him, even if it meant losing everything else. As a result, Cuzco was left defenceless, and the population chose to flee, rather than face the enemy unarmed. Word of this distress reached the heir prince Viracocha, as he was now known, who was deeply disturbed by his father's conduct. He immediately gathered together the few men that were around him and dispatched messengers to all of the people of the area that could bear arms to do so, and hasten to join the Sapa Inca. He himself set out for the Collasuyu, and advanced rapidly, encountering his father in short order. Covered with sweat and dust, and holding aloft a lance that he had found on the road, prince Viracocha quickly approached his father and said "Inca, how is it possible that the news, true or false, of an uprising on the part of a handful of men, could suffice to make you abandon your palace and the court, and turn your back to the enemy, before you had ever seen him? How could you have abandoned the temple of our father the Sun, and allowed barbarians to defile its sacred soil with their sandals and set up human sacrifice again as well as the other abominable practices that were combated by your ancestors? What will become of the virgins dedicated to the Sun whom you left defenceless and at the mercy of these barbarians? What will it gain us to have saved our own lives, in exchange for so many sacrilegious horrors? As for myself, I prefer to die rather than see Cuzco vanquished and all evidence of our past grandeur lost as a result of our present cowardice! Let all who will, follow me, and I shall lead them to an honourable end that, alone, can save us from disgrace."

Having said this, with deep emotion, he started back to Cuzco, without even had food and drink. All of the people in the Sapa Inca's party followed him, except for the aged and infirm, who stayed with Yahuar Huacac, who presumably stayed where he was, according to Garcilaso. Viracocha continued to attract more reinforcements on his way back to the capital, and once there gave orders that all

inhabitants should be recruited and equipped, and sent to face the enemy. Then, taking the lead, he left immediately for the front line.

Alain Gheerbrant, the famous explorer and author of “Journey To The Far Amazon” finds major mistakes in Garcilaso’s portrayal of the conflict between the Chanca and the Inca. According to him, the Inca, under Inca Roca, only possessed a small stretch of territory adjacent to that of the much more powerful Quechua tribe, who occupied the province later known as Chanca; it’s capital at Antahuailla. It was not until the reign of Inca Viracocha, contends Gheerbrant, that the Chanca attacked the Quechua, captured Antahuailla, and gave their name to the whole region. He says that Garcilaso is anticipating history, therefore, by 2 generations. Gheerbrant also believes that even after the wars between the Quechua and Chanca tribes, the Inca did not conquer the latter. The Chanca were not incorporated into the Tahuantinsuyu until they had attacked the Inca and were then defeated. The great expansion of the Inca, believes Gheerbrant, began then, after their great rivals, the Quechua and Chanca tribes, had been weakened. Of course, the only people who truly know the history are the Inca themselves…

9/ Viracocha:”One Who Creates”: Eighth Sapa Inca



Spanish painting of Sapa Inca Viracocha

In describing the reign of Viracocha, our approach is different than the previous chapters, because he did not simply take over the role of Sapa Inca once his father died, as was the tradition, but seemed to do so while Yahuar Huacac was still alive. We left off with Viracocha marching towards the enemy, preferring to die in battle than allow his nemesis to enter Cuzco triumphant.

More than 8,000 fighting men were already with him, determined to die along with their prince if need be, with the knowledge that insurgent army had already crossed the Apurimac river, and were only 50 km or less away from the capital. The next day, word came that 20,000 more troops were about to join with him, men from the Cuntisuyu area, Quechua, Cotapampa, Cotanera and Aimara. The deep hatred between the Quechua and Chanca is well known (according to

Garcilaso) and the 20,000 who joined with the prince did so of their own free will. He himself believed that it was the result of the intercession of his divine ancestor, also named Viracocha of course, and was a confirmation of the dream that he had told to his father.

After holding council, Viracocha decided that it was best to stay where they were, and wait for further reinforcements, rather than move forward and take on the enemy in the mountains between Cuzco and the Apurimac. Also, since Cuzco was well provisioned, they would not have to carry supplies with them if they stood firmly where they were. Reinforcements soon arrived, all 12,000 of them. The Curacas that led these men told the prince that another 5,000 were two days march away, and recommended that the combined forces now leave in order that the enemy not reach Cuzco. To this Viracocha said no, that they would remain where they were, and that the new 5,000 recruits yet to arrive would lie in ambush on the heights to which the road to the Apurimac leads. Once the battle ensued, the hidden army of 5,000 would strike, without warning, from the rear. Two days later the advance guard of the enemy was about 23 km away from the prince's troops, where they halted, waiting for the rest of their men to arrive. The next day they advanced, en masse, a further 6 km, then being only 13km away from the Inca army, at a place called Sacsahuana (not Sachsayhuaman.) At this point, Viracocha sent messengers to the enemy, offering them peace and a pardon should they cease and resist, but remembering fully well of Yahuar Huacac's somewhat cowardly escape from Cuzco previously, the enemy leaders felt that the same would be true of Viracocha, and refused to listen.

At dawn the next day the Chanca forces set out in battle formation, but by nightfall they were obliged to set up camp, less than 1 km away from the Inca troops. All night long both sides were on high alert, and when day broke, the conch horns, drums and trumpets sounded as they approached each other shouting loudly. Viracocha was in the lead of the Inca forces, and struck the first blow. The Chancas swore that they would win, and the Inca forces were determined to avenge the honour of Yahuar Huacac, and so a terrible conflict began. Neither side had taken the upper hand by noon of that day, and that was when the 5,000 hidden soldiers of the Inca side swept down and attacked the

Chanca's right flank, causing the latter to retreat by several feet. But, with combined effort, they slowly gained the ground they had lost, and when two hours had passed, both sides were fighting with equal intensity. Then, fresh troops came and joined with the Inca, and the Chancas' will began to weaken. Urging on his men by shouting the ancestral Viracocha name, the Inca army soon took control of the battlefield, and the Chanca retreated, with great loss of life up until that point.

In total, 30,000 men died on that day, with 8,000 on the Inca side; the scene had been so gruesome that from then on the site has been known as Yahuarpampa, which means "blood soaked plain." Prisoners, including two of the main Chanca generals, were freed at this point, and all were told by the Inca to return to their homes, to fight no more. To this the generals and other Chanca officials thanked the Sun, Inti, and the son of the Sun for pardoning them, and promised to then on be faithful members of the Tahuantinsuyu. With the battle over, Viracocha dismissed all but 6,000 of his soldiers, and entered Cuzco on foot, to great rejoicing, by the general public and his family, but not by his father. Yahuar Huacac was still deep in the Collasuyu, and Viracocha went to speak with him there. After exchanging a few words in public, the two retired so that they speak privately, and it was there that they decided the fate of the Tahuantinsuyu. The Sapa Inca decided not to return to Cuzco, since he had abandoned it, and therefore told his first born son, Viracocha, that the role of Sapa Inca was now his, should he so desire. To this Viracocha agreed, and returned to Cuzco so that the ceremonial process of his now wearing the scarlet red bandeau could take place. Yahuar Huacac was not asked to take his own royal symbol from his head, but to wear it for the rest of his days, which he did in quiet, but opulent style in the Collasusyu.

His victory over the Chanca made him, according to Garcilaso the most loved of the Sapa Inca up to his time, and though he tried to state that the ghost of his namesake should take the credit, the people adored him, and him alone. 70 km south of Cuzco this new Sapa Inca dedicated a temple to his ancestor Viracocha, near the town of Cacha, the ruins of which are still there. However, what any visitor must recognize is that this temple was built on top of one that had existed

there for several thousands of years before, made by an earlier culture, whom we call the Uran Pacha. A statue of the ancestor Viracocha was commissioned by the Sapa Inca; represented as a tall well built man, wearing a beard as long as a hand, dressed in a tunic that came down to his feet, and holding a leash, to which was chained a strange animal with lion's claws. The Spanish, upon first entering this temple soon after 1533, toppled the statue and broke it, thinking gold was hidden inside, which of course it wasn't. Later on they compounded their offence by smashing it to pieces, and using the rubble as cobblestones.

In order to express gratitude for their participation in crushing the Chanca opposition, Viracocha allowed the men to shave their heads as the Inca do, and pierce their ears. After this he spent several years in peace, visiting every part of the Tahuantinsuyu, and making sure that every aspect of it functioned efficiently and harmoniously. But then his mind focussed on expansion, and to this end he levied 30,000 fighting men from the Cuntisuyu and Collasuyu, and under the leadership of his brother Maita Inca "He Who Flies" (called that because he was a fast runner) the army ventured into the area of Chicha and Ampara, west and south west of Cuzco. They met very little opposition there, but it still took three years to fully integrate them into the Tahuantinsuyu.

By now the Inca civilization stretched from eastward to the Andes, westward to the ocean, and south as far as the Atacama desert in present day Chile; thus, the only other direction in which to expand was to the north. Viracocha himself decided to lead this campaign, and with 30,000 men he set off into the Chanchasuyu, leaving his brother Inca Pahuac Maita in charge of Cuzco, and the affairs of state. The army soon entered what had been Chanca territory, but now these foe welcomed him with cheering and festivities. After this the army forged further to the north, where the people accepted him and the Inca laws without hesitation. Amongst the organizational duties that he and his army performed at this time was the construction of a canal system 500 km long, irrigating the entire area. From here he made another tour of the entire Tahuantinsuyu, and made sure that all of the governors and officials were working in accordance with his wishes. Any deviance, personal gain or corruption of any form was severely punished.

At about this time ambassadors from a kingdom called Tucma (now present day Tucuman in northwest Argentina) requested an audience. “The fame of your ancestors” they told him “has come all this way. We know how humane are your laws, how honest your judgements, the benefits that each one of your subjects drives from your government, the excellence of your religion, and the great miracles that your father the Sun has just accomplished in your favour. The Curacas of the kingdom of Tucma have sent us to beg you to welcome us in your Empire, to make us your vassals, and to send Incas of royal blood to our land, who will show us how to emerge from our barbarian state, and teach us your laws and your religion. Permit us, therefore, to worship you in the name of our entire kingdom, and to acknowledge you as our lord and king; in witness whereof we make you a gift of our persons, as well as the fruits of our land.” After having said this, they knelt before Viracocha and gave him cotton garments, honey, and grains and vegetables which they had brought from their own country. In return the Sapa Inca gave him clothes of his own, made by the Virgins of the Sun, and some of his officials went with the representatives of Tucma back to their lands.

From here, Viracocha traveled into the Collasuyu, where he was now regarded as a god, news having spread far and wide of his conquest of the Chanca, and then he went into the Antisuyu, where again he was met with rejoicing. From here he made two more complete trips around the Tahuantinsuyu, and while in the Chicha province, at the extreme southern part of present day Peru, he heard that Hancohualla, the leader of the vanquished Chanca, had convinced 8,000 of his fighting men, as well as their families, to leave their ancestral homelands, and go east, outside of the Tahuantinsuyu, such was his desire to be a free man. It is believed that may in fact have gone over the Andes, and settled in the highlands of the Amazon rain forest.

Partly as a result of this, Viracocha returned to Cuzco, where he remained for several years, and wrote new laws that would discourage any future “mutinies” by the populace. In one case he moved 10,000 people who were happily part of the Tahuantinsuyu into the lands that the Chanca had abandoned, and then commissioned new buildings be constructed in the Sacred Valley, especially at Yucay and Ollantaytambo (it was just called Tambo at that time) because this is

where the Sapa Inca, from the time of Manco Capac, chose to spend time away from their duties in Cuzco.

The first born son of Viracocha and his Coya, Mama Runtu, was named Titu Manco Capac, but upon his death bed, Viracocha wished that his son and heir's name be changed to Pachacutec, which means "He Who Changes The Face Of The World." At this point Garcilaso also mentions as an aside that the name Mama Runtu means "The Mother Egg" because her skin was so white in colour that it looked like the colour of egg shell, or perhaps even egg white. This is a clue for us that the Inca, once again, were probably not completely Native in genetic history, but could very well have had ancestors from another part of the world.

It is also written by Garcilaso that Viracocha, as a result of his dreams, was the first, but not last Inca to foretell the coming of the Spanish. His soothsayers regularly consulted him as to the nature of his latest dreams, and on one occasion he stated that one day, unknown bearded men would land and overthrow the Inca, and all that they represented. This knowledge was kept secret from the public, and only passed on from one Sapa Inca to the next, until the time of Huayna Capac, who made this pronouncement public on his death bed, but this we shall deal with later. Viracocha died at the apex of his power, and was mourned by the entire Tahuantinsuyu; he can conquered and absorbed 11 provinces, 4 to the south and 7 to the north. His reign is believed to have lasted, according to Garcilaso, 50 years, while others suggest that it was more like 28.

10/ Pachacutec:"He Who Changes The Face Of The World:" Ninth Sapa Inca



Pen and ink sketch of Sapa Inca Pachacutec

The next Sapa Inca was Pachacutec, most likely the most famous of all of the Inca, next to Manco Capac, because he was the supposed builder of Machu Picchu, which up to 2,000 visitors, Peruvian and foreign, visit every day. His first 3 years of rule saw him staying in Cuzco, as head of all levels of government, as well as military and spiritual affairs. After this he spent 3 years traveling around the Tahuantinsuyu, inspecting the state of the infrastructure, conditions of the people, making sure that all officials were doing a good job.



Inca period massive agricultural terraces at Machu Picchu



View towards the Sun Temple and other buildings at Machu Picchu



The author standing close to the Hitching Post of the Sun at Machu Picchu

He then returned to Cuzco, and decided that it was time to expand the Tahuantinsuyu even further to the north, so he raised 30,000 soldiers, and with his brother Capac Yupanqui, they ventured into the Chinchasuyu. At the northern border of the northern Suyu, Pachacutec put his brother in charge, and returned to Cuzco. Capac Yupanqui and the army advanced into the beautiful and fertile area called Sausa (now Juaja, near Huancayo.) The people there, all 30,000 of them, called the Huancas, had practices which greatly offended the Inca, including skinning alive all those that they captured in combat. In fact, they even made drums out of the human skins to frighten and appal their enemies. To add to this, these people also ate dog meat with such passion that it formed a core aspect of their religious belief system; making musical horns out of dog heads to further frighten their neighbours and would be adversaries.

Although they were collectively known as the Huancas, they lived in smaller groups in heavily fortified stone buildings, and quarrelled constantly over land right issues. Capac Yupanqui was able to conquer them with diplomacy rather than force, and in order to solve their border disputes he divided the whole

territory into 3 provinces, hence named Sausa, Marcauillca and Llacsapallanca. Then, in order to differentiate the inhabitants of these 3 provinces, he proclaimed that their headdress, which was uniform throughout the whole Huanca nation, be divided into three distinct colours. Capac Yupanqui then conquered several other provinces in the area, including the present day town and area called Tarma, which had the same name at this time. A few skirmishes ensued, but no major battles; and then and the army advanced to the east, as far as the Andes. The people here, according to Garcilaso, lived like animals, godless, without laws to live by, and killing each other if they met, without rhyme or reason. They were soon pacified without the Inca or army raising a hand, and for the first time in their existence founded villages, and learned the Inca laws.

The same can not be said of the Chucurpu, whom the army met next, in a nearby area. These people were fierce fighters, and had as their god symbol a “tiger” (more likely a puma, jaguar, or panther.) Pacifying them with words proved pointless, and so several battles occurred, taking the lives of at least 4,000 men, on both sides; however, probably the superior numbers of the Inca, and the fact that Capac Yupanqui chose solely to defend and not press harder on this enemy, caused the latter to soon surrender unconditionally. The army then crossed over to “the other side of the Chinchasuyu royal road” and conquered the well populated provinces of Ancara and Huailla. I put the above in quotes, because it infers that a road system actually existed here prior to the Inca’s arrival, and reinforces my belief that the Inca road system, was not created by them exclusively, but that they improved and interlinked what was already there.

The Huailla people were immediately reviled by the Inca and his troops, because they witnessed numerous scenes of sodomy. The “offenders” were punished with the greatest of severity this act which was strictly abhorred according to Inca law, and then after this, considering the conquests a success, the army returned to Cuzco. This campaign had taken 3 years to complete, and both Capac Yupanqui and the troops were warmly welcomed by Pachacutec back in the capital. For the next 3 years, Pachacutec traveled extensively through the Tahuantinsuyu, building new Sun temples, houses for the Virgins of the Sun, fortresses on the borders, and royal palaces. After this, he and his brother Capac Yupanqui conferred back in

Cuzco; it was time to expand into the Chinchasuyu once again. This time, the heir to the throne, Inca Yupanqui, who had just turned 16, was to join with his uncle, and after assembling 50,000 fighting men, they headed to the northern frontier. The first people encountered, the Pincu, gave in without a struggle, but the next 3 provinces, peopled by the Huara, Piscopampa and Cunchucu, united to combat the Inca. They sent word to Capac Yupanqui that they could not be easily pacified by his "religious zealotry" and shut themselves up in their stone fortresses, having already destroyed the roads in back of them. To this the Inca divided his army into four units, each of which surrounded one of the four main enemy fortresses, in an attempt to starve them out. However, his adversaries were well provisioned, so word was sent back to Cuzco to send twice as many supplies as had been previously anticipated.

A blood bath of sorts ensued, with the enemy making countless raids on the Inca forces, and a large but unknown number died on both sides. From time to time, refugees, mainly women and children who left the fortresses in search of food, were provisioned by the Inca out of compassion, and to show the enemy armies that the battle could cease at any time, should they so choose to yield. However, the battle gathered strength, and lasted 4 or 5 months, until the effects of famine started to take its toll amongst the Huara, Piscopampa and Chuncuchu. Seeing their women and children die of hunger, and knowing that their own death was approaching, these three groups finally came out of their fortress strongholds, and imploring forgiveness from the Capac Yupanqui, submitted to Inca rule and law. As in all previous occasions of this kind, the Inca forgave them for past wrong doings, and told them to return to their houses and land, taking with them what remained of the supplies that had been sent from Cuzco.

The campaign continued on to the great Huamachucu province, east of present day Trujillo north of Lima, a distance of 832 km. This area was the domain of a great prince of the same name, who seemed helpless at the acts of some of his people, including human sacrifice and blood offerings to "stone gods." He welcomed the arrival of the Inca ambassadors like long awaited friends. "I envy your regime and the honesty of your laws," he told them, "and if my territory were not separated from yours by an enemy province, I should have long since

come myself to beg you to let me be one of you." The Inca army did not strike a single blow, but helped Huamachucu to improve the lives of his people by building them houses arranged in order, over turning the stones that had been worshipped with blood sacrifices, and then a great feast was held, to celebrate the joining in of this large land into the Tahuantinsuyu.

After this success, Capac Yupanqui and Inca Yupanqui continued north, reaching the frontier of Cajamarca; a large and prosperous town to this day. The inhabitants of this town had been taking note of the advancement of the Inca army toward them for some time, and being that they were accustomed to war and resisting occupation, had a lot of provisions set aside in their fortresses and were ready to block the roads. When the Inca ambassadors arrived, they replied with great arrogance that they did not need new gods or a foreign lord, and that their own ancestors had left them enough laws, thank you very much! The Incas, they continued, should either be content with those that already obeyed them, or they wished to seek new subjects, to look elsewhere. In response, Capac Yupanqui ordered his army to march into Cajamarca province, and though he did not want to, was obliged to fight. Battles were fought on mainly open terrain, and the sheer power and numbers of the Inca forced caused the warriors of Cajamarca to withdraw into their fortresses, from where they made numerous raids. Four months were taken up in the skirmishes, with any prisoners taken by the Inca quickly returned, as a gesture. Finally, suffering from hunger and weakened from battle, the Cajamarca sent ambassadors to the Inca, imploring forgiveness, and offering humble allegiance. In fact, the grand Cuaraca and army captains of Cajamarca personally surrendered, saying to Capac Yupanqui "You really deserve to be called the sons of the Sun, and it is a great good fortune for us to be able to surrender to such lords as yourselves." After this, as part of the Tahuantinsuyu, Cajamarca became one of the most beautiful of Inca cities, perhaps only inferior to magnificent Cuzco. A large Temple of the Sun was built, as were an Acclahuasi (House of the Virgins of the Sun) as well as other Inca style structures. This was to become the first city that the Spanish entered of any size in 1532, where they saw, and stole the first of the hordes of gold that led to the ruin of the Inca, and the Tahuantinsuyu.



The stone building in Cajamarca where Atahualpa was kept prisoner

Capac Yupanqui and Inca Yupanqui then returned to Cuzco victorious, to great rejoicing. A festival was held in their honour which lasted a full lunar month, for this was the greatest triumph that had ever been achieved in the history of the Inca thus far.

Three years passed in peace, when Pachacutec once again decided that it was time to expand the Tahuantinsuyu yet more. He set his eyes on the unconquered lands to the west of Nazca, home of the famous Nazca Lines, but since these were lowlands, and foreign to the physical constitution of a mountain people, the war council suggested that 2 armies be equipped, each being 30,000 in number, who would relieve one another every 2 months. The first group camped in the foothills of the mountains, while the other, led by Pachacutec, Capac Yupanqui and Inca Yupanqui. The Sapa Inca chose to set a base for himself at Hatun Rucana, which unfortunately for us today does not exist in name, but he did send Capac Yupanqui and Inca Yupanqui to the nearby valley of Ica, which is a major wine and liquor growing area near Nazca to this day. The people of the Ica valley, as well as the neighbouring Pisco area gave in without a struggle, and these two provinces

were organized into the fold of the Tahuantinsuyu by Inca officials, as the army set out for Chincha, to the north, from which Chinchasuyu derives its name.

The Chincha were so confident in their strength that they decided to defy the Inca. “We want neither your God nor your king,” was the response given to the messengers of the Inca. “The sea is a much bigger thing than the sun, as anyone can see; and it benefits us greatly, whereas the sun only prostrates us with its burning rays; it is natural for you, who live in the mountains, to adore it, because it gives you warmth. But it is also quite as natural that we should prefer the sea, which is our mother. Tell your general, therefore, to return home and not to pick a quarrel with the king of the Chincha, who is a very powerful lord. Otherwise, he will not have to look long for us, for we shall come and show him how we defend our freedom, our lord, and our faith.”

As soon as the messengers brought back this response, the Inca moved towards Chincha. The enemy leader, who himself was called Chincha, came out from his territory to block the progress of the Inca army. Numerous skirmishes occurred between the Inca and these people, also called the Tunca, but nothing of great merit, as the sandy soil made fighting slow and difficult. The Yunca then fled to the mouth of their valley, which they tried to defend, but were quickly overrun by the might of the Inca army. However, the Yunca fought with tenacity, and after 2 months of battle still would not yield. The Sapa Inca’s plan to relieve the first army with the second was then played out flawlessly, and the desert heat, having also weakened the heir Inca Yupanqui, resulted in him returning to the mountains with the first army. Capac Yupanqui also sent word back with these forces that a third army should be readied, in case the war went on for another 2 months or more.

Refreshed with new troops, Capac Yupanqui had the Yunca surrounded on all sides, and told his men to burn all of the crops, and cut off the canals and other irrigation systems; this area was and is so dry that if the agricultural lands are not given water after three days, the soil hardens and cracks. But the Yuncas still refused to surrender, and the battles continued on for another 2 months. Capac Yupanqui began to think that he was wasting his time here, and that his

reputation was about to be heavily tarnished. He had carried out the Inca tradition that stated that force was only to be used as long as was required, but seeing his men tired and withering in the heat, sent messengers to Chincha with an ultimatum; surrender during the following week or all of the Yunca would be beheaded, and their lands given to others. The messengers were told to deliver this message, and not wait for a reply.

This stirred fear in the hearts and minds of the Yunca and their leader. Upon reflection, they saw that it was clear that Capac Yupanqui could have crushed them had he so chose, and therefore, tired, hungry and thirsty they consented, pledging to be faithful new members of the Tahuantinsuyu. To this the Inca was relieved, and welcomed them, telling them to forget the past, and gave them food and water from the army's supplies to nourish all of their people.

Once the Yunca absorption into the Tahuantinsuyu had been secured, Capac Yupanqui's request for a third army, required in case the war with Chincha's soldiers went on beyond a certain amount of time, arrived with Inca Yupanqui, who after 2 months of rest was ready to advance, along with his uncle. They decided to move north, into the Runahuanac valley, which was heavily populated, and the Huarcu valley beyond that. These areas were united under the authority of a lord named Chuquimancu, who was convinced that he was feared and dreaded by all of his neighbours, even though they were not his subjects per se. When word came that the Inca army was approaching, he collected as many fighting men as possible, and stopped at a swift river at the border of his land, determined to thwart any attempt of the Inca crossing into his territory, and beyond. There were several skirmishes, with loss of life on both sides, but in the end the Inca forces did cross the river, on rafts, probably made from local totora reeds. Chuquimancu chose not to put up much of a fight at this point, but retreated with his men deep into the Huarcu valley, where they were once again confronted by the advancing Inca. The fighting became incredibly intense, as Chuquimancu's men, all 20,000 of them, clashed with the royal Inca forces in a battle that took more than 8 months, the Inca calling in reinforcements at least 3 times. The power of the Inca army, especially due to the fact that new recruits were able to be called in to replace the exhausted ones, finally resulted in

Chuquimancu's decision to personally surrender. To this both Capac Yupanqui and Inca Yupanqui rejoiced, and forgave all past wrongdoings.

The Inca decided to continue moving northward, and did so in the direction of 6 beautiful valleys, among them the Pachacamac, Rimac, Chancay and Huaman, all of which belonged to a very powerful lord called Cuismancu, who, like Chuquimancu, had established himself as a high king. The Rimac valley is about 16 km north of Pachacamac, and means "he who speaks" in Runa simi (Quechua); it is also the site of the city of Lima, that name being a Spanish corruption of the word Rimac. In this valley there was an idol with a human face which was said to reply to questions asked of it; in other words it was an oracle. After the Inca conquered the valley, they continued to respect the idol and those that consulted it, as well as the even more famous and powerful one at Pachacamac, which is a huge adobe ritual complex just south of the capital of Lima, though in a terrible state of disrepair. The great lord Cuismancu, having been warned of the advancing Inca, received their ambassadors, but told them in no uncertain terms that he and his people had no interest in worshipping their sun god Inti, as Pachacamac was by far more powerful, being the creator of the universe, to whom animals, men, women and even children were sacrificed. He went on to say that they also worshipped the all powerful oracle of Rimac, and bade them to leave, as their Inti only brought his people excessive, pitiless heat, and he wanted nothing to do with Inca law.



House of the Virgins of the Sun built by the Inca at Pachacamac



Temple of the Sun at Pachacamac

The Inca were happy that these people adored the great god Pachacamac, as well as the oracle of Rimac, for they did as well (except for the human sacrifice aspects of course) and entered the Pachacamac valley, with Cuismancu and his army approaching from the opposite direction. The Inca sent emissaries to the Cuismancu stating that if he and his people would accept Inti as the highest of

deities, they would be free to continue to worship Pachacamac and Rimac, and blood need not be spilled over the affair.



Adobe pyramid in Lima which have been the location of the Rimac Oracle

There was a truce after this which lasted several days, and then Cuismancu and his followers, yielding to the persuasiveness of the Inca, accepted inclusion into the Tahuantinsuyu on the following terms: These Yunca people would worship the Sun as the Inca did, they would build a temple to make sacrifices to it, without ever offering human beings. They would destroy all of the idols at and in the Pachacamac temple, since Inti was supreme, and should only be worshipped in the secrecy of each person's heart. An Acclahuasi for the Virgins of the Sun must be built at Pachacamac, and this is actually the only somewhat reconstructed building there which exists to this day.

Cuismancu would be allowed to retain his own government, while accepting the supremacy of the Inca and their laws, and in turn, the Inca would esteem and revere the Rimac oracle. And order it to be respected and revered in all of their

lands. To this day, I have not been able to find the whereabouts of the Rimac oracle, or even where it once was; it was most likely destroyed and its location wiped off the historical map by the Spanish, soon after founding their capital city of Lima.Once these agreements had been accepted and concluded, Capac Yupanqui, Inca Yupanqui and Cuismancu set out for Cuzco, so that Pachacutec could meet this new member of the Tahuantinsuyu in person, and speak with him in person. Much pomp and celebration greeted the arrival of these three, and afterwards Cuismancu returned to his home. After this Pachacutec ceased expansion for 3 years, and dedicated his time to having the Tahuantinsuyu made more beautiful, including the sheeting of the interior of the Temple of the Sun in the Coricancha sheeted in gold and precious gems.

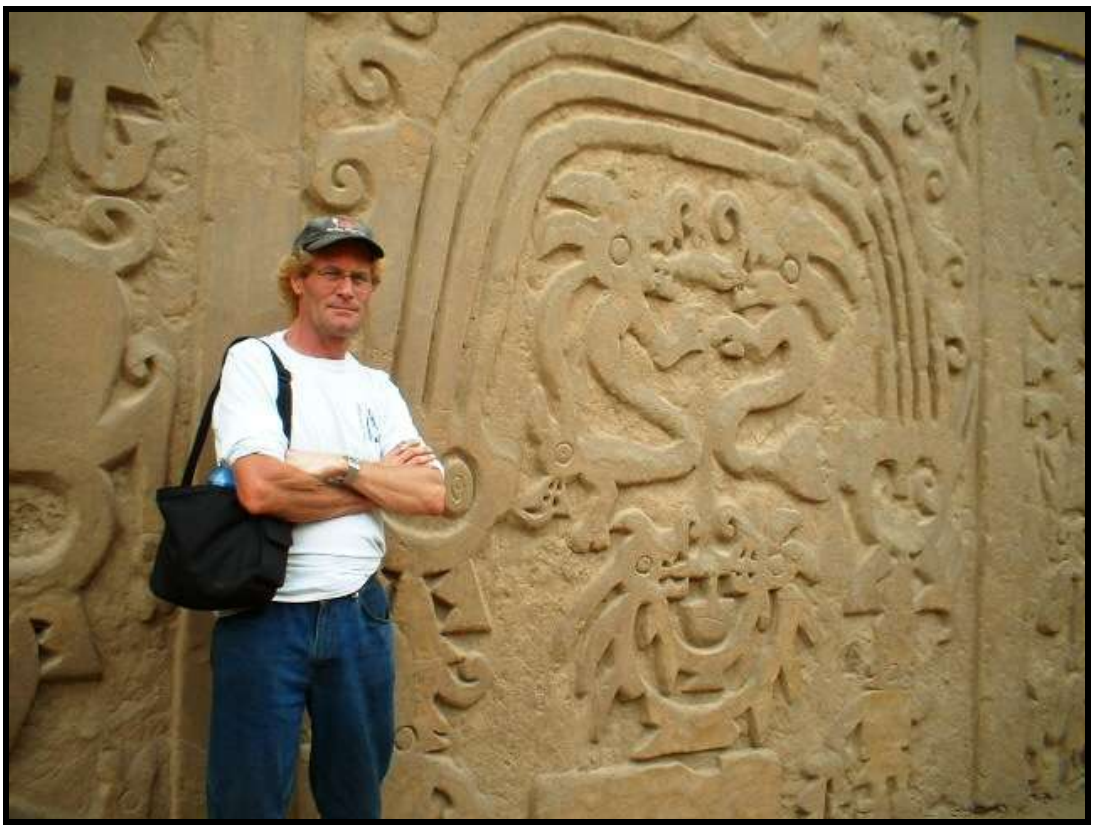
A further 3 years of peace passed, and then Pachacutec summoned 30,000 troops to again move north, even deeper into the Chinchasusyu, to the northernmost point of the Tahuantinsuyu, Cajamarca. Command was given to his son Inca Yupanqui, who was now regarded as being sufficiently battle hardened, while Capac Yupanqui was allowed to thereafter remain in Cuzco, raised to the position of second only to the Sapa Inca. Inca Yupanqui traveled to Rimac, where Chuquimancu and Cuismancu, and their armies, joined him. Together they visited Pachacamac, and then the oracle of Rimac. After having given offerings at both, Inca Yupanqui consulted with the oracle as to the fate of their new northward quest, and the answer was positive. So this great army then moved north to the Huaman valley (now called Barranco, north of Lima) and sent ambassadors to the lord of Chimu, who reigned over numerous valleys from Barranca all the way to present day Trujillo (named after conquistador Francisco Pizarro's home town in Spain.)

The great Chimu replied that he would defend his kingdom, and that he wanted neither new laws nor gods. This clearly meant war. Inca Yupanqui dispatched a message to his father in Cuzco, requesting a further 20,000 troops, since the Chimu seemed well defended, and clearly would not yield easily. The resulting battle was bloody, and the Chimu leader was able to bring in reinforcements from surrounding valleys to help his cause. This was by far the most difficult campaign so far for the Inca in all of their history. However, when the 20,000 soldiers that

Inca Yupanqui had requested joined into the fray, the Chimu defences and will began to crumble. Their great leader decided to surrender, but at first hid this decision from his relatives, stating to them that he lacked neither strength nor courage, and that he would eventually succeed in repulsing the invader. “The fortunes of war are subject to change,” he added, “ and the loss of a battle can well precede victory. If the enemy carries off your women, think of all those you yourselves have taken away in our former campaigns. The enemy has always seen you proud, bold and courageous; act in such a way that this might still be so, and let not your spirits be prey to discouragement; go now in peace, and know that the fate of my subjects is of greater concern to me than my own fate.” He then, putting on a bold face, told his council that on behalf of his people, he would succumb to the new gestures of peace from the Inca, if they so desired. Receiving an answer of yes from them, the great Chimu sent word to Inca Yupanqui that he and his people would surrender. In front of the Inca prince, the great Chimu threw himself on the ground, asking for forgiveness, which Inca Yupanqui immediately gave, and assurance that his title and lands were still his to govern. At this, the Inca prince returned to Cuzco, and was hailed as a hero.



Inside the adobe Chimu city of Chan Chan near Trujillo



The author in front of the Chimu Temple of the Rainbow

Pachacutec was beginning to feel his advancing age, and therefore put a halt to further conquests. He decide that his remaining time was best spent in ratifying new laws, and ensuring that the Tahuantinsuyu operated as efficiently as possible. To facilitate this, he transplanted numerous populations in the larger centers into previously unproductive lands which had become fertile thanks to he and his predecessors irrigation and terracing projects. He also had built more Temples of the Sun and Acclahuasi, as well as increasing the number of warehouses for stocking arms, equipment and supplies, throughout the greatly expanded and improved road systems, especially the main one called the Qapac Nan (royal road.)



Section of the Capac Nan, Inca Road near Machu Picchu

According to Garcilaso, his reign lasted 50 years, wile other accounts make it more like 33. And in summing up the accomplishments of Pachacutec, Garcilaso quotes Father Blas Valera (1545 to 1597), who wrote this; “He passed many laws, all of which were ratified by our Catholic kings, except those having to do with idolatry and illicit marriage. He took particular interest in enhancing and enlarging the schools that the Inca Roca had founded in Cuzco and ordered not only that not only all inhabitants of the Empire, whatever their estate, should know the language spoken in Cuzco, but also that none should be allowed to occupy a position of importance who did not speak it fluently…Thus, in this way, the entire kingdom of Peru spoke one and the same language, which as a result of our negligence, is no longer the case today, to the great detriment of the spread of the gospel. And all the Indians who, till this day, have retained this teaching are more capable and more courteous than the others. Overeating was forbidden, and he appointed special judges for the repression of vagrancy and idleness.”

Today, a common quote given by tour guides is that three great Inca laws, possibly constituted by Pachacutec, were “don’t lie, don’t steal, and don’t be lazy.” These in fact were a poor translation which the Spanish made up to enforce their rule on the populace. The more realistic laws were “be loving, be honest, and work hard;” positive affirmations rather than the negative ones the Spanish overlords used to dominate the people.

Garcilaso, while looking through Father Blas Valera’s papers, found these sayings of Pachacutec:

Envy is the worm that gnaws and consumes the entrails of ambitious men.

To envy or to be envied is a source of two-fold torment. If others envy you, it is because you are good; if you envy others, it is because you are bad.

He who attacks the life of another without authority or just cause, condemns himself to death.

A noble, courageous man is recognizable by the patience he shows in adversity.

Judges who allow a plaintiff to visit them in secret must be considered as thieves and punished with death.

Governors must never forget that he who is unable to run his own house and family, is still less competent to be entrusted with public matters.

Pachacutec left as his heir and successor Inca Yupanqui, born of Colla Anahuarque, his sister and legitimate bride. Tradition says that in all he sired more than 400 children (obviously not all with Colla Anahuarque!)

11/ Inca Yupanqui: “Held To Royal Account” Tenth Sapa Inca



Spanish painting of Sapa Inca, Inca Yupanqui (notice the elongated crown he wears)

After having become Sapa Inca, Inca Yupanqui spent his first 3 years making official state visits to all areas of the Tahuantinsuyu; upon completion of this, he then informed his councillors that he had a bold project that he intended to carry out in order to further expand the size of the Tahuantinsuyu. That was to travel across the snow capped Andes to the east, by way of one of the rivers that flowed between them. They chose the Amarumayu River, east of Cuzco, since it was quite vast, and could accommodate rafts on which the Inca soldiers could travel.

The only river which is of a great size in the area is what is now called the Madre de Dios, which travels eastward, and into the rainforest of Brazil, Amarumuru (Amaru=snake and Mayo=river in Runa simi) no longer being a name that one can find on a map. It could also have been the Willcamayo, which travels through the Sacred Valley just east of Cuzco, but this river (Willca=sacred and Mayu=river) travels north, becoming the Ucuyali which in turn enters the Amazon. However, Garcilaso would have most probably stated the Willcamayu by name, rather than the Amarumayu, as presumably the former would have been named by the Inca at the time of their entrance into the area centuries before, and would have retained it's "Sacred River" name by his time. However, it is also possible that the Inca only designated the name Willcamayu for the portion of the river from its source in the Andes to the northern end of the Sacred Valley, around Machu Picchu, which would have been the northern extent to which they would have known that waterway at this time.

Enough trees were felled and thus rafts made from them as would accommodate an army of 10,000 men, with all of their supplies, and this task alone is said to have taken 2 years. Each raft accommodated between 40 and 50 men, and they set off; but after making slight progress, they were assaulted by clouds of arrows from naked Indians, painted red, who lined the banks. The Inca attacked, and after some fierce fighting, the Natives surrendered, giving them gifts of parrots, macaws, monkeys, honey and wax. From here the army continued downstream, and entered the great Husu province, supposedly 800 km east of Cuzco, a land of very fertile soil and fearless inhabitants. The Inca dispatched ambassadors to the leaders of these people, called the Musu (Husu may have been a spelling mistake on Garcilaso's part) who (seemingly) readily accepted the Inca laws and Inti worship, but they refused to become vassals, as they had not been defeated in battle. A treaty of friendship and confederation was made, and the Musu allowed the Inca to settle on their land, giving them their highest born daughters in marriage, and designated ambassadors to accompany them on the homeward journey to Cuzco. Inca Yupanqui had remained in Cuzco during this exploit, and welcomed the ambassadors with open arms, showering them with gifts which they returned home with. It is believed by Garcilaso, from his Inca family sources,

that some of the Inca in fact settled in the jungle area of the Musu, and were planning on returning back to Cuzco during the reign of Huayna Capac (two Sapa Inca later) but upon hearing of his death, and the arrival soon after of the Spanish, decided to remain, where their descendants are believed to live to this day.



View of the central Amazon rainforest of Peru

Four years after the above events, Inca Yupanqui decided to organize a new campaign, this time into Chirihuana territory, in the Andes, east of the Charca province (these place names no longer exist, so I must presume that this area is in between present day Lima and Huancayo, to the east; it is very mountainous territory.) Nothing was known about these lands, and any people that may inhabit them, so spies were sent ahead. Upon investigation, the spies declared that they had never seen such poor land, and such a savage population that they lived worse than animals at the bases of the steep mountains, amongst marshlands and small lakes. They were reported to be living on human flesh, both friend and foe, wore no clothing and mated indifferently with their sisters, daughters and mothers.

Upon hearing this news, Inca Yupanqui turned to his followers and said: “It is therefore our duty to undertake this campaign, in order that these Chirihuanas may be taught to live like human beings, because our father the Sun did not send us on this earth with any other intention.” Thus, an expedition was organized,

with 10,000 fighting men, but no success was to be had, after 2 years, because this area presented too many physical as well as human obstacles. Inca Yupanqui then set his sights to go deeper into the Collasuyu, to the south instead, in what is now the country of Chile. He left, personally, for the Atacama area, which faced the great desert separating Peru and Chile at that time (one must remember that border disputes between Peru and Chile have been going on for centuries, with Chile stealing a lot of Peruvian territory up to the present day.)

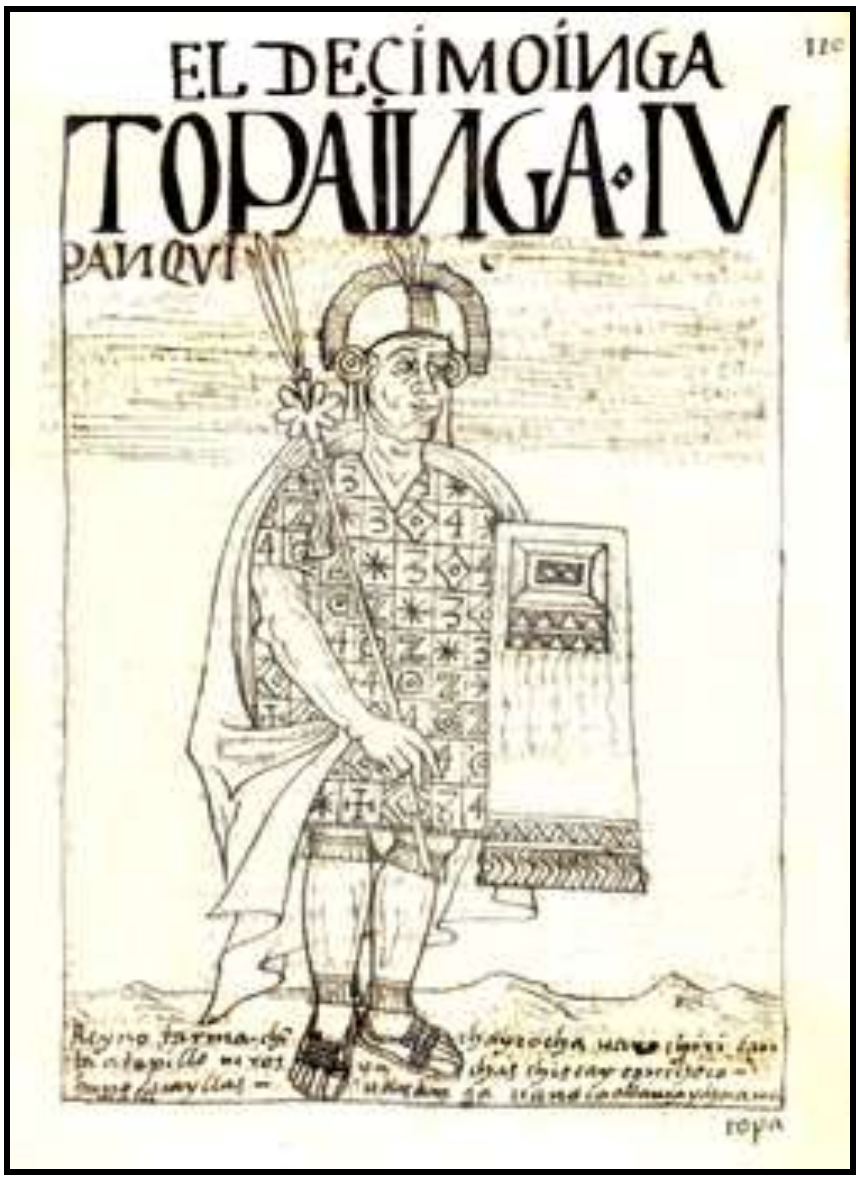
In order to prepare the way for the army to advance into this very inhospitable territory, several Inca, close relatives of Inca Yupanqui went ahead, along with fighting men from the Atacama and Tucma areas. After having advanced about 320 km, they reached the outskirts of the province of Copayapu, which was well populated, and then retraced their steps to tell the Sapa Inca what they had found. Immediately, an army of 10,000 was sent, under the command of a general named Sinchiruca, with abundant supplies loaded on pack animals, presumably Llama, that, when the time came, would also be used to supply food. A second army of equal size left sometime later to support the first one. Upon seeing the Inca Inca messengers appear in front of the army, the inhabitants of Copayapu immediately took up arms, but then abandoned them once they saw that they were faced with a very strong opponent. This decision was reinforced once the second Inca army of 10,000 made its presence known.

Inca Yupanqui was overjoyed, for not a drop had been spilled, and so he immediately dispatched another army of 10,000 to join with the other 2, and continue the march southward. After crossing a further 350 km, the combined forces entered the valley of Cuquimpu, and whether or not they met with opposition is unknown. Regardless, they continued on, and over the course of 6 years, with a total fighting force of 50,000, reached the Maulli river, south of present day Santiago de Chile. Beyond this lay the territory of the Purumauca, a very war like people, who were joined by the Antalli, Pincu and Cauqui who were determined to oppose any Inca advance or interference in their affairs. Three or four days later, 15,000 of these combined people pitched camp within sight of the Inca, and sent messengers telling them to prepare, for when daylight approached the next day, war would ensue.

As the sun rose, the battle began, and continued on for 3 days, without either side getting the upper hand; finally, after 7 days of heated exchanges, the Purumauca and others returned to their own lands, claiming victory, whereas the true story is that a stalemate occurred. The Inca forces returned to the Maulli river area, and awaited word from Inca Yupanqui as to what to do next. The Sapa Inca replied that further movements south were fruitless, as the supply lines to such a distant place from Cuzco were already strained. Thus, at this point, the Tahuantinsuyu under Inca Yupanqui's watch now extended, from north to south, more than 4,600 km. He felt there was no point in expanding any more, under his reign at least, and so he set about making improvements, as his predecessors had done, in the beauty and efficient well being of his civilization.

Several years passed, and then one day he fell ill, and sensed that death was at hand. He summoned his heir, Tupac Inca Yupanqui to his side, and then passed on peacefully. Along with his heir, who was the first born of Coya Chimpu Occllo, his sister bride, he left as many as 250 other children.

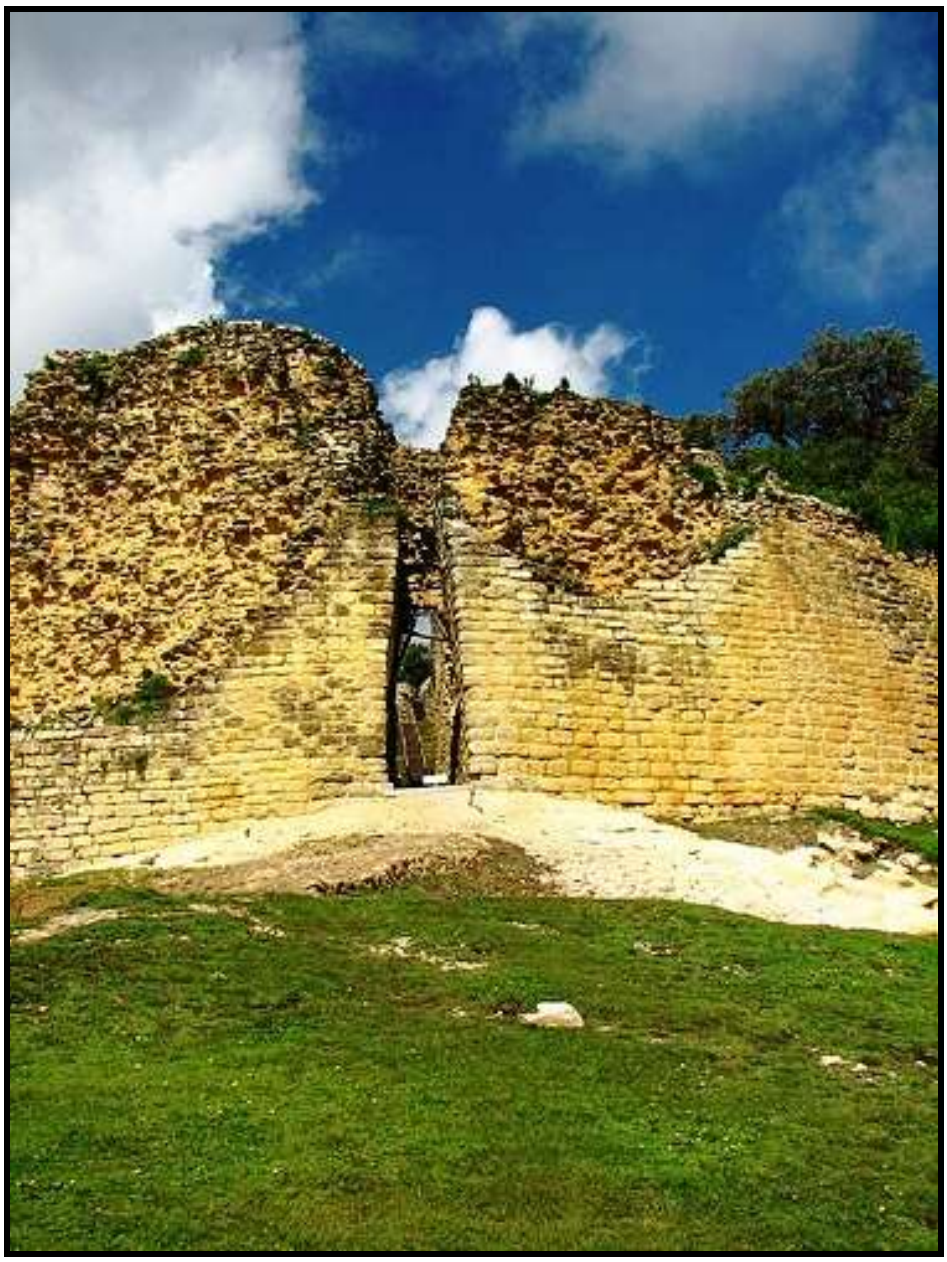
12/ Tupac Inca Yupanqui:"Of High Responsibility:" Eleventh Sapa Inca



Pen and ink sketch by Poma of Sapa Inca Tupac Yupanqui

The next Sapa Inca, named Inca Tupac Yupanqui, spent his first 4 years traveling around the Tahuantinsuyu, as his forefathers had done. After this he assembled 40,000 fighting men to venture north, expanding the Chinchasuyu into the land of the Chachapuya, the “Warriors Of The Clouds” who lived in the high Amazon jungle area east of Cajamarca. These people were already well known for the beauty of their daughters, as well as the the courage of their men. It was said that these people worshipped snakes, and considered the Condor as their supreme god. They numbered 40,000, and lived in villages that hugged steep mountains.

In order to approach this province, the Inca army would have to pass through the country of the Huacrachucu, who were a fierce people and very independent. Before the Inca had even approached the Huacrachucu, their soldiers had blocked the only passes through which one reaches Chachapoyu, and they were ready for a fight, which occurred as soon as the Inca arrived. The battles were ferocious and bloody, and although Inca Tupac Yupanqui sent messengers to ask for the Huacrachucu to yield, the foe refused. Then the Sapa Inca divided his men into 3 corps, which attacked on 3 sides at once, resulting in the seizure of all of the passes, and thereby cutting off all the enemies supply lines and reinforcements. The Huacrachucu gave in, and having used up their food stores, Inca Tupac Yupanqui fed the people from the army's reserves.



The Chachapuya fortress of Kuelap in the Amazon cloud forest

The Sapa Inca, flushed with this success, decided to give his men rest, and so the army retreated back from this high and rainy area, waiting until the next summer to continue, with 20,000 new recruits. In the meantime, the Huacrachucu were trained in the Inca laws, and roads, canals, and improvements to the existing agricultural lands were made. The Chacha people, who lived in the area called by the Inca Chachapoyu, had been busily reinforcing their fortresses at the first hint of the Inca in general area, stone remains of which can be seen today, at sites

such as Kuelap. The arrival of the Inca forces were met with savage and tenacious defensive manoeuvres, and with great difficulty the Inca conquered the first city, called Pias. All they found upon entering Pias were some women and children that the Chacha had not taken with them, retreating deeper and higher to another fortress. Inca Tupac Yupanqui insisted that these stragglers should not be harmed, and then the Inca army continued their march, entering a snowy mountain pass called “the bad gate.” The name described the conditions well, because 300 hand picked soldiers that had been sent first, as recognisance, died from exposure to the cold, having been buried in a snow storm. This caused the rest of the army to pause, and when word of this reached the Chacha, they spread a rumour throughout that the Inca had become frightened and withdrawn.

However, the blizzard soon ended, and the Inca army resumed their forward advance, and took the large and fortified city of Cuntur Marca, as well as lesser toens and villages. The conquest of Cuntur Marca took several days, but the Chacha there finally gave in. As usual, the Sapa Inca treated them well after this, and other areas soon also gave way to the superior numbers of the Inca force. Soon afterwards, Cajamarquilla, Papmarca, and even the capital, Llauantu surrendered. What Garcilaso and some of the other chroniclers fail to mention is that the Chacha people were not “Native” looking, in that they have been described as being very light skinned and red or even blonde haired, with light coloured eyes. To their detriment, they chose to side with the Spanish during the “conquest” in the 16th century, and all perished from diseases that the conquistadors had brought, intentionally, or not, with them.



Funerary figures of the Chachapuya culture

The following summer, with 40,000 soldiers, Inca Tupaq Yupanqui decided to overtake the great province of Huancapampa, which was and is between Cuzco and Ica, high in the mountains. It was a mosaic of different languages and small nations, without leaders, laws, or even houses per se. The resistance that the Inca forces met merely took the form of the people running away, where the most stubborn died of hunger, rather than surrender. The Sapa Inca promptly had the remainder of these people assembled, and appointed masters to teach them how to live decently, settle a village, clothe themselves, and cultivate their land. Such was not the case with the next 3 provinces however, named Casa, Ayahuaca and Callua. Here, the people were much better organized as regards fighting, and completely rejected any offers made by Tupaq Yupanqui. There followed a very bitter war, in which 8,000 Inca soldiers died. The lands here were taken a foot at a time, and when the opposition finally surrendered, peace was not made without a certain number of mutinies taking place. So many of the enemy had died in this war that the Sapa Inca was obliged to displace entire populations from other areas, in order to repopulate the land.

Tupaq Yupanqui, weary and tired, returned to Cuzco, and decided to postpone any further expeditions until he felt sure that future ones would be less bloody. He thus remained in Cuzco for several years, where he continued to focus energy on a project that his father had begun, namely Sachsayhuaman. Eventually he decided to attempt to expand the Tahuantinsuyu even farther north, in the Chinchasuyu, at a place called Huanacu, which today is called Huanuco, located in the highlands east of, and in between Lima and Trujillo. This area consisted of wild and unorganized nations, and was taken without much force. A Temple of the Sun and Acclahuasi were built here, and it proved a good staging ground for future expansionist desires. It was from here that, in the following year, Tupac Yupanqui chose to undertake the subjugation of the Canari, a very large and powerful province that ruled over many others. On the way there, the Inca seized the province of Palta, from which, as a side note, the palta fruit, or avocado in English, comes from. These people were easy to pacify, and had one very interesting physical characteristic, that of having long skulls, which was flat in the front and back. From the time of birth the childrens' heads were pressed between 2 planks, tied together at the ends, which the parents tightened a little every day. After 3 years, the child's skull was deformed for life, so the apparatus was removed.



The author in front of the largest andesite stone at Sachsayhuaman

The conquest of the Canari was as easy of the people in Palta, and upon hearing of their compliance the Sapa Inca gave the leaders and other people numerous gifts, and began their instruction in Inca law immediately. Up until this time the Canari had worshipped the Moon, large trees, and certain multicoloured stones; but they immediately abandoned these in favour of Inti once they joined the Tahuantinsuyu. Tupaq Yupanqui helped to improve their living conditions by developing agriculture, opening up roads, and building irrigation canals through this area. The Sapa Inca stayed in this area, personally supervising the works for quite some time, and satisfied, returned to Cuzco, but he did not remain content or idle for long. A few years later he was determined to push farther north, towards the kingdom of Quito, which is now in what we call Ecuador. The people that were ecountered, amongst them the Chanchan Moca, Quesma, Pumallacta, Ticsampi, Tiucassa, and Cayampi lived under the most wretched of conditions. In fact, it was much harder to educate them than subjugate them. From here Tupaq Yupanqui chose to return back to Cuzco, to rest from the toils of a man of his station.

A few years of peace elapsed when the Sapa Inca decided to conquer the kingdom of Quito. The area covered by this nation was very large, some 260 by 130 km, and the soil was very rich. The king of this land, also named Quito, was as cruel as he was crude and belligerent, and thus was much hated by his neighbours. Tupac Yupanqui recruited 40,000 men for this, and once he reached the border of the Quito territory, sent messengers to the king. But Quito, the man, received them arrogantly, assured of his own strength, and refused to accept anything that the Sapa Inca offered. Tupac Yupanqui chose to avoid war as long as he could, and continued to make gestures to the king, who flatly refused them all. Therefore, the only course was war, which lasted months, if not years.

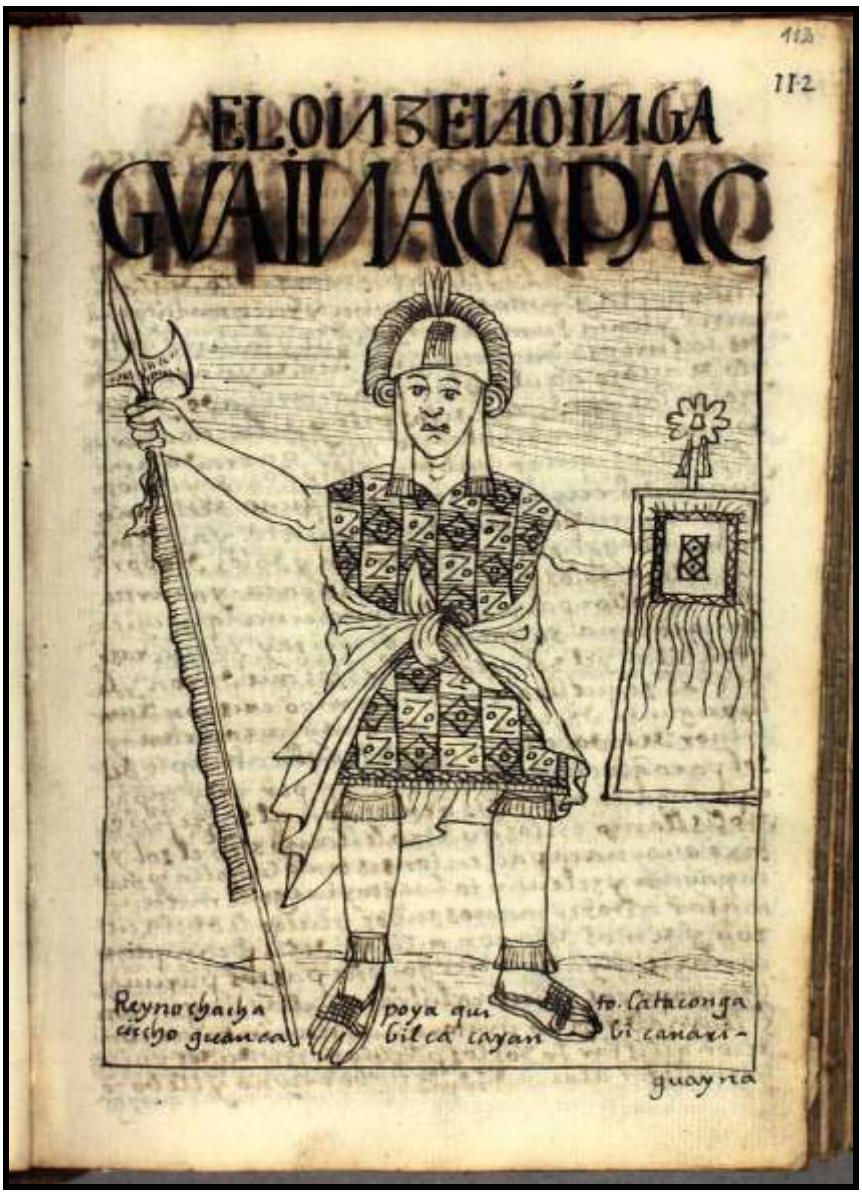
In order to bolster his forces, the Sapa Inca summoned his first born son, Huayna Capac, along with 12,000 more soldiers, to aid in the conquest, and also to teach the arts of warfare to his heir, who was now about 20 years old. Garcilaso himself translates Huayna Capac's name as to meaning "he who, since his youth, has distinguished himself by magnanimous exploits." The reasoning behind his name is cited by the way he received the petitions of women; "Mother, whatever you

say will be done" he would answer an older woman; "Sister, whatever you desire shall be done" to one of his own age, and to a younger woman he would respond "My daughter, what you ask will come to pass." The Sapa Inca had so much confidence in him, and his knowledge of Inca traditions and laws, that as soon as Huayna Capac arrived at the scene, Tupac Yupanqui chose to put him in supreme command, and withdrew back to Cuzco, to attend the affairs of state. The conquest of Quito took between 3 and 5 years in total, with the Inca forces gradually making headway until they occupied the entire kingdom. It is believed that the actual end to the war was the result of the death of Quito himself, who supposedly died of grief. Such was Huayna Capac's love of this new part of the Tahuantinsuyu that he lavished upon it a Temple of the Sun, an Acclahuasi, and many other grand buildings. He then continued on, conquering the Quillacenca and Pasto, who were living under poor conditions and offered little resistance, followed by the Otauallu and Caranaque, fiercer than the previous 2, but not major obstacles. This ended the conquest of the area to the north, in the environs of Quito.

Since having given the role as supreme military commander to Huayna Capac, Tupac Yupanqui devoted himself to the governing of the Tahuantinsuyu, and the construction of Sachsayhuaman, the great megalithic space avoce Cuzco, at which 20,000 men were said to be toiling. Every 2 or 3 years he sent envoys to his governors in the Collasuyu, what is now Chile, with large quantities of fine Vicuna woollen clothing for his leaders, and common wool for the masses. In exchange, gold, feathers, and fruits were brought back to Cuzco. Huayna Capac returned to the capital in triumph, and immediately married his second sister Raua Occllo, his first marriage to his first sister Pillcu Huaco having not borne any children. From Raua Occllo he was to have a son, Huascar, who will play a major role in the future. Tupac Yupanqui lived for several more years, in peace, and upon his death passed on the Sapa Inca title to Huayna Capac.

13/ Huyana Capac:"Great Leader:"Twelth Sapa Inca

The Last Of The Great Inca



Pen and ink drawing by Poma of Huayna Capac

As soon as Huayna Capac became Sapa Inca, he, like those that came before him, made an official visit throughout the Tahuantinsuyu. According to Father Acosta, who was a Spanish chronicler: “All the early historians are in agreement in saying that Huayna Capac was worshipped as a god during his lifetime, a thing that had never occurred before in the history of the Incas.”

The news of the birth of his first born son, Huascar, reached him during his travels. This event had been so eagerly anticipated by the Sapa Inca that he interrupted his travels, and returned back to Cuzco where 20 days of

uninterrupted festivities followed. As a symbol of this great occurrence, the birth of an heir, Huayna Capac wished to have a great gold chain made. The inspiration for this symbol occurred, supposedly, this way; the different cultures within the Tahuantinsuyu had their own manner of dancing, which never changed, in the same way that they never changed the style of their headdress, as this distinguished them from other peoples. The dance of the Inca was characterized by its solemn, grave nature, and also by the fact that women did not take part in it. The men formed in line, facing the Sapa Inca, at a certain distance from him, and there were 200 to 300 of them. Each one held the hand, not of his immediate neighbour, but of the one following him, forming a chain. Huayna Capac decided that this dance would be best expressed if the participants instead held a chain of solid gold instead.

Garcilaso's uncle, an Inca descendant, described the gold chain this way; it was so long that it went half way around the edge of the main square in Cuzco, about 700 feet; and as regards thickness, each link was said to be as big as a man's wrist. "This chain was so heavy that 200 Indians had difficulty in holding it. It was in memory of this remarkable masterpiece, created on the occasion of his birth, that the crown prince Huayna Capac was given the name of Huasca, which means rope in the Peruvian language." The quote comes from Augustin de Zarate, who was the, or one of the general treasurers of the Spanish regime of the 16th century. Huascar's real name was Inti Cusi Hualpa, but was generally known as Huascar, on account of the gold chain that was made for him. The whereabouts of this treasure is unknown, but could quite possibly still reside in one of the caves, tunnels, or lakes where much of the gold of Cuzco was hidden from the Spanish prior to their second trip to the capital city. The first trip involved taking as much gold as could possibly be carried for the ransom the half Inca, Atahualpa, who was Huayna Capac's son, many years after the Sapa Inca's death.

After the celebration of the birth of Huascar, Huayna Capac continued his visits throughout the Tahuantinsuyu for 2 more years, and then returned to Cuzco. Another year passed with him remaining in the capital, and thereafter he assembled an army of 40,000 men and went to Quito, where, soon after, he took as a concubine the daughter of the former ruler of this land; she had been living

for some time in the Acllahuasi in that city. The Sapa Inca and the army went west to the sea coast, in order to expand the Tahuantinsuyu in this area north of the province of Chimu. The inhabitants of the Chacma and Pacasmayu valleys, adjacent to Chimu country, surrendered voluntarily, and their example was followed by the residents of other nearby valleys. It took two years for the army to remain here, not to further their conquest, but to help open up irrigation channels and improve the cultivation of crops. In this way, it is shown that the Inca forces were not simply military men, but also the equivalent of today's American "army corps of engineers."

Huayna Capac then returned to Quito, where he spent 2 years enriching the area in every way possible. Then, assembling 50,000 men, he went back down the coast, as far as the Sullana (close to the present day Peru/Ecuador border) where he sent ambassadors to nearby Tumbes, which to this day exists as a city. The people of Tumbes were inclined to be more vicious than any others on the coast, and their chiefs lazy, indulging in sodomy and worshipping large cats (probably puma and maybe even jaguar) to which human hearts were sacrificed. However, they did not even hesitate to surrender when the Inca army arrived; such was the fear of the Sapa Inca's military might. This was in turn followed by the Chunana, Collonche and Yacuall people, who lived in nearby provinces.

When Huayna Capac entered Tumbes, he ordered the construction of a fortress, a Temple of the Sun, and a Acclahuasi. After this was accomplished, he returned to Quito, and then went on to Cuzco, from which he sent emissaries to check on the lucrative mining operations in Chile, set up during his father's time.

Now came the time for a fresh campaign. He ordered 50,000 soldiers to be raised in the Chichasuyu, for assembly in Tumbes; he himself would join them after having traveled from Cuzco, via the coastal road, to visit and consult with Pachacamac and the famous talking idol of Rimac. Both showered him with flattering words and assured him of success, not only in the undertaking that lay before him, but also all those he might wish to envision in the future. By the time he reached Tumbes, where his army awaited him, Huayna Capac sent messengers to the nearby island of Puno, in the Pacific ocean, which was very fertile, because

he wished to bring it into the Tahuantinsuyu. At that time it was governed by a lord named Tumpalla, who had never been ruled over by anyone, nor had his predecessors in living memory. The Sapa Inca's desire to absorb his island into the Tahuantinsuyu threw Tumpalla into a state of embarrassment and perplexity. Not knowing what to do he called a meeting of his island elders and said: "Foreign tyranny is at our gates. If we yield to the Inca, we shall be obliged to give up our former freedom, our best land, our most beautiful women and girls, our customs, our laws, and our gods; we shall be forced to build fortresses and barracks for this tyrant with our own hands; in other words, we shall become for all time his vassals and servitors, and I am not sure if it would not be preferable to die right away, once and for all. The fate of us all depends on my decision; it is for this reason, therefore, that I have you together, in order that you might give the matter your deep consideration, and let me know what reply seems to you to be the most appropriate."

The elders discussed the question at length. Their estimate of the forces they could amass to oppose the Inca was clearly insufficient, and that help from the mainland would never be realized, since their own repeated and savage raids of those people had gained them nothing but enemies. Any resistance on their part would clearly result in loss of both their lives and property, and so they came to melancholy, but realistic conclusion that they should formally surrender. This, they plotted, would gain them time until an opportunity for revenge could arise. Tumpalla therefore "welcomed" the Inca ambassadors in a submissive and peaceful manner, and sent a delegation, laden with gifts to implore Huayna Capac to personally visit the island, where his new vassals would "welcome" him with "joy."

The wish was granted; the Sapa Inca crossed the narrow ocean channel with his army, and landed at Puna without the pomp and ceremony that they were normally accustomed to. He was invited to live in a palace that had recently been built, and there he feasted for several days while his officials began explaining the Inca laws to Tumpalla and his people, who swore to obey them under penalty of death. It did not take long, however, before this island ruler and those few leaders on the mainland with whom he had cordial relations felt that the laws were too

harsh, and they resolved to kill Huayna Capac and his officials at the first opportunity. The Sapa Inca could not remain on Puna for long; important matters awaited him in Tumbes, so he left his delegates to take care of the organizing of this part of the Tahuantinsuyu to them.

Once the basic framework of Inca laws was set in place, the Inca delegation was set to leave, in 2 groups, aboard balsa rafts made and crewed by Puna sailors. Once the first of these flotilla of rafts were half way between the island and mainland, the Punans untied the cords which held the balsa logs together, and all aboard fell into the water. The Inca, though able to swim, were weighed down by their ceremonial garments, and were thus easy targets for the sharp weapons of the Puna sailors; all of the Inca perished. The Punans then simply tied the logs back together, and returned to the island to pick up the second group of Inca dignitaries, who then met the same fate. The heads of some of the Inca were hung from doors of the temples on the island, and their hearts given as sacrificial offerings to the local deities.

Upon hearing the news, Huayna Capac went into mourning, but then, seized with such an anger that made him forget his sorrow, he returned to Puna with his army, and though he was met with some resistance, exacted punishment on those that had committed the heinous crimes. “Your crime is too great,” he told the perpetrators, “for me to listen to my heart, which tells me to pardon you. You will all be put to death, and your punishment will be similar to that which you inflicted upon my gentlemen.” So, those that had drowned the Inca officials thrown into the ocean; those who had hung their heads at the doors of the temples were in turn decapitated; and others were hung, or massacred with their own weapons, as their victims had been.

After this, the Sapa Inca made another tour of the Tahuantinsuyu, for an unknown period of time, and then, on his return journey towards Quito, found out that the Chachapuya had revolted, killing all of his officials, as well as a number of his soldiers. He gave immediate orders that all troops stationed along the coast should assemble close to this rebellious province, and then sent messengers ahead, ordering immediate surrender, if the Chachapoyu wished to be pardoned.

The messengers in turn were met with death threats and this so angered the Sapa Inca that he and the army, in battle formation, moved as quickly as they could to crush this opposition; indeed, it was his intent to raze the entire area. News of the approach of the Inca caused the offending warriors to flee to the higher mountains, leaving their possessions, and many of the women, the infirm and elderly behind.

When Huayna Capac was at the entrance to the city of Cajamarquilla, he was met by an elderly matron, who had been a concubine of his father, Tupac Yupanqui, and she was accompanied by many local women. “Oh my lord,” she said, “where are you bound for like this? Can’t you see that the anger and pride that have blinded you are going to make you destroy a beautiful province which you owe to the labours and genius of your father? (much more text) Why punish needlessly all these wretched people, who have already understood their error? Undoubtedly their crime is a heinous one, but even if it were more so, your pity and your godliness would only be the greater. Remember all your ancestors, who set generosity and forgiveness of trespasses above all other virtues, and think too that, since you are king, you are the sum of all these kings who are gone. I beg you, forgive, and, should you not be able to do so, grant me, at least, the grace to kill me first, because this is my city and my country, and I do not want to see all of my people die.”

The Inca remained silent, and hesitant for a long moment, and then, his natural clemency having appeased the fire of his anger, bent over, towards the matron, and raising her up, replied; “Woman, it is as though you were the mother of us all, mine as well as that of your own people, you who see from such a distance what is in keeping with my honour and with the memory of my forefathers; allow me to thank you, because, without you, I should surely have regretted tomorrow, as you say, what I was about to do today. (more text) It shall be then as you say, and should you have still more to ask of me, speak, and you will be obeyed. Now, return to your people, and tell them that you it is whom they must thank. In order that they may be quite convinced that al will be forgotten, four Incas will go with you, as my brothers and your sons, without military escort, but only the ministers needed to restore order.”

According to Garcilaso, the Chachapuya (Chachapoyas) from that day on were the most loyal of vassals. But this is heavily contradicted by many other chroniclers who say that these people never enjoyed being absorbed into the Tahuantinsuyu, and that when the Spanish arrived in 1532, the majority of the Chachapuya joined with them in overthrowing the Inca. Unfortunately, these people succumbed to diseases that accompanied the conquistadors, and are now extinct as a race.

Over the course of time, unspecified by Garcilaso, Huayna Capac continued to envelope other provinces near Tumbes and farther north, into present day Ecuador and even southern Colombia, who, in general, were easily won over. In the area around the equator, from which Ecuador received its name, the people of the provinces to the north lived in such barbarous conditions, that Huayna Capac decided it was not worthwhile attempting to conquer, or possibly even include them into the Tahuantinsuyu should they have volunteered to do so! This seems to have ended the northern expansion of the Inca civilization, as well as the exploits to the east, and south. Since the Pacific Ocean was a natural boundary to the west, the great Inca world was now as large as it ever would become.



Map of the Tahuantinsuyu

14/ The Beginning Of The End…

As we have already seen, the daughter of the former king of Quito gave birth to Huayna Capac's son, Atahualpa. He is said, by Garcilaso at least, to have been physically attractive, intelligent, athletic, and a skilful military tactician from any early age, and was so well beloved by his father that the two seemed inseparable. Huayna Capac also had such a love affair with Quito, that he spent much more time, as the years progressed, there, than in Cuzco, which was still officially the capital of the now large Tahuantinsuyu. The Sapa Inca would have loved to pass the role of highest of Inca on to Atahualpa, but to do so would break the law of succession, which clearly stated that Huascar, his first born son, and a full blood Inca whose mother was the Coya, would ascend after Huayna Capac passed on. Huascar was also born, raised and lived in Cuzco, and had been educated to become Sapa Inca by as many as 300 of the best Amauta (teachers.)

However, Huayna Capac decided, despite all of the traditions according to which no one could prejudice the unity of the Tahuantinsuyu, to leave Atahualpa the kingdom of Quito; this was a monumental error, in that it planted the seeds to the destruction of everything Inca…



Atahualpa and Huascar

The Sapa Inca summoned Huascar, as well as all of his other Inca sons living in Cuzco, and Atahualpa, and addressed them thus: “It is well known, Prince (Huascar), that according to the desires of our ancestor the Inca Manco Capac this kingdom of Quito should fall to you. It has always been thus, and all the land that we have has been annexed to the Empire and subjected to the jurisdiction and power of our imperial city of Cuzco” (due please take into account that Garcilaso wrote these words while living in Spain, and so terms such as “Empire” and “imperial” may not be direct translations or proper designations.) “However, since I love your brother Atahualpa very dearly, and since, too, it pains me to see

him poor, it would give me infinite pleasure if you would kindly agree to let me withdraw the kingdom of Quito, which I should like to leave to him, from my conquests to be inherited by yourself. You know, moreover, that this kingdom comes from his maternal ancestors and that, today, it could belong to his mother. In this case, your brother would live there as a king, as his virtues merit he should do, and, like the good brother that he is, he would help and serve you much better than if he remained poor. In compensation for this little that I ask of you, many other provinces and vast kingdoms will, with time, be added to all those that you are already certain to receive by inheritance, and your brother will not fail to help you to conquer them, as a loyal soldier and captain; then I should be able to leave you with a contented heart, when our father the Sun calls me to come and rest beside him."

Huascar responded by saying that it was both a pleasure and honour to satisfy the requests of his father and lord, and should he wish to give Atahualpa other provinces to caretake, that there should be no hesitation. To this the Sapa Inca was pleased; Huascar returned to Cuzco, and Atahualpa inherited that which had been promised to him. Huayna Capac, as we have already seen, loved to live in Quito much more than Cuzco, and had at his side the finest of Inca troops, since they had been there as a result of the latest campaigns of the expansion of the Tahuantinsuyu. This factor alone, amongst many, would cause the balance of power between Huascar and Atahualpa to be far less than even…

While the Sapa Inca was in residence in his Tumipampa palace, which is near to Cuenca, Ecuador, about half way between Quito and the Peruvian border today, news reached him of strange people that were sailing along the coastline, inquiring the name of this land. The ship was that of Vasco Nunez de Balboa, who was the first European to cross the Isthmus of Panama from the Atlantic to Pacific oceans, and would later be the one to come up with the name Peru (Pelu, supposedly a river in the area.) This was in 1515. This was not only a curious fact, but filled Huayna Capac with fear, because it brought back memories of ancient predictions that the Sapa Inca secretly passed on from one to the next, that strangers never seen before would land on their shores one day, and despoil the Inca of their land and their faith. He therefore ended any thoughts of expansion,

or in fact of leaving the area of Quito, and kept the army close at hand; the best and the brightest in the Tahuantinsuyu.

A curious event, pertinent to this discussion happened 3 years previous to the sighting of the foreign ship; while Huayna Capac was in Cuzco, celebrating the great festival of the sun, the Inti Raymi, a royal eagle appeared overhead, soon being attacked by a number of buzzards that pecked at it in flight. The eagle is said to have fallen, and landed at the feet of Huayna Capac who had the finest caretakers try to revive and cure it, but it died. Earthquakes soon occurred with ferocity, the ocean boiled and flooded parts of the coast, and numerous comets streaked across the night skies. Also, on an unusually bright moonlit night, three large rings encircled the moon; the first one was the colour of blood, the second a greenish black, and the third seemed to be made of smoke. After this, one of the soothsayers, called Ilaica, visited Huayna Capac and said; “Oh, my only lord, know that your mother the Moon, who is always merciful, warns you that the great Pachacamac, creator and support of the entire universe, threatens your blood and your Empire with great trials that he will soon visit upon us. For this first blood coloured ring, surrounding your mother, means that a very cruel war will break out among your descendants, after you will have departed to rest beside your father the Sun; your royal blood will be shed in such streams that after a few years nothing will remain of it. The black ring threatens our religion, our laws and our Empire, which will not survive these wars and the death of your people; and all you have done, and all your ancestors have done, will vanish in smoke, as is shown by the third ring.”

Huayna Capac consulted with other Ilaica, who responded with the same dire prediction; “No,” he responded,”not until I have heard Pachacamac himself, shall I have any faith in your words; for I cannot believe my father the Sun could hate his own blood to the point of allowing all his sons to perish.” Three or fours years passed without further incident, according to Garcilaso, but this flies in the face of other chronicler’s accounts. According to most sources, Huayna Capac died on or aabout 1527, so 12 years after the first foreign ship was spotted. Also, there is no mention in the majority of the written accounts of the existence of a full blood son, older than Huascar, whose name was Ninan Cuyochi, who supposedly was

heir to the Sapa Inca title before Huascar. In the instances where I have found his name showing up, he died just before Huayna Capac, of a fever caused by smallpox or another foreign disease, and that is why the Sapa Inca decided to break the Tahuantinsuyu into 2 pieces. But, as we are using Garcilaso as our main account, let us go back to what he says, according to his uncles and other informants, who were amongst the last of the full blood Inca.

One day, as Huayna Capac was coming out of a lake near Quito where he was bathing, he was suddenly seized by a chill, which was followed by an intense fever. His condition grew rapidly worse, and after 3 days knew that he was near death, so he summoned his sons once again, and spoke; “Know ye, that the moment has come when I must go and rest beside our father the Sun. Already, a long time ago he made it known to me that he would call me from a lake or from a river. The indisposition with which I was seized upon leaving the water is therefore a sign which I cannot mistake. When I am dead, cut my body open; take my heart and my entrails and bury them in the city of Quito that I have so dearly cherished; then take my body to Cuzco, to lie beside those of my forefathers. I commend to you my beloved son, Atahualpa. May he reign in my stead over the kingdom of Quito and over all the lands that he succeeds in conquering; and you, captains of my army, you shall serve him with the love and loyalty that you owe to your king; obey him in all things, because all that he will ask of you, it is I who shall have revealed it to him, on orders from our father the Sun.”

After this he dismissed his sons, some of whom were military, hence the regards to the “captains of the army.” He then called for his non-blood related military captains, as well as those of stature in the government and religious orders. “Our father the Sun disclosed to us a long time ago that we should be 12 Incas, his own sons, to reign on this earth; and that then, new, hitherto unknown people would arrive; that they would obtain victory and subject all of our kingdoms to their Empire, as well as many other lands. I think that the people who came recently by sea to our shores are the ones referred to. They are strong, powerful men, who will outstrip you in everything. The reign of the 12 Incas ends with me. I can therefore certify to you that these people will return shortly after I shall have left

you, and that they will accomplish what our father the Sun predicted that they would; they will conquer our Empire, and they will become its only lords."

After this, however, Garcilaso continues his dialogue, but it seems clear, to me at least, that he is writing this to appease the Spanish audience, who of course would have been the only people that would read his books for probably the first century after they were published. "I order you to obey and serve them (as in the Spanish), as one should serve those who are superior in every way (give me a break); because their laws will be better than ours (for whom?) and their weapons will be more powerful and invincible than yours. Dwell in peace, my father the Sun is calling me, I shall go now to rest at his side." After this, Huayna Capac died, the last of the true Sapa Inca; he left between 200 and 300 children, only some full blooded of course, but the events that we shall cover next will disclose that not only did the civilization fall, and rapidly, but that the bloodline of the Inca began to fade, so much so that only a hand full of people exist today that can truly be direct descendants of the Inca. So if your tour guide in Cuzco says that he or she is Inca, they are probably lying; I have met 2 Inca descendants in the last 5 years of researching them.

The 2 brothers, Huascar and Atahualpa, lived in seemingly harmonious association for 4 to five years after the death of their father. But then, Huascar began to fear that he was not fulfilling his whole destiny; it was the norm for one in his position to expand the Tahuantinsuyu, as all of his forebears had done. But with the Collasusyu (south) stretching at the limit point of supply lines from Cuzco, the Cuntesuyu reaching the ocean, and the Antisuyu on the edge, and partially into the dense jungle of the rainforest jungle to the east; that meant the only option was to expand north. But, that was Atahualpa's terrain, and he had agreed at his father's bedside to honour that boundary. Who knew, after all, whether one day Atahualpa would not have the same thoughts, and wish to expand his own area to the south? The idea so plagued Huascar that he had a message sent, by a close friend, to his half brother in the north. "You are certainly aware of the fact that, according to the laws of the first Inca, Manco Capac, the kingdom of Quito and all of your provinces belong to the crown and to the Empire of Cuzco. By rights, therefore, I was in no way obliged to relinquish the government of this kingdom

to you, and if I did so, it was not because I was forced or compelled, but merely not to oppose our father's wishes. Now that he is no longer with us, I am willing out of respect for his memory, not to go back on this decision, but on two conditions. These are: first, that you will make no attempt to add so much, as a particle of land to the extent of your kingdom, since any newly acquired land belongs by rights to our Empire; the other is that, leaving everything else aside, you will swear allegiance to me and acknowledge that you are my vassal."

Atahualpa listened to the message with all the appearance of humility and submission; and then took 3 days to consider his response, which he did stating that, in his heart of hearts, he had always considered himself to be the vassal of the Sapa Inca (aka Huascar) and that he would not increase the kingdom of Quito, slightly. In fact, if Huascar so summoned, he would immediately return all lands back to the Sapa Inca, and would come and live at the court in Cuzco, like all Inca relatives, and offer to serve him in peace, as in war, according to what might please Huascar. Upon hearing this, the Sapa Inca was immediately relieved of his fears, and responded to Atahualpa that he took pleasure in confirming his brother's title as king of Quito, and asked him to come to Cuzco, at a given date, to pay his homage and take the oath of faithful, loyal allegiance. To this Atahualpa replied that nothing would give him greater pleasure, and he asked if he could bring with him representatives from every part of the kingdom of Quito in order to not only take an oath of allegiance, but also to celebrate the life and achievements of their father Huayna Capac.

Huascar agreed to this; he gave Atahualpa a free hand to organize his contingent as he saw fit, and to choose the date that he wished. The latter then immediately had proclamations made throughout his kingdom that delegations from each province should be formed and made ready to leave for Cuzco, where they would celebrate and take the oath of allegiance to Huascar. But, at the same time, and this is where Atahualpa's true agenda begins to show itself, he quietly summoned the captains of the army; the large and best trained troops which had been living in the Quito area to protect Huayna Capac, to quietly arm themselves, and be prepared for war. Atahualpa's declaration to his brother that he planned to come in peace and submit to him as Sapa Inca was clearly a ruse. The Quito based army,

many or perhaps even most of whom may well not have been from Cuzco, had been dedicated to their leader Huayna Capac, and this allegiance was then naturally passed down to Atahualpa.

The troops would travel in groups of 500 to 600, marching about 10 km apart. The aim was for the first groups to gradually shorten their day's march, while the others would lengthen theirs, with the result being that they would all be together when they reached Cuzco. In this way, more than 30,000 warriors were raised and equipped in secret…

As for Huascar, he had believed that his half brother's intentions had been pure; the age old tradition assured the Inca the loyalty of their subjects, and so he had ordered that all of the members of Atahualpa's contingent be welcomed as brothers, and that care should e taken to make sure that they lacked nothing all along their way, on the Capac Nan (royal Inca road.) So Atahualpa's army, in complete disguise, arrived within 450 km of Cuzco without anyone along the way having guessed their true motive. However, several of the Inca governors, all of whom were former military captains and the servants of Huascar, had been observing the large numbers of Atahualpa's men as they passed by, and were astonished by their large numbers and the particular way in which they were organized. They noted that 5, 6 or even 10,000 men from a large state such as Quito should have sufficed to show generous representation, but more than 30,000? Their shrewd observations, being now governors but having formally been soldiers, caused them to secretly warn Huascar that something was not quite right here.

The Sapa Inca suddenly became aware of this "danger at the gates" and knew he had to act quickly. He immediately sent messengers to all of the governors of the Antisuyu, Collasuyu and Cuntisuyu, ordering them to come immediately to Cuzco with as many fighting men as they could muster; Atahualpa had come from the northern extreme of the Chanchasuyu, thus cutting off the ability of Huascar to draw in troops, or even send messages to this largest and most powerful quarter of the Tahuantinsuyu. Meanwhile, Atahualpa's large army was now less than 150 km from the capital, and as they advanced, the space between the smaller groups

of 500 began to tighten up; once they were 10 km from Cuzco, all 30,000 were in place, and ready to take the capital of the Inca. But Atahualpa chose not to be with his army, from the moment it left the area of Quito, he had chosen to stay back and monitor the events, via messengers, from a very safe distance. Was this a tactical decision, or was he a coward?

Huascar was having problems trying to assemble an efficient fighting force on such short notice. The inhabitants of the Collasuyu were scattered over a territory over 750 km long, and thus had no time to collect a cohesive army. Those from the Antisuyu were present, but this mountainous region, though physically near to Cuzco, was not densely populated; so the bulk of the fighting men had come from the Cuntisuyu, all 30,000 of them. The problem that they, and all of Huascar's troops had, was that their provinces had been at peace for many years, and therefore their fighting men were not fighting form. Atahualpa, of course, had inherited the elite northern army of his father, and they were the finest in the entire Tahuantinsuyu. In total, Huascar had an army of 40,000 to serve him; 30,000 from outside Cuzco, and 10,000 that he was able to recruit from the nearby area.

Atahualpa's generals had a clear understanding of how to approach the situation; their success depended upon speed, and so they chose to strike him and his local force of 10,000, before the other 30,000 had a chance to join them as a cohesive unit, as they were still some distance away. The resulting clash was very destructive for Huascar's men; the all day battle, combined with Atahualpa's superior numbers and expertise on the field, reduced those immediately in Huascar's area to defend the Sapa Inca to 1,000. Then, sensing the weakness of Huascar's defenses, Atahualpa's warriors struck at the last of the Sapa Inca's men and captured him.

Huascar was imprisoned nearby, and watched helplessly as his recruits were savagely slaughtered; the news of his defeat was immediately proclaimed, by Atahualpa's contingent, throughout the Tahuantinsuyu; that way, dissuading any attempt at rescue, because the would be heroes would be met by Atahualpa's huge force. Also, a special courier was sent, as fast as possible, to report directly

to Atahualpa the great victory that was now his. The next tactic used by him was cunning, and proved to be very ruthless. With the Sapa Inca imprisoned, Atahualpa summoned to Cuzco all of the full blood Inca of the Tahuantinsuyu, including the governors, other officials, military commanders, soldiers and people in religious positions. The pretext of the gathering was a grand council that he wanted to hold, so he stated, in order to make new laws that would determine the future relationship between his kingdom of Quito and the Tahuantinsuyu, so that all could live in enduring peace. The invitation had the desired effect; all those Inca who could travel to Cuzco did so; the only ones that did not appear were those prevented by age or illness, and some who mistrusted the words of Atahualpa and consciously stayed away.

When all those that could or had chosen to gather had done so, Atahualpa's ruthless master plan was unleashed; every last one, regardless of age was murdered, in an attempt by Atahualpa to completely obliterate all living full blood Inca. By doing this, he could then claim the title of Sapa Inca for himself, because he would be next in line for the highest of all positions. Not content with killing off his brothers, sisters, uncles, aunts, nieces and nephews, all descendants in a direct line from Manco Capac, he also chose to have murdered all people with any Inca blood at all, to the fourth degree of familial relationship. To add to the hideousness of this genocide, Atahualpa had decreed that Huascar was to witness all of this cruelty with his own eyes. And that is why, when someone tells you that they are Inca, or of Inca descent, such a claim should be taken with "a grain of salt" because Atahualpa had the majority of them destroyed just prior to 1532, and before the actual arrival of the conquistadors under Francisco Pizarro.

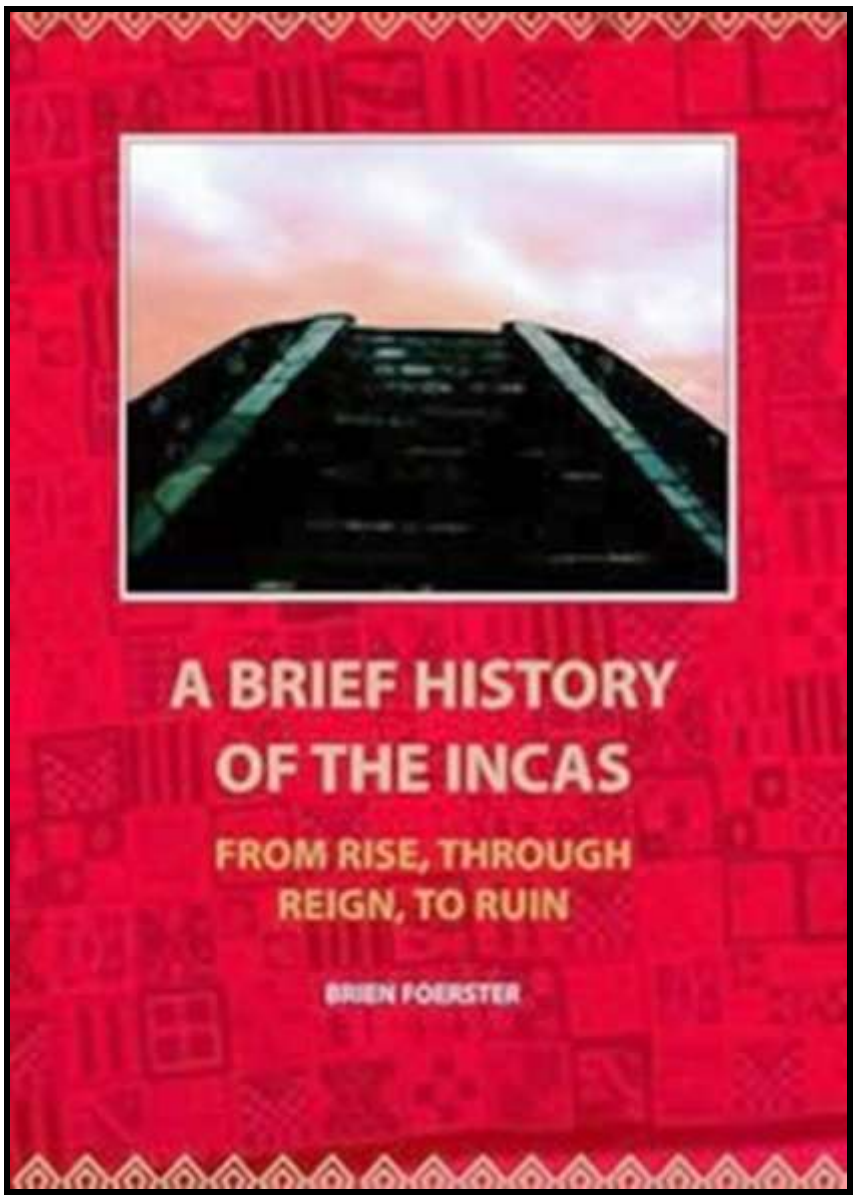
A few Inca were able to escape the atrocities of that time, usually disguised as beggars. Garcilaso's own mother and uncle escaped this way, and he states that most, if not all of those that did get away were children, few older than 10 years of age…

It was this so-called "civil war" that had so greatly damaged the composition and functioning of the Tahuantinsuyu, along with at least 5 years of wide spread exposure to foreign diseases, such as smallpox, having traveled down, through

the native populations from as far north as Panama, that allowed a small party of Spanish soldiers of fortune, about 160 in number, with some horses, a few guns, empty pockets and large debts to pay, to destroy the Inca. Atahualpa's lust for personal power, disregarding the age old tradition of the passing of the title of Sapa Inca from first born full blood son to the same, as well as the diseases mentioned, made the Tahuantinsuyu so vulnerable that it was easy for the Spanish to take control, which they still exert today.

And though the Inca, as a people have largely disappeared into the past, their principles of living, given to them by their creator Inti, are still as valid today as they were when Manco Capac and Mama Ocllo took their first footsteps, golden staff in hand, and walked northward.

The conquest by the Spanish, which immediately proceeded the above events, are well documented in my book "A Brief History Of The Incas: From Rise, Through Reign, To Ruin," available as a paper book or e-book:



This book, and my others, can be ordered through Amazon, or my website:

www.hiddenincatours.com

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