

this work I shall treat of what I believe, and of what I was able to collect respecting the report that fire came down from heaven, and converted many stones into cinders. Throughout this province of Canas the climate is cold, as well as in Canches, but the country is well supplied with provisions and flocks. To the west is the South Sea, and to the east the forests of the Andes. From the village of Chiquana, in this province of Canas, to Ayavire the distance is fifteen leagues, within which limits there are some villages of the Canas, many plains, and great meadows well suited for flocks, if it were not so cold. Now the great quantity of herbage is only useful for guanacos and vicuñas.

In ancient times it was a grand thing to see this town of Ayavire, and the place is still worthy of note, especially the great tombs, which are so numerous that they occupy more space than the habitations of the living. The Indians positively assert that the natives of this town of Ayavire are of the same descent and lineage as those of Canas; and that the Ynca Yupanqui waged wars and fought battles with them, in which they suffered so severely that they submitted to his service, to save themselves from entire destruction. But as some of the Yncas were vindictive, after the Ynca had killed a great number of the Indians of Copacopa and other villages in the forests of the Andes, whom he had got into his power by deceit, he did the same to the natives of Ayavire, in such sort that few or none were left alive. It is notorious that those who escaped wandered in the fields for a long time, calling on their dead, and mourning with groans and great sorrow over the destruction that had come upon their people. As Ayavire is a large district, through which a good river flows, the Ynca Yupanqui ordered that a great palace should be built here,

on the other. The floor above was paved with polished black stones, and on one side there was a chapel, within which was the statue representing the phantom. The Spaniards entirely demolished this temple.

which was accordingly done, together with many buildings where the tribute was stored up. A temple of the sun was also built, as one of the most important things. The Ynca then ordered that Indians (who are called *Mitimaes*) should come here with their wives, for there were few natives left, and the *Mitimaes* became lords of the soil, and heirs to the dead natives, and they were directed to form a large town near the temple of the sun and the principal edifices. The town went on increasing until the Spaniards arrived in this kingdom, but since that time, what with the civil wars and other calamities, it has greatly decreased, like all the others.

I entered it at the time when it was held in *encomienda* by Juan de Pancorbo, a citizen of Cuzco; and I learnt these particulars, which I have written down, from the best information within my reach. Near this town there is a ruined temple, where once they offered up sacrifices. And the multitude of tombs which appear all round this town is held to be a notable sight.

#### CHAPTER XCIX.

Of the great district which is inhabited by the *Collas*, of the appearance of the land where their villages are built, and how *Mitimaes* were stationed to supply them with provisions.

THE region which they call *Collao* appears to me to be the largest province in all Peru, and the most populous. The *Collas* are first met with at Ayavire, and they extend as far as Caracoto. To the east of their province are the forests of the Andes, to the west are the peaks of the snowy mountains, which descend on the other side to the South Sea. Besides the lands which the natives occupy with their fields and houses, there are vast uninhabited tracts

full of wild flocks. The land of the Collas is level in most parts, and rivers of good water flow through it.

These plains form beautiful and extensive meadows, the herbage of which is always plentiful, and at times very green, although in the spring it is parched up as in Spain. The winter begins (as I have already said) in October, and lasts until April. The days and nights are almost equal, and the cold in this district is greater than in any other part of Peru, excepting the snowy peaks, because the land is high, and comes up to the mountains. Certainly if this land of the Collao had a deep valley like those of Xauxa or Chuquiapu, which would yield maize, it would be one of the richest in all the Indies. When the wind is blowing it is hard work to travel over these plains of the Collao, but when there is no wind, and the sun is shining, it is very pleasant to see the beautiful and well-peopled meadows. But the climate is so cold that there is no maize, nor any kind of tree; and the land is too sterile to yield any of the fruits which grow in other parts.<sup>1</sup> The houses in the villages are built of stone, and roofed with straw instead of tiles, and they are placed close together. This country of the Collao was once very populous, and was covered with large villages, round which the Indians had their fields, where they raised crops for food. Their principal food is potatoes,<sup>2</sup> which are like earth nuts, as I have before de-

<sup>1</sup> This description of the Collao is very accurate. South of the Vilcañota mountains the Andes separate into two distinct chains, namely the cordillera or coast range and the Eastern Andes, which include the loftiest peaks in South America, Illimani and Sorata. The Collao is the region between these two ranges. It contains the great lake of Titicaca, and consists of elevated plains intersected by rivers flowing into the lake.

<sup>2</sup> The potatoe was indigenous to the Andes of Peru, and the best potatoe in the world is grown at a place called Huamantango, near Lima. I am surprised to find that Humboldt should have doubted this fact, ("La pomme de terre n'est pas indigène au Pérou." *Nouv. Espagne*, ii, p. 400), seeing that there is a native word for potatoe, and that it is mentioned as the staple food of the people of the Collao, by Cieza de

clared in this history. They dry these potatoes in the sun, and keep them from one harvest to another. After they are dried they call these potatoes *chunús*, and they are highly esteemed and valued among them.<sup>1</sup> They have no water in channels for irrigating the fields, as in many other parts of this kingdom, so that, if the natural supply of water required for the crops fails, they would suffer from famine and want if they had not this store of dried potatoes. Many Spaniards have enriched themselves and returned prosperous to Spain by merely taking these *chunús* to sell at the mines of Potosi. They have another kind of food called *oca*,<sup>2</sup> which is also profitable, but not so much so as a seed which they also raise, called *quinua*,<sup>3</sup> a small grain like rice. When the harvest is abundant, all the inhabitants of the Collao live contented and free from want, but when there is want of water they suffer great distress.

But, in truth, the Kings Yncas who ruled over this empire were so wise, and such excellent governors, that they established laws and customs without which the majority of their people would have suffered great hardships, as they did before they came under the rule of the Yncas. In the Collao, and in all the parts of Peru, where, owing to the cold climate, the land is not so fertile and abundant as in the warm valleys, they ordered that, as the great forests of

Leon, and other early writers. Moreover the *Solanaceæ* are the commonest plants in several parts of Peru. The ancient Quichua for potatoe is *ascu* or *acsu*, and the same word exists in the Chinchaysuyu dialect. (*Torres Rubio*, p. 219.)

<sup>1</sup> *Chunús* or frozen potatoes are still the ordinary food of the natives of the Collao. They dam up square shallow pools by the sides of streams, and fill them with potatoes during the cold season of June and July. The frost soon converts them into *chunús*, which are insipid and tasteless.

<sup>2</sup> The *oca* (*Oxalis tuberosa* Lin.) is an oval shaped root, the skin pale red, and the inside white. It is watery, has a sweetish taste, and is much liked by the Peruvians.

<sup>3</sup> See note at page 143.

the Andes bordered on these sterile tracts, a certain number of Indians with their wives should be taken from each village, and stationed to cultivate the land in the places where the chiefs directed them to settle. Here they sowed the things which would not grow in their own country, sending the fruits of their labours to their chiefs, and they were called *Mitimaes*. At the present day they serve the principal *encomienderos*, and cultivate the precious *coca*.

Thus, although no maize can be raised throughout the *Colloa*, the chiefs and people did not fail to obtain it by this arrangement, for the *Mitimaes* brought up loads of maize, *coca*, and fruits of all kinds, besides plenty of honey, which abounds in all parts of the forests, where it is formed in the hollows of trees in the way I have described when treating of *Quinbaya*.<sup>1</sup> In the province of *Charcas* this honey is excellent. It is said that *Francisco de Carbajal*, master of the camp to *Gonzalo Pizarro*, always ate this honey, and though he drank it as if it had been water or wine, he always remained strong and healthy, as he was when I saw him judged in the valley of *Xaquixaguana*, although he was over eighty years of age according to his own account.

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## CHAPTER C.

Of what is said concerning the origin of these *Collas*, of their appearance, and how they buried their dead.

MANY of these Indians say that they have heard from their fathers that, in times past, there was a great deluge, in the manner described by me in the third chapter of the second part. They also declare that the origin of their ancestors was very ancient, and they relate so many sayings and fictions that I shall not stop to write them down, for some

<sup>1</sup> See chapter xxv, p. 90.

say that their ancestors came out of a fountain, others from a rock, and others out of a lake, so that no sense can be learnt from them concerning their origin. But they all agree that their ancestors lived in a wild state before they were subjugated by the *Yncas*, that they had strongholds in the mountains whence they came out to fight, and that they had many vicious customs. Afterwards they learnt from the *Yncas* all that had been made known to the other vassals, and they built their villages in the same way as they have them now. Both men and women are clothed in woollen dresses. They say that, before marriage, the women may go loosely, but that they are punished with death if they are guilty of infidelity after they have been delivered to husbands. These people wear woollen caps called *chruco*s on their heads. Their heads are very long, and flattened behind, because they are pressed and forced into what shape they choose during childhood. The women wear hoods on their heads, almost of the same shape as those worn by friars. Before the *Yncas* conquered the country, many of the Indians declare that there were two great lords in the *Colloa*, the one called *Sapana* and the other *Cari*, who conquered many *pucar*as, which are their fortresses. They add that one of these chiefs entered the large island in the lake of *Titicaca*, and found there a white people who had beards; that they fought with them in such a manner that all were killed; and that they also fought great battles with the *Canas* and *Canches*. After they had performed notable deeds, these tyrants, or lords, who had risen up in the *Collao*, turned their arms against each other, seeking also for the friendship of the *Ynca Huira-cocha*, who then reigned in *Cuzco*. The *Ynca* made a treaty of peace with *Cari* at *Chucuito*, and intrigued so skilfully that he became lord of a great part of the *Collao* without fighting. The principal chiefs of this country go about with a large retinue, and, when they travel, they are carried in litters, and treated with great