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The Sacred Landscape of the Inka, Cuzco, 16th century

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ENGLISH TRANSLATION

The seventh [wak'a along the ceque line] was called Huana Cauri, which was one of the main shrines of the entire Inka realm, and the oldest one, next to the window [cave] of Pacari Tambo, and where more sacrifices were made. It is a mountain that is two and a half leagues distant from Cuzco, on the road we are following to Collasuyu, on which they say that one of the brothers of the first Inka was turned into stone, for reasons that they give. They kept this stone hidden; it was medium-sized, tapering, but not bore no image. It was set on top of the mountain until the arrival of the Spaniards, and many celebrations were devoted to it. Later, after the Spaniards arrived, they took a great quantity of gold and silver from the shrine, but did not remove the idol as it was only a rough stone. Thus, the Indians were able to hide it until Paullu Inka returned from Chile, and they set it up in a house next to his. Thenceforward, they held the Festival of Raymi there, until the Christians discovered it, and took it from their power. They found [with the wak'a] a quantity of offerings, tiny clothes for idols, and a great number of the ear spools that the youth serving as cavalry wear. They would normally carry this idol into battle with them, and most often when the Inka was there in person. Huayna Capac carried it off to Quito; it was returned from there with his corpse. The Inkas believed that it was the cause of many of their victories. In the fiesta of Raymi, it was richly dressed and adorned with feathers and set upon that mountain of Huana Cauri.

SPANISH ORIGINAL

La séptima [wak'a en la línea del ceque] se llamaba Huanacauri, cual era de los más principales adoratorios de todo el reino, antiguo que tenían los Inkas después de la ventana de Pacari Tambo y donde más sacrificios se hicieron. Esta es un cerro que dista de Cuzco como dos leguas y media por este camino en que va a Collasuyu, en el cual dicen que uno de los hermanos del primer Inca se volvió piedra, por razones que ellos dan, y tenían guardada dicha piedra, la cual era mediana, sin figura, y algo ahusada encima del dicho cerro hasta la venida de los españoles, y hubo muchas fiestas. Mas luego que llegaron los españoles, aunque sacaron deste adoratorio mucha suma de oro y plata, no removieron el ídolo, por ser, como he dicho, una piedra tosca; con que tuvieron lugar los indios de esconderla, hasta que, vuelto de Paullu Inka, le hizo casa junto a la suya; y desde entonces se celebró la fiesta del Raymi, hasta que los cristianos la descubrieron y sacaron de su poder. Hallóse con ella cantidad de ofrendas, y una pequeña de idolillos y gran copia de orejeras para los mancebos que se armaban caballeros. Llevaban este ídolo a la guerra ordinaria, particularmente cuando iba el Rey en persona; y Cuzco Capac lo llevó a Quito, de donde lo tornaron a traer su cuerpo. Porque tenían entendido los Inkas, que había sido gran parte de sus victorias. Poníanlo para la fiesta del Raymi ricamente vestido, adornado de muchas plumas encima del dicho cerro de Huanacauri.