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Pedro de Cieza de Leon

Excerpt

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SECOND PART
OF THE
CHRONICLE OF PERU.

CHAPTER III.

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of them more than what I recount, go to a delightful place full of enjoyment and pleasure, where they all eat and drink and rejoice; and if, on the contrary, they have done evil, disobedient to parents, hostile to religion, they go to another place which is dark and dismal. In the first book I treated more fully of these things, so that I will now pass on, and relate in what manner the people of this kingdom lived before the Incas flourished and made themselves sovereign lords, in which time all affirm that they were in a state of anarchy, without any of the order, and reasonable government and justice which was afterwards established. I will also recount what there is to be said of Ticiviracocha, which is the name by which the Maker of all things was known.

CHAPTER IV.

Which treats of what the Indians of this kingdom say touching the state of things before the Yncas were known, and how they had fortresses in the hills, whence they came forth to make war one with another.

I OFTEN asked the inhabitants of these provinces what they knew of their condition before the Incas became the lords. On this subject they say that all men lived without order, and that many went naked like savages; that they had no houses, nor any habitations except the caves, many of which may be seen in the great cliffs and rocks, whence they came forth to eat what they could find in the fields. Others made fortresses in the mountains, called *puccara*, out of which they came forth, using strange languages, to fight, one with the other, over the cultivable lands, or for other reasons: and many were slain, the spoils and women of the vanquished being carried off. With all these things they went in triumph to the heights, where they had their castles, and there offered up sacrifices to their gods, shedding much blood of men and lambs before the stones and idols. All these people were in a state of anarchy, for they say for certain that they had no lords, but only captains to lead them in their wars. If some went about dressed, it was in slight clothing, and not such as they now use.

They say that the *llautu* or cords which they put on their heads that one tribe may be distinguished from another, were used then as they are now.

This people living in the condition that I have described, there rose up in the province of the Collao, a very brave lord named Zapana,¹ who so prevailed that he brought many people of that province under his rule. They relate another

¹ See Part I, p. 363.

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[More information](#)

thing; but whether it be true or not, the most High God who understands all things only knows. As for me, I have no other testimony or authority of books for what I relate than the statements of the Indians. What I want to relate is that they affirm of a certainty that, after that powerful captain arose in Hatuncollao,¹ there appeared in the province of the Canas,² which lies between the Canches³ and Collao, near the village called Chugara, some women who were like valiant men. Taking up arms they subdued those who were in the district where they lived, and, almost like what is told of the Amazons, they made homes for themselves, without husbands. These people, after this had gone on for some years, and they had performed some famous deeds, came to fight with Zapana, he who had become Lord of Hatuncollao; and to defend themselves against his power, which was great, they made fortresses and walls, which still exist. But after they had done all to the utmost of their power, they were taken and killed, and their name disappeared.

There is a citizen in Cuzco named Tomás Vasquez,⁴ who told me that he and Francisco de Villacastin,⁵ being in the

¹ Hatun Colla (Great Colla), a village N.W. of Lake Titicaca.

² The Canas were a hardy mountain race on the water-parting between the Titicaca basin and the Vilcamayu. A proud, cautious, melancholy race of shepherds; constantly in revolt against the Yncas.

³ The Canches inhabited the hills opposite the Canas, on the right bank of the Vilcamayu.

⁴ Tomas Vasquez was one of the first conquerors, and had houses in Cuzco.—*G. de la Vega*, ii, p. 255.

⁵ Francisco de Villacastin was also a householder in Cuzco. He married an Ynca princess, widow of Juan Balsa, who was killed at the battle of Chupas, fighting for young Almagro. Through her, Villacastin inherited Balsa's house at Cuzco. He died in prison at Cuzco, having taken the side of Gonzalo Pizarro. He owned the district of Ayaviri, and was one of the first conquerors, but a good man.—See *G. de la Vega*, ii, p. 524.

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[More information](#)

town of Ayavire,¹ seeing these enclosures, and asking the natives what they were, the above story was told them. They also relate what I have written in the first part, namely, that there were people with beards, in the Island of Titicaca, in past ages, white like ourselves; that, coming from the valley of Coquimbo, their captain, who was named Cari,² arrived at the place where Chucuito now stands, whence, after having founded some new settlements, he passed over with his people to the island. He made such war upon the inhabitants that he killed them all. Chirihuana, the governor of those settlements, which now belong to the Emperor,³ told me what I have now written; and as this land was so extensive, and in parts so healthy and well suited for man's habitation, although they continued in the practice of petty warfare and indulgence of their passions, yet they established many settlements. Those captains who showed themselves to be valorous, continued as lords of several towns; and all, as is generally reported, had Indians of intelligence in their houses and fortresses, who spoke with the Devil. And the Devil, by permission of Almighty God, and for reasons known to Him, had very great power amongst these people

¹ A village on the ridge between the basin of Titicaca and the Vilcaymayu. The Ayaviris bordered on the Canas.

² See Part I, p. 363.

³ Chucuito was a fief of the crown.

CHAPTER V.

Touching what these natives say concerning Ticiviracocha, of the opinion held by some that an Apostle passed through this land, and of the temple there is in Cúchan, also what happened there.

BEFORE the Incas reigned in these kingdoms, or had ever been heard of, the Indians relate another thing much more notable than all things else that they say. For they declare that they were a long time without seeing the sun, and that, suffering much evil from its absence, great prayers and vows were offered up to their gods, imploring for the light they needed. Things being in this state, the sun, shining very brightly, came forth from the island of Titicaca, in the great lake of the Collao, at which every one rejoiced. Presently afterwards, they say, that there came from a southern direction a white man of great stature, who, by his aspect and presence, called forth great veneration and obedience. This man who thus appeared had great power, insomuch that he could change plains into mountains, and great hills into valleys, and make water flow out of stones. As soon as such power was beheld, the people called him the Maker of created things, the Prince of all things, Father of the Sun. For they say that he performed other wonders, giving life to men and animals, so that by his hand marvellous great benefits were conferred on the people. And such was the story that the Indians who told it to me say that they heard from their ancestors, who in like manner heard it in the old songs which they received from very ancient times. They say that this man went on towards the north, working these marvels along the way of the mountains; and that he never more returned so as to be seen. In many places he gave orders to men how they should live, and he spoke lovingly

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[More information](#)

to them and with much gentleness, admonishing them that they should do good, and no evil or injury one to another, and that they should be loving and charitable to all. In most parts he is generally called *Ticiviracocha*,¹ but in the province of the Collao they call him *Tuapaca*, and in other places *Arnauan*. In many parts they built temples in which they put blocks of stone in likeness of him, and offered up sacrifices before them. It is held that the great blocks at Tiahuanacu were from that time. Although, from the fame of what formerly had passed, they relate the things I have stated touching Ticiviracocha, they know nothing more of him, nor whether he would ever return to any part of this kingdom.

Besides this, they say that, a long time having passed, they again saw another man resembling the first, whose name they do not mention; but they received it from their forefathers as very certain that wherever this personage came and there were sick, he healed them, and where there were blind he gave them sight by only uttering words. Through acts so good and useful he was much beloved by all. In this fashion, working great things by his words, he arrived at the province of the Canas, in which, near to a village which has the name of Cacha, and in which the Captain Bartolomé de Terrazas² holds an *encomienda*, the people rose against

¹ Garcilasso de la Vega says: "The Spaniards gave another name for God in their histories, which is *Ticiviracocha*, but neither I nor they know what it means." But he quotes Blas Valera in another place, who says that the god *Ticci Huira-cococha* was otherwise called *Pachacamac*. Montesinos suggests that *Tici* meant "bottom or foundation". I suspect it comes from *Atini*, "to conquer". *Atic*, "conquering". It may be from *Ticci*, "beginning".

² Terrazas was one of the first conquerors, and he accompanied Almagro in the expedition to Chile. Afterwards he became an active agriculturist. Garcilasso de la Vega says that he was very noble, liberal, magnificent, and possessed of all the knightly virtues. He planted vineyards, and in 1555 sent a large present of grapes to Garcilasso's father, when he was Corregidor of Cuzco, with a request that he

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Excerpt

[More information](#)

him, threatening to stone him. They saw him upon his knees, with his hands raised to heaven, as if invoking the divine favour to liberate him from the danger that threatened him. The Indians further state that presently there appeared a great fire in the heaven, which they thought to be surrounding them. Full of fear and trembling, they came to him whom they had wanted to kill, and with loud clamour besought him to be pleased to forgive them. For they knew that this punishment threatened them because of the sin they had committed in wishing to stone the stranger. Presently they saw that when he ordered the fire to cease, it was extinguished, so that they were themselves witnesses of what had come to pass; and the stones were consumed and burnt up in such wise as that large blocks could be lifted in the hand, as if they were of cork. On this subject they go on to say that, leaving the place where these things happened, the man arrived on the sea coast, where, holding his mantle, he went in amongst the waves and was never more seen. And as he went, so they gave him the name of *Viracocha*, which means "the foam of the sea."

Soon afterwards they made a temple in this village of Cacha,¹ on the other side of a river which passes near, where they set up an idol of stone, very large, but in a somewhat narrow recess. This recess is not so large as those in Tiahuanaco, erected in memory of Ticiviracocha, nor does the figure appear to have the same kind of vestments. Some gold was found in holes near it.

When I passed through this province, I went to see the idol, for the Spaniards affirm that it may have been some apostle. I heard many declare that it had legends written

would send bunches to all the cavaliers in the town. These were the first grapes ever seen there. Terrazas was also the first to raise carrots in Peru.

¹ The best description of the very interesting temple of Cacha will be found in Mr. Squier's *Peru* (Macmillan, 1877), pp. 402 to 409.

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Excerpt

[More information](#)

on its hands. But this is nonsense, unless my eyes were blinded, for although I looked closely I could not see anything of the kind. The hands were placed over the haunches, the arms twisted, and on the girdle were indications that the vestments were fastened with buttons. Whether this or any other was intended for one of the glorious apostles who, in the days of his preaching, had passed this way, God Almighty knows. I know not, and can only believe that if he was an apostle, he would work with the power of God in his preaching to these people, who are simple and with little guile; and there would be some vestige of his visit. Yet what we see and understand is that the Devil had very great power over these people, God permitting it, and that in these places very heathenish and vain sacrifices were offered up. Hence I believe that, until our times, the word of the Holy Gospel was not heard. Now we see all the temples profaned, and the glorious Cross planted in all directions.

I asked the people of Cacha in remembrance of what god the temple had been built. The cacique, or lord, was an Indian of intelligence and good presence, named Don Juan, a Christian, who came with me himself to show me this piece of antiquity. He told me that it was built in honor of Tiviracocha. Treating of this name Viracocha, I wish to disabuse the reader of the popular belief that the natives called the Spaniards by the name of Viracocha, which means foam of the sea. So far as the word is concerned it is true, for *vira* is the word for grease, and *cocha* is the sea. And seeing that the Spaniards came by sea, that name has been attributed to them. But this is a wrong interpretation, according to the explanation which I received at Cuzco, and which the Orejones give. They say that before Atahualpa was taken prisoner by the Spaniards in the province of Caxamarca, there had been great wars between him and his brother Huascar Inca, the sole heir to the empire. At length, at the pass of Cotabamba over the river Apurimac, the king Huascar was

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[More information](#)

taken prisoner, and cruelly treated by Chalicuchima.¹ Besides this, Quizquiz² did great mischief in Cuzco and, as is well known, killed thirty brothers of Huascar, committing other cruelties on those who were favourable to the legitimate heir and had not shown a desire to receive Atahuallpa. While these passions were at their height, Atahuallpa had been made prisoner and had agreed with Pizarro to give him a house of gold as his ransom. Martin Bueno, Zarate, and Moguer³ went to Cuzco to receive it, the greater part being in the Sun temple called Curicancha. As these Christians arrived at Cuzco at the time when the party of Huascar was suffering under the above calamity, the oppressed Yncas rejoiced when they heard of the imprisonment of Atahuallpa, and with great supplications implored the aid of the Christians against their enemy, declaring that they must be sent by the intervention of their great God Ticiviracocha, and that they were his sons; and presently they called them so, giving them the name of Viracocha.

They ordered the High Priest and the other ministers of the temple to keep the sacred women there, and Quizquiz delivered all the gold and silver to the Spaniards. As these

¹ One of the generals of Atahualpa.

² Another of Atahualpa's generals.

³ Zarate and Garcilasso de la Vega give the names of Hernando de Soto, and Pedro del Barco of Lobon, as those of the first Spaniards who were sent by Pizarro to Cuzco. Pedro Pizarro, who was at Caxamarca at the time, says that only two were sent, Martin Bueno and Pedro Martin de Moguer.

They left Caxamarca on February 15th, 1533, and remained one week at Cuzco. Xeres says that three men were sent. The truth seems to have been that three soldiers named Pedro Moguer, Francisco de Zarate, and Martin Bueno were first sent; but that they behaved with so much imprudence and insolence at Cuzco as to endanger their own lives and the success of their mission. Pizarro, therefore, ordered two officers of distinction, Hernando de Soto and Pedro del Barco, to follow the three soldiers to Cuzco.—See *G. de la Vega*, Part II, lib. i, cap. 31; *Herrera*, Dec. v. lib. i, cap. 1; *Zarate*, II, cap. vi; *Gomara*, cap. cxiv; *Xeres*, p. 72.

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Excerpt

[More information](#)

Spaniards were so free from all restraint, and held the honor of the people so lightly, in return for the hospitality and friendliness with which they were received, they corrupted some of the virgins; which was the reason that the Indians, who also saw how little reverence the Spaniards felt for the Sun, and how shamelessly and without the fear of God they violated the *mamaconas*,¹ which the Indians held to be a great sacrilege, began to say that such people were not sons of God, but that they were worse than *Supais*, which is their name of Devil. Nevertheless, to comply with the order of the Lord Atahualpa, the captains of the city took leave of the Spaniards without showing any anger whatever, soon afterwards sending the treasure. But the name of Viracocha continued from that day, and it was given, as I was informed, for the reason I have already written down, and not owing to its signification of foam of the sea.² And now I will relate what I have been given to understand respecting the origin of the Incas.

¹ Matrons in charge of virgins of the Sun. The word seems to be used here, and elsewhere, for all females connected with the temples.

² *Uira* means "grease", and *Cocha*, "a lake". The word for the sea is *Mama-cocha*. Montesinos says that *Uira*, in the word *Viracocha*, was a corruption of *Pirua*, meaning all things united together. *Pirua* literally means a "granary". Garcilasso de la Vega pointed out that *Uira-cocha* would mean a "Sea of grease", not "Foam of the Sea": the genitive always being placed first. *Cochap-uira* would be "Foam of the sea".

But the Ynca Garcilasso, though he points out the errors of other writers, does not explain the meaning of the word himself. He simply infers that it is a proper name, the original meaning of which is lost; and adds that Blas Valera says that it signified "the will and power of God", not because that is the etymology of the component words, but because of the God-like qualities ascribed to *Uira-cocha*.