

Document A: Pedro Sarmiento de Gamboa, 1572 (Original)

THE NATIONS WHICH PACHACUTI INCA SUBJUGATED AND THE TOWNS HE TOOK: AND FIRST OF TOCAY CCAPAC, SINCHI OF THE AYAMARCAS, AND THE DESTRUCTION OF THE CUYOS.

Near Cuzco there is a nation of Indians called Ayamarcas who had a proud and wealthy Sinchi named Tocay Ccapac. Neither he nor his people wished to come and do reverence to the Inca. On the contrary, he mustered his forces to attack the Inca if his country was invaded. This being known to Inca Yupanqui, he assembled his ayllus and other troops. He formed them into two parties, afterwards called Hanan-cuzcos and Hurin-cuzcos, forming them into a corps, that united no one might be able to prevail against them. This done he consulted over what should be undertaken. It was resolved that all should unite for the conquest of all neighbouring nations. Those who would not submit were to be utterly destroyed; and first Tocay Ccapac, chief of the Ayamarcas, was to be dealt with, being powerful and not having come to do homage at Cuzco. Having united his forces, the Inca marched against the Ayamarcas and their Sinchi, and there was a battle at Huanancancha. Inca Yupanqui was victorious, assaulting the villages and killing nearly all the Ayamarcas. He took Tocay Ccapac as a prisoner to Cuzco, where he remained in prison until his death.

After this Inca Yupanqui took to wife a native of Choco named Mama Anahuarqui. For greater pleasure and enjoyment, away from business, he went to the town of the Cuyos, chief place of the province of Cuyo-suyu. Being one day at a great entertainment, a potter, servant of the Sinchi, without apparent reason, threw a stone or, as some say, one of the jars which they call ulti, at the Inca's head and wounded him. The delinquent, who was a stranger to the district, was seized and tortured to confess who had ordered him to do it. He stated that all the Sinchis of Cuyo-suyu, who were Cuyo Ccapac, Ayan-quilalama, and Apu Cunaraqui, had conspired to kill the Inca and rebel. This was false, for it had been extorted from fear of the torture or, as some say, he said it because he belonged to a hostile tribe and wished to do them harm. But the Inca, having heard what the potter said, ordered all the Sinchis to be killed with great cruelty. After their deaths he slaughtered the people, leaving none alive except some children and old women. Thus was that nation destroyed, and its towns are desolate to this day.

Source: Pedro Sarmiento de Gamboa, *The History of the Incas*, 1572.

Document B: Felipe Guamán Poma de Ayala, 1615 (Original)

The tenth Inca, Topa Inca Yupanqui

He had a helmet of anas pacra, dark color; the fringe, a club, and a shield; his cloak blue and tunic all of tocapos and four fastenings on his feet. He was handsome, tall, very wise and formal. He was at peace with and friends of the most important leaders. He liked fiestas and banquets; he honored the important women. He was a great warrior. He hated liars; anyone who lied he would have killed. He was the one who ordered all the royal roads and bridges be kept in good repair. He established the runners, hatun chasque [principal messengers], and the churo chasque [shell trumpet messengers] and the lodgings. He ordered that there be tocticocs [royal officials], a sheriff, uatay camayoc; judges, president, a council of these kingdoms; Tahuantinsuyo camachicoc [imperial official]; he had a counselor, incap rantin rimac; a deputy and protector, runa yanapac; a secretary, incap quipocnin [the Inca's quipo interpreter]; Tahuantinsuyo quipoc, accountant; hucha quipoc [crime official]; and he organized other offices. He spoke with the huacas every year. By a trick of the devil he knew about Castile, Rome, Jerusalem and Turkey. He ordered the replacement of all the boundary stones of this kingdom for pastures and chacras and woodlands and for settlement in towns. He honored the great lords and did many favors and aided the poor. He ordered the ancient ordinances be obeyed and later made other ordinances. He started organizing his property and the community property and the storehouses with much order, accounting and quipo officials throughout the kingdom.

Besides what his father took, he conquered half of Huanuco Allauca, Chinchaycocha, Tarma, all the mountain regions of Lima; Huno Huaylla, ten thousand Indians; Conchuco, Cajatambo.⁹⁵ Topa Inca married Mama Ocllo. He died of old age in Cuzco at two hundred years of age. He was still eating and sleeping at death. He did not suffer in dying. During his life he governed for fifty years over the capac apo Guaman Chaua, grandson of Yarovilca, Allauca Guanoco, grandfather of capac apo Don Martin de Ayala and his son, the author Don Felipe Guaman Poma de Ayala.⁹⁶ Topa Inca's legitimate children were Apo Camac Inca, Inca Urcon, Auqui Topa Inca, Uisa Topa Inca, Amaro Inca, Otoronco Achachi Inca, Topa Hualpa, Mama Huaco, Cuci Chimbo, Ana Huarque, Raua Ocllo, Huayna Capac; Juana Curi Ocllo was the youngest. He had other illegitimate sons and daughters, auquicon and ñuscacona. The ten Incas ruled for 1,410 years. Topa Inca was succeeded by Huayna Capac.

Source: Felipe Guamán Poma de Ayala's book *The First New Chronicle and Good Government*, 1615.

Document C: Garcilaso de la Vega, 1609 (Original, Excerpted)

Though there have been learned Spaniards who have written accounts of the states of the New World, such as those of Mexico and Peru and the other kingdoms of the heathens, they have not described these realms so fully as they might have done. This I have remarked particularly in what I have seen written about Peru, concerning which, as a native of the city of Cuzco, which was formerly the Rome of that empire, I have fuller and more accurate information than that provided by previous writers. It is true that these have dealt with many of the very remarkable achievements of that empire, but they have set them down so briefly that, owing to the manner in which they are told, I am scarcely able to understand even such matters as are well known to me. For this reason, impelled by my natural love for my native country, I have undertaken the task of writing these *Commentaries*, in which everything in the Peruvian empire before the arrival of the Spaniards is clearly and distinctly set down, from the rites of their vain religion to the government of their kings in time of peace and war, and all else that can be told of these Indians, from the highest affairs of the royal crown to the humblest duties of its vassals. I write only of the empire of the Incas, and do not deal with other monarchies, about which I can claim no similar knowledge. In the course of my history I shall affirm its truthfulness and shall set down no importance circumstances without quoting the authority of Spanish historians who may have touched upon it in part or as a while. For my purpose is not to gainsay them, but to furnish a commentary and gloss, and to interpret many Indian expressions which they, as strangers to that tongue, have rendered inappropriately. This will be fully seen in the course of my history, which I commend to the piety of those who may peruse it, with no other interest than to be of service to Christendom and to inspire gratitude to Our Lord Jesus Christ and the Virgin Mary His mother, by whose merits and intercession the Eternal Majesty has deigned to draw so many great peoples out of the pit of idolatry and bring them into the bosom of His Roman Catholic Church, our mother and lady. I trust that it will be received in the same spirit as I offer it, for this is the return my intention deserves, even though the work may not. I am still writing two other books about the events that

took place in my land among the Spaniards, down to the year 1560 when I left it. I hope to see them finished, and to make the same offering of them as I do of these. Our Lord, etc. . . .

Two valleys are subdued; Chíncha replies arrogantly.

AFTER these festivities, the Incas rested for three or four years without waging any wars, but devoting themselves to the embellishment and development of the provinces and kingdoms they had already won with new buildings and the benefits of their administration. After this long spell of peace, the Incas turned their attention to the conquest of the coastal plains, where they had only reduced the area extending as far as Nanasca. Having taken the opinion of their council of war, they had a force of thirty thousand men equipped to depart at once on this conquest, while as many again were prepared as a relief expedition, so that the whole army could be changed every two months: this was rendered necessary by the unhealthy climate of the plains, which is dangerous for those born and bred in the mountains.

When the armies were ready, Inca Pachacútec gave orders for thirty thousand men to stay in the surrounding villages ready to be called, while the other thirty thousand went forth on the expedition. Three Incas went with them, the king, Prince Inca Yupanqui and General Cápac Yupanqui, and they travelled to the provinces called Rucana and Hatanrucana, where the Inca himself decided to remain, so as to be close enough to the seat of war to instil vigor into the operations while still attending to the administration of the realm.

The two Incas, uncle and nephew, advanced to Nanasca. Thence they despatched messages to the valley of Ica, to the north of Nanasca, with the usual summons. The natives asked for time before giving their reply, and after some disagreement they decided to receive the Inca as their lord, since they had heard and seen how mildly the Incas governed from their long proximity to Nanasca. The people of the Pisco valley did the same, though only after some difficulties. These were caused by their closeness to the great valley of Chíncha from which they thought of seeking protection and succor. They did not do so, thinking that such assistance would not be sufficient to defend them from the Inca, and they therefore resolved on the safer and wiser course of accepting the laws and customs of the Incas and promising to worship the Sun as their god, and repudiating and abhorring their present gods.

The Inca kings improved the Ica valley, which, like all these coastal valleys, is fertile, by building a very fine canal which brought down a great volume of water from high up in the mountains. In order to do this they very skilfully reversed the flow of the water, which had formerly run eastwards and was now made to flow westwards, taking advantage of a river that passed through the valley with only a small depth of water in summer, in consequence of which the Indians used to suffer greatly from drought in the maize fields, and many years, when it scarcely rained at all in the sierra, they lost their crops for lack of water. But now, with the aid of the canal, which was bigger than the river, they more than doubled the extent of their cultivable land, and thenceforward lived in great abundance and prosperity. All this caused the conquered and unconquered Indians to desire and love the Inca empire, whose care and attention was, they observed, always devoted to providing such benefits in the valleys.

Source: *The Royal Commentaries of Peru*, Garcilaso de la Vega, 1609.