

Inca Empire

First Social State





We still don't know where the Incas really originate from. They were immigrants in the Cuzco valley area and mentioned to have been llama herdsman. Some experts believe they were a surviving group from the undergone Tiahuanaco culture on search for a new settlement area. If we look at the reduced motives on Inca pottery there is little proof for a Tiahuanaco provenance. The important religious depictions of gods and holy animals like puma and condor used by all Andean cultures is missing on the Inca pottery ware.

Inca Origin?

But a possible Tiahuanaco origin still might be explained with reports indicating that the Inca elite in Cuzco spoke a different language than the official Quechua. Was it Aymara from the Titicaca Lake area? The important sun god Inti adored by both Tiahuanaco and Incas could be another piece of the puzzle.

New Home Cuzco

In the Cuzco valley lived before the Hualla, Sa-huares and Alcahuisas tribes. The latter two subjected themselves to the invading Incas. The Huallas resisted and were therefore were killed. Now Cuzco situated in an altitude of 3,400 meters became the new capital of the Incas. Because they did not have any script

so little is known about their history.

Quickly Rising Inca Empire

It began with a city state in the Cuzco valley about 1200 AD under Manco Capac. In total there were 18 known Inca rulers with the last five living under Spanish control. The first expansion took place around 1430, but only 100 years later shortly before the arrival of Spanish conquistadores the Inca empire reached its maximum extend with over one million sqm. It included most of Ecuador, Colombia, Peru, Bolivia, Chile and Argentina. The empire consisted of over 200 ethnic groups including important and powerful cultures such as Chimu.

Divine State

It was a religious orientated detailed structured and fully organized state. Only in this way the immense empire could be effectively administered and controlled. Surprisingly at Cusco only 100,000 pure blooded Incas lived, but the whole empire had a population of over 15 million. Some experts even think of close to 30 million. Nevertheless, they all had to learn and speak the official language Quechua and follow the Inca life rules. This they did freely as they all profited of the well-organized Inca distribution system and had

a degree of independence and self-determination. Unfortunately, most quipus have been destroyed by Spanish priests in their stringent efforts to christen all Incas by wiping out their traditions and history.

Comparison with other Cultures

Let's compare the Inca empire with other early highly developed cultures in the old world such as in Mesopotamia and Egypt. There are so many similarities, but also important differences. To the similarities belong a high degree of state organization with detailed administration structures. At the top stood always a god like ruler, who governed with a set of religious rituals and a priesthood did ensure that the population followed their deep enshrined believes.

In this way they were prepared to provide the enormous labor efforts to enable the ruling elite a lavish life style and erect huge palaces and temples. This happened more or less freely, because they worked for the benefits of the gods and gained their divine recognition for their life after death. All ancient cultures had a large professional army, which brutally fought against declared enemies. To defy future uprisings a huge proportion of the conquered kingdoms population was deported and subdued to their own religion and culture. We can call it a reeducation, which worked well starting with children.

Different Inca Empire

This more or less was also true for the Incas. But some historians described the Inca state with words such as forced labor and slavery. Today this is a question of changing interpretation of views on history and political opinions. We have to remember that there are no contemporary written sources from Inca times, because before the arrival of the Spanish conquistadores 500 years ago the whole continent did not have any written script. In addition, we have to take the written recordings of the surviving Incas with reservations, as they were written down under the control of Spanish priests. The Incas have been baptized and their descriptions were more focused to please their new rulers and protect their old faith.

First Social State

Therefore, we assess this differently and





for this differentiated view speaks a lot. We see the Inca empire as one of the first social states worldwide. In essence the vast empire extending over 8,000 km consisted principally of a population of farmers. Only in the capital Cuzco lived a small elite in a lavish life style. New research on mummy bundles throughout the empire proved that these farmers did not suffer of any malnutrition or illnesses.

We see a further proof of an existent social state in the fact, that mine workers only had to work half days to protect their strength and health. We have to consider that all minerals were property of the Inca ruler and subsequently all mine workers were state employees.

Another interesting fact is, that the almighty Inca ruler and his elite on journeys did work for a short time in the fields of visited villages to demonstrate the sense of community. Yes, it was more a very short ritual act, but which other ancient culture practiced this? Most were based on a system of exploitation.

Huge Grain Stores

The so-called qullqa were situated across the entire empire. They contained various grains like sweet corn, potatoes and quinoa but also clothing, tools and weapons. The amount of stored goods was sufficient for many years and helped to balance out bad harvests in some regions. The stores were the backbone to support the important distribution network of the Inca social state. The stores also were supplying the Inca ruler on his trips and the army on military campaigns.

Ayllu System

An ayllu was the smallest entity in the farming community organization and center of life of the majority of the empires population. Land and animals were the common property of the farmers living in an ayllu. The villages did not only consist of a group of homogeneous relatives, but also of conquered and deported foreigners. This helped to prevent incest and imported new farming knowhow from other regions and increased harvest volumes. Each newly married couple received a set amount called tupu including land, seeds, clothing and tools to start a new family. Their marriage could also be on a trial period. If it did not work out, they had to return everything and went back to their parents. Is this another indication of a social state?

No Payment Means

Incas did not use money to pay taxes. So, the ayllu community paid tribute in kind. One third of its harvest went into the Inca store and another third to the temple. The last third were for the community. It was not a system with set volumes, whereby the producing ayllu units at the end of the chain loose out when harvests were poor. This shows again the fairness of the fully state controlled Inca system of sharing and providing.

Fully Structured Life

The Inca divided the life of the population in the entire empire on an equal system in various phases, which were oriented along annual cycles. Each phase included changing tasks like for children herding animals and for the older generation collecting burning mate-

rial. Small children up to the age of three had not tasks. Birthdays played no role nor were they celebrated and therefore the phases began for all born in a specific year.

Community Acceptance

With three years the community organized a feast for the children to be accepted into the community. The father shaved the head of the children and all present received a hairlock. This seemed to be a symbolic ritual on being now part of the community and not only of the family. It was also a sign that next to the family the ayllu was now also responsible for the growing child.

The next phase was four years long and guarding animals was one of the main tasks. With seven years more tasks were added. At the age of fourteen the official puberty phase began with another feast. The youngsters received new cloths and the girls received a new name.

Inca Marriage

Now the youngsters were allowed to gain sexual experiences without being married. Girls could marry at the age of sixteen and boys at twenty. It was not necessary to get married at that age, but most wanted to get from their ayllu the free tupu which included a house and land to start their own life. Women and men had equal rights and either could decide to get divorced. Further women could inherit from their mother's side.

Work Life & Tasks

The working life was divided into five phases. From the age of twenty the tasks included farming work as well as maintenance of the Inca road network in the vicinity of the ayllu. Road construction work started at the age of twenty five and military service at thirty. But only the strongest and most able men were selected by their ayllu for military service. From the age of fifty to sixty five only light farming work had to be done.

Inca Road System

All transport and communication for an effective administration functioned only via the extended paved Inca road system. There were two north south main roads. The coastal route was over 4,000 kilometers long and on average eight meters wide. The Andean route extended over 5,000 kilometers with an average width of six meters. All main routes led to Cuzco in the center of the empire. The only means of transport other than men were llamas, but they could only carry a limited load of 30 kilograms.

Chaski Runners

With long hanging bridges made of braided ropes deep gorges in the Andes were crossed and straight cliffs were passed via short dug out tunnels and galleries. The chaski were relay runners and these allowed to transport messages quickly over an astonishing distance of 240 kilometers per day. In this manner even fresh fish from the coast was transport-





ed for the Inca ruler to Cuzco. In comparison Spanish riders on horseback took twelve days from Lima to Cuzco and chaski relay runners did it in less than three days.

Milestones were set every legua, which was an Inca distance measure approximately five kilometers long. Every twelve kilometers in a small stone hut the next chaski waited to take over. At the distance of a daily march small overnight restrooms called tambo and stores were erected to serve and supply the official travelers. A found quipu is telling us, that at an important regional military base thirty million liters of sweet corn were stored. This proves how successful the Inca terrace based agricultural activities were and how the huge army was supplied on military campaigns.

Just imagine with over 40,000 kilometers the Inca road network was longer than the Roman roads throughout Europe and in the Near East ever was. Still today after 500 years many of these stone paved roads are well preserved like the Inca trail from Cuzco to Machu Picchu or from La Paz over the Il-

limani pass reaching an altitude over 5,000 meters and winding down into the Yungas area with an amazing altitude difference of 4,500 meters. We did this one and were overwhelmed by the difference and diversity of vegetation we passed through in one day.

How did they manage?

Please remember the Incas did not know the wheel and therefore had no carts neither draft animal like oxen or horses. So, they did not know a plough. Therefore, the Inca rulers were carried in a litter even on long military campaigns. Horses were only introduced with the arrival of the Spanish conquistadores. Further the use of a pulley system nor a potter's wheel and bellows for keeping constant temperatures for the kilns to produce copper weren't known to the Incas. Their greatest capital was unlimited human muscle power. The tools for agricultural purposes were simple like the wooden digging stick and a curved dredge tool used by hand. Stones for building terraces and goods like harvest were carried in cloth on their backs.

Intensive Agriculture

The Incas were masters in terraced hydro cul-



ture, which they managed to erect on the steepest slopes. The terrace wall structures were built up in a clever manner with best drainage systems to resist heavy rains and possible earth tremors. The filling consisted of various sized stones, pebbles, sand and fertile earth carried up from the river.

Incas cultivated at different altitudes over twenty five sorts of sweet corn and nearly 300 different potatoes including sweet potatoes. Nearly each valley had their own variety of potato. Most were looking more like longish carrots than round potatoes. And on the altiplano they produced the dried and frozen chuños. These were just left for days in the extreme sun light during the day and freezing temperatures at night. This process dehydrated them totally and made them storable for years. Soaked in water and cooked thereafter they became edible again.

In the different climatic zones Inca cultivated a long list of different food stuffs like quinoa, lupins, amarant, pumpkins, beans, manioc, yuca, onions, chili, tomatoes, avocado, papa-ya, passion fruit, mulberries, banana, orange, peanut, cashew and cacao. Cacao was a delicatessen and reserved for the Inca ruler and his elite. Some items were cultivated others were collected in the wild.

An important plant was the coca bush. Because coca leaves were a daily article for tea or to be chewed. It helped against the altitude sickness soroche, reduced hunger, pain and extreme cold. Soldiers could stay awake for days chewing it and chaski runners could cover longer distances to relay messages. But the coca production stood under control of the Inca ruler. In the beginning its use was also reserved for the ruling elite.

Inca Economy

It is surprising that in the large Inca empire no markets and active trading activities existed. This was possible as the Inca system worked well on the ayllu community basis of sharing and self-sufficient supply including numerous well filled stores spread over the entire empire. The Inca pottery in its forms and ornamentation is simpler than those of predecessor cultures like Tiahuanaco. The divine animals like condor and puma are not part of the Inca ritual repertoire. Inca designs consisted of square



repetitive geometric patterns. In weaving the Inca were more advanced by using fine alpaca wool and even the finest of all vicuña, which had the highest warming factor of any wool worldwide for the freezing Andean night temperatures.

On the western Andean slopes, they even cultivated cotton. But rather late with the submission of the large and influential Chimu empire in 1476 the Inca took over important production techniques previously unknown to them. One of these was the potter's wheel. These inherited techniques now allowed mass production of ceramics, textiles and metal artefacts. This either happened in new factory like manufacturing units or in specialized production focused villages.

Inca Ruler

He was a god like rule, which ordinary people were not allowed to look into the eyes and who himself never spoke to them directly. The chaski messengers turned their back on him, when reporting the memorized news. This cloth he wore only once and they were ritually burnt together with his left-over from meals. Only with marrying his sister he became via this divine union an accepted ruler. For this ritual marriage he had to ask his mother for her permission. But we do not know if this was only a ritual act, or if the marriage was really consumed with the result of offspring.

We have to remember that the Inca ruler as well as the elite were allowed to have several wives. In contrast the common population had to follow monogamy. Marriages between siblings were already practiced in ancient Egypt as well as polygamy and marriage diplomacy. The latter was also practiced by the Inca. The Inca ruler was assisted by the so-called council of twenty, which were all family members and helped him with his numerous tasks.

House of Virgins

There is only a short mention about this, which does not really allow us to define its function. Was it a harem for the Inca or used for religious education of later temple services? What we know is, that young good looking girls from all over the empire were selected by traveling priests at the age of ten to be educated in a special Cuzco boarding school. Thereafter they either served for



the Inca ruler or in the temples. Some of the temple virgins also were selected by the Inca for human sacrifices to the gods. The Inca also lend some of his assumed harem ladies to successful military leaders. Yes, he lent them out, because they were forever part of his royal court. We only report here what some experts mentioned in their research as possible customs.

Inca Privileges

Next to the above reported the Inca ruler had other privileges such as hunting for example. Part of the reserved animals of prey were guanacos and vicuñas as well as rare Andean deer. If he also hunted exotic animals in the Amazonas area we don't know. We can assume that the divine puma was not an animal of prey. Another privilege was the cultivation of coca and all mining activities. If the latter inclusion had to do with Pachamama the important goddess of earth is not known. But sacrifice rituals were regularly practiced at the entrances of mines with llama blood to pray for sparing human lives in accidents.

Sun God Inti

Rather interesting is the story of the divine figure of sun god Inti. The first Inca rulers always carried with them a small golden figure bedded in straw in a wooden box. The first three rulers out of respect or fear never dared to open the box. The story goes, when the fourth Inca opened the box, the figure spoke to him and gave him advice on his military campaigns. It is most probably only a nice story. If we remember how archeologists discovered the secret of some ancient oracles with hidden priests giving the rulers advice by whispering through hidden holes.

Sun & Moon Temples

In the belief of the Inca the sun and moon are a pair, which was responsible for fertility. Their most important temples were erected in Cuzco. The sun temple was also called golden court and had a circumference of 365 meters. Was this a coincidence or direct relation to their calendar? Only the Inca family and high priests were allowed to enter them.

Inside an engraved goldplate represented the sun god. A broad ornamented gold band ran all around the walls. Above it the mummy bundles of all deceased Inca ruler were



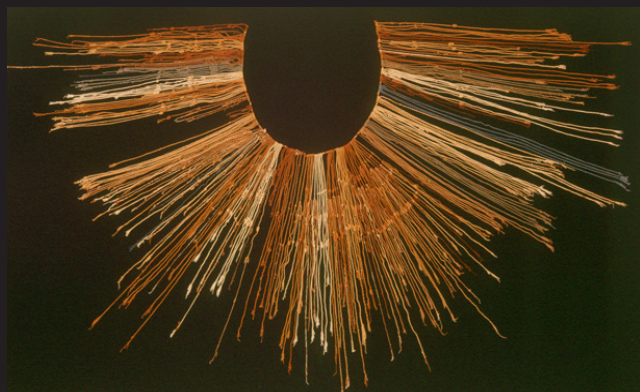
placed in trapezoid niches. They were mummified this balm and faces covered by a gold mask. Interestingly their hearts were removed and ritually buried at a holy place in Ollantaytambo near Cuzco. The reason for this unique practice in the entire continent is unknown. During the most important annual festivities these mummy bundles were taken on a procession through Cuzco and shown to the public.

Next to the sun temple was the room of the moon goddess. The walls were entirely lined with silver plating. Certain reports mentioning a flowing silver river could not be proven yet archeologically, despite some measurements of mercury content in the ground. What we know is, that this room contained a whole landscape with life size trees, birds, llamas, herders all made from pure silver. In the holy garden next to it a similar landscape was created made of gold. This must have been an impressive experience to look at, but was reserved only to the Inca family.

The most important annual ritual event was the winter sun equinox on 23 June, which lasted three days. Yes, you have read correctly because we are in the southern hemisphere and this explains the different seasonal date. For those who have not seen it yet even tornadoes and water in the washbasin turns the other way round compared to the northern hemisphere.

Human Sacrifices

This is a common practice in the Inca culture, but has not been done so often and certainly less brutal as it was done by the Aztecs. When an Inca ruler died four servants of his court were sacrificed including two of his wives, a servant and a soldier. The reason being that they had to serve him in his life after death. Only once over 4,000 people spread over the



entire Inca empire were sacrificed in the different provinces for the death of a specific ruler. Normally human sacrifices were only practiced when gods needed to be appeased during droughts, earthquakes and other natural phenomena. Therefore, these sacrifices took place at the highest mountain peaks most closely to the gods.

And they choose children because they were ritually innocent. Those children have been selected in the entire empire for their beauty to please the gods. For the parents it was an honor if one of their children were selected by priests. Dressed in beautiful cloth they were led to Cuzco and presented to the Inca ruler. In Cuzco they were educated with other selected boys and girls in the temple area. When the ruler thought the gods needed to be appeased by a human sacrifice one or several children were selected by him. The trip with priests to the chosen mountain peak again took weeks. There they were drugged with coca and chicha and slept away in their graves forever.

This human sacrifice ritual ended with the arrival of the Spanish. Despite their christening the indigenous population still used chicha, sweet corn and coca leaves for small sacrifices. Interestingly, other rituals survived in the new catholic faith. Today tourists to the Bolivian and Peruvian Altiplano might be surprised when they see catholic priests on Sundays after the sermon to consecrate trucks with beer and coca leaves. We also have seen their presence in a ceremony with ritual dancing and the spreading llama blood in front of mining tunnels.

Role of Music

Music played an important role in many Inca rituals. Also, the agrarian population in the country side often played flutes even when be-

ing alone. Various sorts of flutes made of different materials were used. This depended on the numerous climatic zones of the Inca empire and availability of materials. For example, Incas made small bulbous flutes from clay and long flutes out of hollow human or animal bones. Pan flutes were made from reeds or clay, but we also have seen nicely engraved pan flutes drilled out of stone. An important role played the ceremonial shell horns used by priests. During ritual dances these were used together with small drums carried in front of the priest's tummy.

Excellent Education

The Inca started early in Cuzco with a detailed and in-depth schooling system. They erected a quarter with schools for boys and girls where the scholars and pupils lived. The main subjects for boys were language, religion, quipu and warfare. Language included poetry and music, religion involved also astrology and astronomy as well as philosophy and knowledge of the Inca calendar. An important role next to quipu knotting and interpreting played mathematics and statistics for all administrative tasks in the vast empire. The Inca also used for calculations a simple slide rule and a checkerboard with stones or beans. These functioned very much like an abacus.

At these schools the Inca also educated the children of ruling families of other cultures, which submitted themselves to Inca rule or were conquered. In this way they educated them to become true Incas. The education of girls was similar intensive and long. But next to religion their subjects included behavior, all house work and weaving of complex Inca motifs for the so-called tocapu. New research suggests that these square designs are story telling and recordings. So far over 400 signs were identified.

Inca Calendar

All advanced cultures developed via star trekking a sun and moon calendar. The Inca calendar had 365 days and 12 months with 30 days each. The difference they balanced out at the end of the year with five to six festive days. Interestingly, they had no names for days nor any separation into weeks. Further they had no time calculation into hours or minutes and just used the sun as indication for the beginning and ending of the day.

Latest Research Results

Next to quipu and tocapu research experts found out, that the Inca empire extended far deeper into the Amazonas than previously thought. The famed Eldorado, which is believed to have existed in the lowlands, has not been discovered yet. From time to time, archeologists find building remains in this vast area, but so far with no avail. The Inca named their empire the world of four parts. In their belief Cuzco was the center of this world and the four parts represented the north, east, south and west. They all had a name and were treated like provinces.

Imagine from the center the empire extended 4,000 kms south as well as north. In the west one quickly reaches the pacific coast, but where ended it in the east? The many colorful parrot feathers used for their head dresses, as well as manioc, yams and various exotic fruits testify regular transport over the Andean passes with an altitude of 5,000 meters. We have used one of these still intact stone paved Inca trails and ascended an astonishing 4,500 meters in altitude difference in one day only over a distance of thirty kilometers. It was an amazing experience passing through all existing climatic zones.

Inca Army

The first Inca army had already a strength of 7,000 men. Later over 200,000 men formed a multi-ethnic professional army stationed across the entire empire in garrisons to quickly respond to any uprisings or attacks. Battalions always consisted of a single ethnic group. The army recruited the best men from each ayllu, which had to send one out of each 50 young men.

The tactical approach of Inca warfare was sheer military overpower and achieve the free submission without battle of its en-





emies. Submission was rewarded with life in Cuzco with all typical benefits of the Inca elite. But they had to wear their costumes to be always recognizable to which culture they belonged. Those rulers who did not submit were killed and their population deported. They also ended up as state slaves to work on state land for the Inca.

Next to the regular army the Inca ruler had a royal elite unit of 10,000 armed men, which was stationed at Cuzco as his personal guards. The normal army comprised of five attack units. First into military action came the stone slingers, thereafter the archers followed by the storming troops with battle axes and clubs and soldiers with short and long spears. The protective gear consisted of helmets, shields and front and back armor. Some were equipped with daggers. The Inca army was famous for their training and absolute discipline in warfare. In this way they were superior in combat.

Capital Cuzco

Excavations show that the site was inhabited already 3,000 years ago. But only in 1200 AD the city was step by step expanded by the Inca. Around 1300 AD Cuzco reached an extension of 50 hectares and was divided into a lower and upper city district. The first five Inca rulers resided in the lower city and thereafter all successors in the upper city. Cuzco with its large buildings was a symbol of power to impress all visitors. Interestingly, a stone model of the city was found. So, they had a plan before they started building. Now it is clear, the cosmological order had to be followed.

Cuzco City Planning

We do not agree with some local archeologists who believe to have recognized the form of a holy puma in the city layout. More importantly, one can see in the city layout a small mirror

image of the Inca empire. As empire of the four parts of the world the conquered cultures and tribes were settled exactly in the same direction and distance from the city center compared to the position of their home land in the empire. We already mentioned that they had to wear their traditional clothing to be recognizable in case of uprising at home. Next to accepting the Inca gods and rituals, they were also allowed to pray to their own divinities. This must have been an interesting multicultural city life. To the relocation process of the foreign elites also belonged the best artisans. So, Cuzco rose to become the most important cultural and economic center with the best available knowhow of all professions on the entire continent.

History of typical Inca Life

We have chosen an imaginative life story to best explain to you the daily life circumstances of an Inca farmer called Cocha and his wife Bamba living in a small village. They lived in a village in an altitude of 3,000 meters in a side valley near today's Cochabamba in Bolivia about twenty days on foot away from Cuzco. They were not born indigenous Incas, but they didn't know that. They believed all people in the empire were true Incas as they spoke the same language Quechua. And all used the same greeting, which represented the main three Inca rules – ama sua, ama llulla, ama quella. This meant do not lie, do not steal, do not be lazy. Interestingly, there were no set laws in the Inca empire.

The two had known each other since childhood when they did not yet have any tasks in the community to fulfill. They loved to play together with the many guinea pigs, which each household had plenty of. Guinea pigs were for the normal population a delicatessen and enriched their simple daily menu. Llamas were only slaughtered for special religious festivities. Later Bamba had to keep the house and yard clean and observed how her mother was spinning the wool and started weaving cloth. Spinning wool quickly became one of her daily tasks where ever she went as a girl from the age of seven years. Cocha guarded llamas and caught birds. Boys early on learned the llama whistle. This signal llamas followed in the evening into the corral, because at night the mountain pumas were on the hunt.

Both children had a lively character and Cocha could make her laugh easily. At the age of four-

teen their official puberty life cycle started as it was set out in the entire empire. The village community organized a fiesta with food and new cloth were given to the youngsters. Now they were also allowed to have sex for the first time. Bamba's grandmother was a mid-wife in their community and explained girls all what they needed to know about sex and giving birth. Incas had an open mind to these matters and Bamba could have chosen any boyfriend. But she only wanted Cocha and he told her for the first time how beautiful she was. But they had now new additional tasks and were busy the whole day and Incas worked every day. So, they had only the short period before sunset for a walk and Cocha treated her very carefully.

Six years passed before they could get married. In this time at home, they had learned everything from their parents what they needed to know about farming and household work. For their marriage they received from the community one of the houses which they had erected together with the entire ayllu. In addition, they received land, seeds, tools and cloth from the communal store house. Now a new life as couple fully integrated into the community started. From the beginning girls and boys had equal rights and they performed all work together. This included new communal tasks like road maintenance or house building. A third of their harvest they could keep, the rest went into two stores for the Inca and the temple. At the end of the season all goods had to be transported to the biggest town in the valley and volumes were recorded by state employees on quipus.

Near their village passed a side road of the extensive Inca road network. Their ayllu was responsible for the maintenance of a far stretch of it. Years ago their community had erected this road in a strenuous effort. Now both had to participate in the regular maintenance work. After their two children were born Cocha was selected by the ayllu to join the army for the mita service. During this time the community stood in and helped his wife with all work he could not perform during his absence. This was normal practice even if most of the people in the village were not family related. All stood in for each other and in this way, they also cared for the sick

and old. This was the practice in the Inca empire and therefore could be seen as the first true social state in history.

From his grandfather Cocha has heard a totally different story. He grew up in the valley under a different local ruler before the time of Inca rule. His grandfather often suffered hunger and was treated like a slave. Without reason he was hit with sticks by always present guards when forced to do farm work. This brutal ruler was finally killed by the Inca army because he accepted the gifts but did not want to submit to Inca rule. Rapidly everything changed to the better because Inca administrators showed them more effective farming methods. Also, more experienced artisans were settled here who produced much needed pottery items and cloth for all. All needed tools, seeds and llama herds became available. So, they did no longer experience hunger and were happy.

They could administer their village themselves and elected an ayllu chief. He was now the contact to the Inca network administration of the province. Cocha had learnt a lot during his military service and advanced socially in the Inca hierarchy through his talent and skills. He had seen more of the empire than all of his village companions. But he never went to Cuzco and had only heard a lot of stories he could not image. But he did not want to go there because he felt he would never see his family again if he did. Cocha was now trained in the system of Inca administration. So, after his return he was elected as next ayllu chief. Nevertheless, he did not want to benefit from the few advantages an ayllu chief had.

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