1.6: Viracocha and The Coming of the Incas


THE NATIVES OF THIS LAND affirm that in the beginning, and before this world was created, there was a being called Viracocha. He created a dark world without sun, moon or stars. Owing to this creation he was named Viracocha Pachayachachi, which means “Creator of all things.” And when he had created the world he formed a race of giants of disproportioned greatness painted and sculptured, to see whether it would be well to make real men of that size. He then created men in his likeness as they are now; and they lived in darkness.

Viracocha ordered these people that they should live without quarrelling, and that they should know and serve him. He gave them a certain precept which they were to observe on pain of being confounded if they should break it. They kept this precept for some time, but it is not mentioned what it was. But as there arose among them the vices of pride and covetousness, they transgressed the precept of Viracocha Pachayachachi and falling, through this sin, under his indignation, he confounded and cursed them. Then some were turned into stones, others into other things, some were swallowed up by the earth, others by the sea, and over all there came a general flood which they call uñú pachacuti, which means “water that overturns the land.” They say that it rained 60 days and nights, that it drowned all created things, and that there alone remained some vestiges of those who were turned into stones, as a memorial of the event, and as an example to posterity, in the edifices of Pucara, which are 60 leagues from Cuzco.

Some of the nations, besides the Cuzcos, also say that a few were saved from this flood to leave descendants for a future age. Each nation has its special fable which is told by its people, of how their first ancestors were saved from the waters of the deluge. That the ideas they had in their blindness may be understood, I will insert only one, told by the nation of the Cañaris, a land of Quito and Tumbamba, 400 leagues from Cuzco and more.

They say that in the time of the deluge called uñú pachacuti there was a mountain named Guasano in the province of...
Quito and near a town called Tumipampa. The natives still point it out. Up this mountain went two of the Cañaris named Ataorupagui and Cusicayo. As the waters increased the mountain kept rising and keeping above them in such a way that it was never covered by the waters of the flood. In this way the two Cañaris escaped. These two, who were brothers, when the waters abated after the flood, began to sow. One day when they had been at work, on returning to their but, they found in it some small loaves of bread, and a jar of chicha, which is the beverage used in this country in place of wine, made of boiled maize. They did not know who had brought it, but they gave thanks to the Creator, eating and drinking of that provision. Next day the same thing happened. As they marvelled at this mystery, they were anxious to find out who brought the meals. So one day they hid themselves, to spy out the bringers of their food. While they were watching they saw two Cañari women preparing the victuals and putting them in the accustomed place. When about to depart the men tried to seize them, but they evaded their would-be captors and escaped. The Cañaris, seeing the mistake they had made in molesting those who had done them so much good, became sad and prayed to Viracocha for pardon for their sins, entreating him to let the women come back and give them the accustomed meals. The Creator granted their petition. The women came back and said to the Cañaris—"The Creator has thought it well that we should return to you, lest you should die of hunger." They brought them food. Then there was friendship between the women and the Cañari brothers, and one of the Cañari brothers had connexion with one of the women. Then, as the elder brother was drowned in a lake which was near, the survivor married one of the women, and had the other as a concubine. By them he had ten sons who formed two lineages of five each, and increasing in numbers they called one Hanansaya which is the same as to say the upper party, and the other Hurinsaya, or the lower party. From these all the Cañaris that now exist are descended.

In the same way the other nations have fables of how some of their people were saved, from whom they trace their origin and descent. But the Incas and most of those of Cuzco, those among them who are believed to know most, do not say that anyone escaped from the flood, but that Viracocha began to create men afresh, as will be related further on. One thing is believed among all the nations of these parts, for they all speak generally and as well known of the general flood which they call uñu pachacuti. From this we may clearly understand that if, in these parts they have a tradition of the great flood, this great mass of the floating islands which they afterwards called the Atlanticas, and now the Indies of Castille, or America, must have begun to receive a population immediately after the flood, although, by their account, the details are different from those which the true Scriptures teach us. This must have been done by divine Providence, through the first people coming over the land of the Atlantic Island, which was joined to this, as has been already said. For as the natives, though barbarous, give reasons for their very ancient settlement, by recording the flood, there is no necessity for setting aside the Scriptures by quoting authorities to establish this origin. We now come to those who relate the events of the second age after the flood, which is the subject of the next chapter.
being “the rock of lead,” of which we shall treat in the first part. Viracocha went to this island, and presently ordered that
the sun, moon, and stars should come forth, and be set in the heavens to give light to the world, and it was so. They say
that the moon was created brighter than the sun, which made the sun jealous at the time when they rose into the sky. So
the sun threw over the moon’s face a handful of ashes, which gave it the shaded colour it now presents. This frontier
lake of Chucuito, in the territory of the Collao, is 57 leagues to the south of Cuzco. Viracocha gave various orders to his
servants, but Taguapaca disobeyed the commands of Viracocha. So Viracocha was enraged against Taguapaca, and
ordered the other two servants to take him, tie him hands and feet, and launch him in a balsa on the lake. This was
done. Taguapaca was blaspheming against Viracocha for the way he was treated, and threatening that he would return
and take vengeance, when he was carried by the water down the drain of the same lake, and was not seen again for a
long time. This done, Viracocha made a sacred idol in that place, as a place for worship and as a sign of what he had
there created.

Leaving the island, he passed by the lake to the main land, taking with him the two servants who survived. He went to a
place now called Tiahuanacu in the province of Collasuyu, and in this place he sculptured and designed on a great piece
of stone, all the nations that he intended to create. This done, he ordered his two servants to charge their memories with
the names of all tribes that he had depicted, and of the valleys and provinces where they were to come forth, which were
those of the whole land. He ordered that each one should go by a different road, naming the tribes, and ordering them
all to go forth and people the country. His servants, obeying the command of Viracocha, set out on their journey and
work. One went by the mountain range or chain which they call the heights over the plains on the South Sea. The other
went by the heights which overlook the wonderful mountain ranges which we call the Andes, situated to the east of the
said sea. By these roads they went, saying with a loud voice “Oh you tribes and nations, hear and obey the order of
Ticci Viracocha Pachayachachi, which commands you to go forth, and multiply and settle the land.” Viracocha himself
did the same along the road between those taken by his two servants, naming all the tribes and places by which he
passed. At the sound of his voice every place obeyed, and people came forth, some from lakes, others from fountains,
valleys, caves, trees, rocks and hills, spreading over the land and multiplying to form the nations which are to-day in
Peru.

Others affirm that this creation of Viracocha was made from the Titicaca site where, having originally formed some
shapes of large strong men which seemed to him out of proportion, he made them again of his stature which was, as
they say, the average height of men, and being made he gave them life. Thence they set out to people the land. As they
spoke one language previous to starting, they built those edifices, the ruins of which may still be seen, before they set
out. This was for the residence of Viracocha, their maker. After departing they varied their languages, noting the cries of
wild beasts, insomuch that, coming across each other afterwards, those could not understand who had before been
relations and neighbours.

Whether it was in one way or the other, all agree that Viracocha was the creator of these people. They have the tradition
that he was a man of medium height, white and dressed in a white robe like an alb secured round the waist, and that he
carried a staff and a book in his hands.

Besides this they tell of a strange event; how that Viracocha, after he had created all people, went on his road and came
to a place where many men of his creation had congregated. This place is now called Cacha. When Viracocha arrived
there, the inhabitants were estranged owing to his dress and bearing. They murmured at it and proposed to kill him from
a hill that was near. They took their weapons there, and gathered together with evil intentions against Viracocha. He,
falling on his knees on some plain ground, with his hands clasped, fire from above came down upon those on the hill,
and covered all the place, burning up the earth and stones like straw. Those bad men were terrified at the fearful fire. They came down from the hill, and sought pardon from Viracocha for their sin. Viracocha was moved by compassion. He went to the flames and put them out with his staff. But the hill remained quite parched up, the stones being rendered so light by the burning that a very large stone which could not have been carried on a cart, could be raised easily by one man. This may be seen at this day, and it is a wonderful sight to behold this hill, which is a quarter of a league in extent, all burnt up. It is in the Collao.

After this Viracocha continued his journey and arrived at a place called Urcos, 6 leagues to the south of Cuzco. Remaining there some days he was well served by the natives of that neighborhood. At the time of his departure, he made them a celebrated huaca or statue, for them to offer gifts to and worship; to which statue the Incas, in after times, offered many rich gifts of gold and other metals, and above all a golden bench. When the Spaniards entered Cuzco they found it, and appropriated it to themselves. It was worth $17,000. The Marquis Don Francisco Pizarro took it himself, as the share of the General.

Returning to the subject of the fable, Viracocha continued his journey, working his miracles and instructing his created beings. In this way he reached the territory on the equinoctial line, where are now Puerto Viejo and Manta. Here he was joined by his servants. Intending to leave the land of Peru, he made a speech to those he had created, apprising them of the things that would happen. He told them that people would come, who would say that they were Viracocha their creator, and that they were not to believe them; but that in the time to come he would send his messengers who would protect and teach them. Having said this he went to sea with his two servants, and went travelling over the water as if it was land, without sinking. For they appeared like foam over the water, and the people, therefore, gave them the name of Viracocha which is the same as to say the grease or foam of the sea. At the end of some years after Viracocha departed, they say that Taguapaca, whom Viracocha ordered to be thrown into the lake of Titicaca in the Collao, as has already been related, came back and began, with others, to preach that he was Viracocha. Although at first the people were doubtful, they finally saw that it was false, and ridiculed them.

This absurd fable of their creation is held by these barbarians and they affirm and believe it as if they had really seen it to happen and come to pass.

THE ANCIENT FREEDOMS OF THESE KINGDOMS OF PERU AND THEIR PROVINCES

It is important to note that these barbarians could tell nothing more respecting what happened from the second creation by Viracocha down to the time of the Incas. But it may be assumed that, although the land was peopled and full of inhabitants before the Incas, it had no regular government, nor did it have natural lords elected by common consent to govern and rule, and who were respected by the people, so that they were obeyed and received tribute. On the contrary all the people were scattered and disorganized, living in complete liberty, and each man being sole lord of his house and estate. In each tribe there were two divisions. One was called Hanansaya, which means the upper division, and the other Hurinsaya, which is the lower division, a custom which continues to this day. These divisions do not mean anything more than a way to count each other, for their satisfaction; though afterwards it served a more useful purpose, as will be seen in its place.

As there were dissensions among them, a certain kind of militia was organized for defence, in the following way. When it
became known to the people of one district that some from other parts were coming to make war, they chose one who was a native, or he might be a stranger, who was known to be a valiant warrior. Often such a man offered himself to aid and to fight for them against their enemies. Such a man was followed and his orders were obeyed during the war. When the war was over he became a private man as he had been before, like the rest of the people, nor did they pay him tribute either before or afterwards, nor any manner of tax whatever. To such a man they gave and still give the name of Sinchi which means valiant. They call such men “Sinchi-cuna” which means “valiant now” as who should say—“now during the time the war lasts you shall be our valiant man, and afterwards no”: or another meaning would be simply “valiant men,” for “cuna” is an adverb of time, and also denotes the plural. In whichever meaning, it is very applicable to these temporary captains in the days of general liberty. So that from the general flood of which they have a tradition to the time when the Incas began to reign, which was 3519 years, all the natives of these kingdoms lived on their properties without acknowledging either a natural or an elected lord. They succeeded in preserving, as it is said, a simple state of liberty, living in huts or caves or humble little houses. This name of Sinchi for those who held sway only during war, lasted throughout the land until the time of Tupac Inca Yupanqui, the tenth Inca, who instituted Curacas and other officials in the order which will be fully described in the life of that Inca. Even at the present time they continue this use and custom in the provinces of Chile and in other parts of the forests of Peru to the east of Quito and Chachapoyas, where they only obey a chief during war time, not any special one, but he who is known to be most valiant, enterprising and daring in the wars. The reader should note that all the land was private property with reference to any dominion of chiefs, yet they had natural chiefs with special rights in each province, as for instance among the natives of the valley of Cuzco and in other parts, as we shall relate of each part in its place.

THE FIRST SETTLERS IN THE VALLEY OF CUZCO

I have explained how the people of these lands preserved their inheritances and lived on them in ancient times, and that their proper and natural countries were known. There were many of these which I shall notice in their places, treating specially at present of the original settlers of the valley where stands the present city of Cuzco. For from there we have to trace the origin of the tyranny of the Incas, who always had their chief seat in the valley of Cuzco.

Before all things it must be understood that the valley of Cuzco is in 13° 15′ from the equator on the side of the south pole. In this valley, owing to its being fertile for cultivation, there were three tribes settled from most ancient times, the first called Sauaseras, the second Antasayas, the third Huallas. They settled near each other, although their lands for sowing were distinct, which is the property they valued most in those days and even now. These natives of the valley lived there in peace for many years, cultivating their farms.

Some time before the arrival of the Incas, three Sinchis, strangers to this valley, the first named Alcabisa, the second Copalimayta, and the third Culunchima, collected certain companies and came to the valley of Cuzco, where, by consent of the natives, they settled and became brothers and companions of the original inhabitants. So they lived for a long time. There was concord between these six tribes, three native and three immigrant. They relate that the immigrants came out to where the Incas then resided, as we shall relate presently, and called them relations. This is an important point with reference to what happened afterwards.

Before entering upon the history of the Incas I wish to make known or, speaking more accurately, to answer a difficulty which may occur to those who have not been in these parts. Some may say that this history cannot be accepted as
authentic being taken from the narratives of these barbarians, because, having no letters, they could not preserve such
details as they give from so remote an antiquity. The answer is that, to supply the want of letters, these barbarians had a
curious invention which was very good and accurate. This was that from one to the other, from fathers to sons, they
handed down past events, repeating the story of them many times, just as lessons are repeated from a professor’s
chair, making the hearers say these historical lessons over and over again until they were fixed in the memory. Thus
each one of the descendants continued to communicate the annals in the order described with a view to preserve their
histories and deeds, their ancient traditions, the numbers of their tribes, towns, provinces, their days, months and years,
their battles, deaths, destructions, fortresses and Sinchis. Finally they recorded, and they still record, the most notable
things which may be expressed in numbers (or statistics), on certain cords called quipu, which is the same as to say
reasoner or accountant. On these cords they make certain knots by which, and by differences of colour, they distinguish
and record each thing as by letters. It is a thing to be admired to see what details may be recorded on these cords, for
which there are masters like our writing masters.

Besides this they had, and still have, special historians in these nations, an hereditary office descending from father to
son. The collection of these annals is due to the great diligence of Pachacuti Inca Yupanqui, the ninth Inca, who sent out
a general summons to an the old historians in all the provinces he had subjugated, and even to many others throughout
those kingdoms. He had them in Cuzco for a long time, examining them concerning their antiquities, origin, and the most
notable events in their history. These were painted on great boards, and deposited in the temple of the Sun, in a great
hall. There such boards, adorned with gold, were kept as in our libraries, and learned persons were appointed, who
were well versed in the art of understanding and declaring their contents. No one was allowed to enter where these
boards were kept, except the Inca and the historians, without a special order of the Inca.

In this way they took care to have all their past history investigated, and to have records respecting all kinds of people,
so that at this day the Indians generally know and agree respecting details and important events, though, in some
things, they hold different opinions on special points. By examining the oldest and most prudent among them, in all
ranks of life, who had most credit, I collected and compiled the present history, referring the sayings and declarations of
one party to their antagonists of another party, for they are divided into parties, and seeking from each one a memorial
of its lineage and of that of the opposing party. These memorials, which are all in my possession, were compared and
corrected, and ultimately verified in public, in presence of representatives of all the parties and lineages, under oaths in
presence of a judge, and with expert and very faithful interpreters also on oath, and I thus finished what is now written.
Such great diligence has been observed, because the facts which will be obvious on the true completion of such a great
work—the establishment of the tyranny of the cruel Incas of this land—will make all the nations of the world understand the
judicial and more than legitimate right that the King of Castille has to these Indies and to other lands adjacent, especially
to these kingdoms of Peru. As all the histories of past events have been verified by proof, which in this case has been
done so carefully and faithfully by order and owing to the industry of the most excellent Viceroy Don Francisco de
Toledo, no one can doubt that everything in this volume is most sufficiently established and verified without any room
being left for reply or contradiction. I have been desirous of making this digression because, in writing the history, I have
heard that many entertain the doubts I have above referred to, and it seemed well to satisfy them once for all.

HOW THE INCAS BEGAN TO TYRANNIZE OVER THE LANDS AND
INHERITANCES

Having explained that, in ancient times, all this land was owned by the people, it is necessary to state how the Incas
began their tyranny. Although the tribes all lived in simple liberty without recognising any lord, there were always some ambitious men among them, aspiring for mastery. They committed violence among their countrymen and among strangers to subject them and bring them to obedience under their command, so that they might serve them and pay tribute. Thus bands of men belonging to one region went to others to make war and to rob and kill, usurping the lands of others.

As these movements took place in many parts by many tribes, each one trying to subjugate his neighbour, it happened that 6 leagues from the valley of Cuzco, at a place called Paccari-tampu, there were four men with their four sisters, of fierce courage and evil intentions, although with lofty aims. These, being more able than the others, understood the pusillanimity of the natives of those districts and the ease with which they could be made to believe anything that was propounded with authority or with any force. So they conceived among themselves the idea of being able to subjugate many lands by force and deception. Thus all the eight brethren, four men and four women, consulted together how they could tyrannize over other tribes beyond the place where they lived, and they proposed to do this by violence. Considering that most of the natives were ignorant and could easily be made to believe what was said to them, particularly if they were addressed with some roughness, rigour and authority, against which they could make neither reply nor resistance because they are timid by nature, they sent abroad certain fables respecting their origin, that they might be respected and feared. They said that they were the sons of Viracocha Pachayachachi, the Creator, and that they had come forth out of certain windows to rule the rest of the people. As they were fierce, they made the people believe and fear them, and hold them to be more than men, even worshipping them as gods. Thus they introduced the religion that suited them. The order of the fable they told of their origin was as follows.

THE FABLE OF THE ORIGIN OF THE INCAS OF CUZCO

All the native Indians of this land relate and affirm that the Incas Ccapac originated in this way. Six leagues S.S.W. of Cuzco by the road which the Incas made, there is a place called Paccari-tampu, at which there is a hill called Tamputocco, meaning “the house of windows.” It is certain that in this hill there are three windows, one called “Maras-tocco,” the other “Sutic-tocco,” while that which is in the middle, between these two, was known as “Ccapac-tocco,” which means “the rich window,” because they say that it was ornamented with gold and other treasures. From the window called “Maras-tocco” came forth, without parentage, a tribe of Indians called Maras. There are still some of them in Cuzco. From the “Sutic-tocco” came Indians called Tampus, who settled round the same hill, and there are also men of this lineage still in Cuzco. From the chief window of “Ccapac-tocco,” came four men and four women, called brethren. These knew no father nor mother, beyond the story they told that they were created and came out of the said window by order of Ticci Viracocha, and they declared that Viracocha created them to be lords. For this reason they took the name of Inca, which is the same as lord. They took “Ccapac” as an additional name because they came out of the window “Ccapac-tocco,” which means “rich,” although afterwards they used this term to denote the chief lord over many.

The names of the eight brethren were as follows: The eldest of the men, and the one with the most authority was named Manco Ccapac, the second Ayar Auca, the third Ayar Cachi, the fourth Ayar Uchu. Of the women the eldest was called Mama Occlo, the second Mama Huaco, the third Mama Ipacura, or, as others say, Mama Cura, the fourth Mama Raua.

The eight brethren, called Incas, said—“We are born strong and wise, and with the people who will here join us, we shall be powerful. We will go forth from this place to seek fertile lands and when we find them we will subjugate the people and take the lands, making war on all those who do not receive us as their lords.” This, as they relate, was said by
Mama Huaco, one of the women, who was fierce and cruel. Manco Ccapac, her brother, was also cruel and atrocious. This being agreed upon between the eight, they began to move the people who lived near the hill, putting it to them that their reward would be to become rich and to receive the lands and estates of those who were conquered and subjugated. For these objects they moved ten tribes or ayllus, which means among these barbarians “lineages” or “parties”; the names of which are as follows:

I. Chauin Cuzco Ayllu of the lineage of Ayar Cachi, of which there are still some in Cuzco, the chiefs being Martin Chucumbi, and Don Diego Huaman Paucar.

II. Arayraca Ayllu Cuzco-Callan. At present there are of this ayllu Juan Pizarro Yupanqui, Don Francisco Quispi, Alonso Tarma Yupanqui of the lineage of Ayar Uchu.

III. Tarpuntay Ayllu. Of this there are now some in Cuzco.

IV. Huacaytaqui Ayllu. Some still living in Cuzco.

V. Sañoc Ayllu. Some still in Cuzco. The above five lineages are Hanan-Cuzco, which means the party of Upper Cuzco.

VI. Sutic-Tocco Ayllu is the lineage which came out of one of the windows called “Sutic-Tocco,” as has been before explained. Of these there are still some in Cuzco, the chiefs being Don Francisco Avca Micho Avri Sutic, and Don Alonso Hualpa.

VII. Maras Ayllu. These are of the men who came forth from the window “Maras-Tocco.” There are some of these now in Cuzco, the chiefs being Don Alonso Llama Oca, and Don Gonzalo Ampura Llama Oca.

VIII. Cuycusa Ayllu. Of these there are still some in Cuzco, the chief being Cristoval Acllari.

IX. Masca Ayllu. Of this there is in Cuzco, Juan Quispi.

X. Oro Ayllu. Of this lineage is Don Pedro Yucay.

I say that all these ayllus have preserved their records in such a way that the memory of them has not been lost. There are more of them than are given above, for I only insert the chiefs who are the protectors and heads of the lineages, under whose guidance they are preserved. Each chief has the duty and obligation to protect the rest, and to know the history of his ancestors. Although I say that these live in Cuzco, the truth is that they are in a suburb of the city which the Indians call Cayocache and which is known to us as Belem, from the church of that parish which is that of our Lady of Belem.

Returning to our subject, all these followers above-mentioned marched with Manco Ccapac and the other brethren to seek for land (and to tyrannize over those who did no harm to them, nor gave them any excuse for war, and without any right or title beyond what has been stated). To be prepared for war they chose for their leaders Manco Ccapac and Mama Huaco, and with this arrangement the companies of the hill of Tampu-tocco set out, to put their design into execution.
THE VALLEY OF CUZCO, AND OF THE FABLES WHICH ARE MIXED WITH THEIR HISTORY

The Incas and the rest of the companies or ayllus set out from their homes at Tampu-tocco, taking with them their property and arms, in sufficient numbers to form a good squadron, having for their chiefs the said Manco Ccapac and Mama Huaco.

Manco Ccapac took with him a bird like a falcon, called indi, which they all worshipped and feared as a sacred, or, as some say, an enchanted thing, for they thought that this bird made Manco Ccapac their lord and obliged the people to follow him. It was thus that Manco Ccapac gave them to understand, and it was always kept in a covered hamper of straw, like a box, with much care. He left it as an heirloom to his son, and the Incas had it down to the time of Inca Yupanqui. In his hand he carried with him a staff of gold, to test the lands which they would come to.

Marching together they came to a place called Huanacancha, four leagues from the valley of Cuzco, where they remained for some time, sowing and seeking for fertile land. Here Manco Ccapac had connection with his sister Mama Ocloc, and she became pregnant by him. As this place did not appear able to sustain them, being barren, they advanced to another place called Tampu-quiro, where Mama Ocloc begot a son named Sinchi Rocca. Having celebrated the natal feasts of the infant, they set out in search of fertile land, and came to another place called Pallata, which is almost contiguous to Tampu-quiro, and there they remained for some years.

Not content with this land, they came to another called Hays-quisro, a quarter of a league further on. Here they consulted together over what ought to be done respecting their journey, and over the best way of getting rid of Ayar Cachi, one of the four brothers. Ayar Cachi was fierce and strong, and very dexterous with the sling. He committed great cruelties and was oppressive both among the natives of the places they passed, and among his own people. The other brothers were afraid that the conduct of Ayar Cachi would cause their companies to disband and desert, and that they would be left alone. As Manco Ccapac was prudent, he concurred with the opinion of the others that they should secure their object by deceit. They called Ayar Cachi and said to him, “Brother! Know that in Ccapac-tocco we have forgotten the golden vases called tupac-cusi, and certain seeds, and the napa, which is our principal ensign of sovereignty.” The napa is a sheep of the country, the colour white, with a red body cloth, on the top ear-rings of gold, and on the breast a plate with red badges such as was worn by rich Incas when they went abroad; carried in front of all on a pole with a cross of plumes of feathers. This was called suntur-paucar. They said that it would be for the good of all, if he would go back and fetch them. When Ayar Cachi refused to return, his sister Mama Huaco, raising her foot, rebuked him with furious words, saying, “How is it that there should be such cowardice in so strong a youth as you are? Get ready for the journey, and do not fail to go to Tampu-tocco, and do what you are ordered.” Ayar Cachi was shamed by these words. He obeyed and started to carry out his orders. They gave him, as a companion, one of those who had come with them, named Tampu-chacay, to whom they gave secret orders to kill Ayar Cachi at Tampu-tocco, and not to return with him. With these orders they both arrived at Tampu-tocco. They had scarcely arrived when Ayar Cachi entered through the window Ccapac-tocco, to get the things for which he had been sent. He was no sooner inside than Tampu-chacay, with great celerity, put a rock against the opening of the window and sat upon it, that Ayar Cachi might remain inside and die there. When Ayar Cachi turned to the opening and found it closed he understood the treason of which the traitor Tampu-chacay had been guilty, and determined to get out if it was possible, to take vengeance. To force an opening he used such force and shouted so loud that he made the mountain tremble. With a loud voice he spoke these words to Tampu-chacay, “Thou traitor! thou who hast done me so much harm, thinkest thou to convey the news of my mortal
imprisonment? That shall, never happen. For thy treason thou shalt remain outside, turned into a stone." So it was done, and to this day they show the stone on one side of the window Ccapac-tocco. Turn we now to the seven brethren who had remained at Hays-quisco. The death of Ayar Cachi being known, they were very sorry for what they had done, for, as he was valiant, they regretted much to be without him when the time came to make war on any one. So they mourned for him. This Ayar Cachi was so dexterous with a sling and so strong that with each shot he pulled down a mountain and filled up a ravine. They say that the ravines, which we now see on their line of march, were made by Ayar Cachi in hurling stones.

The seven Incas and their companions left this place, and came to another called Quirimanta at the foot of a hill which was afterwards called Huanacauri. In this place they consulted together how they should divide the duties of the enterprise amongst themselves, so that there should be distinctions between them. They agreed that as Manco Ccapac had had a child by his sister, they should be married and have children to continue the lineage, and that he should be the leader. Ayar Uchu was to remain as a huaca for the sake of religion. Ayar Auca, from the position they should select, was to take possession of the land set apart for him to people.

Leaving this place they came to a hill at a distance of two leagues, a little more or less, from Cuzco. Ascending the hill they saw a rainbow, which the natives call huanacauri. Holding it to be a fortunate sign, Manco Ccapac said: "Take this for a sign that the world will not be destroyed by water. We shall arrive and from hence we shall select where we shall found our city." Then, first casting lots, they saw that the signs were good for doing so, and for exploring the land from that point and becoming lords of it. Before they got to the height where the rainbow was, they saw a huaca which was a place of worship in human shape, near the rainbow. They determined among themselves to seize it and take it away from there. Ayar Uchu offered himself to go to it, for they said that he was very like it. When Ayar Uchu came to the statue or huaca, with great courage he sat upon it, asking it what it did there. At these words the huaca turned its head to see who spoke, but, owing to the weight upon it, it could not see. Presently, when Ayar Uchu wanted to get off he was not able, for he found that the soles of his feet were fastened to the shoulders of the huaca. The six brethren, seeing that he was a prisoner, came to succour him. But Ayar Uchu, finding himself thus transformed, and that his brethren could not release him, said to them—"O Brothers, an evil work you have wrought for me. It was for your sakes that I came where I must remain for ever, apart from your company. Go! go! happy brethren. I announce to you that you will be great lords. I, therefore, pray that in recognition of the desire I have always had to please you, you will honour and venerate me in all your festivals and ceremonies, and that I shall be the first to whom you make offerings. For I remain here for your sakes. When you celebrate the huarachico (which is the arming of the sons as knights) you shall adore me as their father, for I shall remain here for ever." Manco Ccapac answered that he would do so, for that it was his will and that it should be so ordered. Ayar Uchu promised for the youths that he would bestow on them the gifts of valour, nobility, and knighthood, and with these last words he remained, turned into stone. They constituted him the huaca of the Incas, giving it the name of Ayar Uchu Huanacauri. And so it always was, until the arrival of the Spaniards, the most venerated huaca, and the one that received the most offerings of any in the kingdom. Here the Incas went to arm the young knights until about twenty years ago, when the Christians abolished this ceremony. It was religiously done, because there were many abuses and idolatrous practices, offensive and contrary to the ordinances of God our Lord.

ENTRY OF THE INCAS INTO THE VALLEY OF CUZCO, AND THE FABLES THEY RELATE CONCERNING IT

The six brethren were sad at the loss of Ayar Uchu, and at the loss of Ayar Cachi; and, owing to the death of Ayar

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Cachi, those of the lineage of the Incas, from that time to this day, always fear to go to Tampu-tocco, lest they should have to remain there like Ayar Cachi.

They went down to the foot of the hill, whence they began their entry into the valley of Cuzco, arriving at a place called Matahua, where they stopped and built huts, intending to remain there some time. Here they armed as knight the son of Manco Ccapac and of Mama Occllo, named Sinchi Rocca, and they bored his ears, a ceremony which is called huarachico, being the insignia of his knighthood and nobility, like the custom known among ourselves. On this occasion they indulged in great rejoicings, drinking for many days, and at intervals mourning for the loss of their brother Ayar Uchu. It was here that they invented the mourning sound for the dead, like the cooing of a dove. Then they performed the dance called Ccapac Raymi, a ceremony of the royal or great lords. It is danced, in long purple robes, at the ceremonies they call quicochico, which is when girls come to maturity, and the huarachico, when they pierce the ears of the Incas, and the rutuchico, when the Inca’s hair is cut the first time, and the ayuscay, which is when a child is born, and they drink continuously for four or five days.

After this they were in Matahua for two years, waiting to pass on to the upper valley to seek good and fertile land. Mama Huaco, who was very strong and dexterous, took two wands of gold and hurled them towards the north. One fell, at two shots of an arquebus, into a ploughed field called Colcapampa and did not drive in well, the soil being loose and not terraced. By this they knew that the soil was not fertile. The other went further, to near Cuzco, and fixed well in the territory called Huanay-pata, where they knew the land to be fertile. Others say that this proof was made by Manco Ccapac with the staff of gold which he carried himself, and that thus they knew of the fertility of the land, when the staff sunk in the land called Huanay-pata, two shots of an arquebus from Cuzco. They knew the crust of the soil to be rich and close, so that it could only be broken by using much force.

Let it be by one way or the other, for all agree that they went trying the land with a pole or staff until they arrived at this Huanay-pata, when they were satisfied. They were sure of its fertility, because after sowing perpetually, it always yielded abundantly, giving more the more it was sown. They determined to usurp that land by force, in spite of the natural owners, and to do with it as they chose. So they returned to Matahua.

From that place Manco Ccapac saw a heap of stones near the site of the present monastery of Santo Domingo at Cuzco. Pointing it out to his brother Ayar Auca, he said, “Brother! you remember how it was arranged between us, that you should go to take possession of the land where we are to settle. Well! look at that stone.” Pointing out the stone he continued, “Go thither flying,” for they say that Ayar Auca had developed some wings, “and seating yourself there, take possession of land seen from that heap of stones. We will presently come to settle and reside.” When Ayar Auca heard the words of his brother, he opened his wings and flew to that place which Manco Ccapac had pointed out. Seating himself there, he was presently turned into stone, and was made the stone of possession. In the ancient language of this valley the heap was called cozco, whence that site has had the name of Cuzco to this day. From this circumstance the Incas had a proverb which said, “Ayar Auca cozco huanca,” or, “Ayar Auca a heap of marble.” Others say that Manco Ccapac gave the name of Cuzco because he wept in that place where he buried his brother Ayar Cachi. Owing to his sorrow and to the fertility, he gave that name which in the ancient language of that time signified sad as well as fertile. The first version must be the correct one because Ayar Cachi was not buried at Cuzco, having died at Ccapac-tocco as has been narrated before. And this is generally affirmed by Incas and natives.

Five brethren only remaining, namely Manco Ccapac, and the four sisters, and Manco Ccapac being the only surviving brother out of four, they presently resolved to advance to where Ayar Auca had taken possession. Manco Ccapac first
gave to his son Sinchi Rocca a wife named Mama Cuca, of the lineage of Sañu, daughter of a Sinchi named Siti-chuaman, by whom he afterwards had a son named Sapaca. He also instituted the sacrifice called capa cocha, which is the immolation of two male and two female infants before the idol Huanacauri, at the time when the Incas were armed as knights. These things being arranged, he ordered the companies to follow him to the place where Ayar Auca was.

Arriving on the land of Huanay-pata, which is near where now stands the Arco de la plata leading to the Charcas road, he found settled there a nation of Indians named Huallas, already mentioned. Manco Ccapac and Mama Occlo began to settle and to take possession of the land and water, against the will of the Huallas. In this business they did many violent and unjust things. As the Huallas attempted to defend their lives and properties, many cruelties were committed by Manco Ccapac and Mama Occlo. They relate that Mama Occlo was so fierce that, having killed one of the Hualla Indians, she cut him up, took out the inside, carried the heart and lungs in her mouth, and with an ayuinto, which is a stone fastened to a rope, in her hand, she attacked the Huallas with diabolical resolution. When the Huallas beheld this horrible and inhuman spectacle, they feared that the same things would be done to them, being simple and timid, and they fled and abandoned their rights. Mama Occlo reflecting on her cruelty, and fearing that for it they would be branded as tyrants, resolved not to spare any Huallas, believing that the affair would thus be forgotten. So they killed all they could lay their hands upon, dragging infants from their mothers' wombs, that no memory might be left of these miserable Huallas.

Having done this Manco Ccapac advanced, and came within a mile of Cuzco to the S. E., where a Sinchi named Copalimayta came out to oppose him. We have mentioned this chief before and that, although he was a late comer, he settled with the consent of the natives of the valley, and had been incorporated in the nation of Sauaseray Panaca, natives of the site of Santo Domingo at Cuzco. Having seen the strangers invading their lands and tyrannizing over them, and knowing the cruelties inflicted on the Huallas, they had chosen Copalimayta as their Sinchi. He came forth to resist the invasion, saying that the strangers should not enter his lands or those of the natives. His resistance was such that Manco Ccapac and his companions were obliged to turn their backs. They returned to Huanay-pata, the land they had usurped from the Huallas. From the sowing they had made they derived a fine crop of maize, and for this reason they gave the place a name which means something precious.

After some months they returned to the attack on the natives of the valley, to tyrannize over them. They assaulted the settlement of the Sauaseras, and were so rapid in their attack that they captured Copalimayta, slaughtering many of the Sauaseras with great cruelty. Copalimayta, finding himself a prisoner and fearing death, fled out of desperation, leaving his estates, and was never seen again after he escaped. Mama Huaco and Manco Ccapac usurped his houses, lands and people. In this way Manco Ccapac, Mama Huaco, Sinchi Rocca, and Manco Sapaca settled on the site between the two rivers, and erected the House of the Sun, which they called Ynti-cancha. They divided all that position, from Santo Domingo to the junction of the rivers into four neighbourhoods or quarters which they call cancha. They called one Quinti-cancha, the second Chumpi-cancha, the third Sayri-cancha, and the fourth Yarampuy-cancha. They divided the sites among themselves, and thus the city was peopled, and, from the heap of stones of Ayar Auca it was called Cuzco.