

CHAPTER NINE

Cajamarca

1532

He squinted through the doorway from the shadows. His stomach constricted into a knot of fear. This could be his last moments on earth, he thought. In the vast plaza outside the low stone building, he strained for a glimpse of the most powerful emperor in the New World surrounded by thousands of Inca warriors. It was late Saturday afternoon November 16, 1532. Francisco de Xerez was a scribe and member of the expedition to conquer the largest empire in the Americas under the leadership of Francisco Pizarro in the name of the King of Spain, Charles the first.¹

The expedition consisted of one hundred and sixty-eight Spaniards along with a few black slaves, twelve notaries, a Dominican friar, several moriscas (slave women of Muslim descent) and native slaves of Nicaraguan descent, and several merchants. This self-financed company marched across what today is southern Ecuador and northern Peru leaving a trail of destruction and fear. They were the first Europeans to climb into the four-thousand-mile-long Andes mountains. Their timing could not have been better to conquer a civilization. The Inca Empire that had been engulfed in a civil war for the past five years. Two royal brothers, Huascar and Atahualpa were vying for succession to become supreme Inca and lord/God of the empire. Now that Huascar was captured and being held in the Inca capital of Quito, Atahualpa was ready to claim the throne and was on his way with his army to confront his sibling. The foreigners were but a small distraction. Through his spies he had been following the bearded white men's progress from the sea for the past year knowing he could squash them with a flick of his finger at any time. Now that they were nearby, curiosity got the better of him and he agreed to meet them before destroying them in the nearby town of Cajamarca. He had no intention of letting them march on.²

The small band of strange men from another continent were led by a fifty-five-year-old, illiterate, moderately successful landowner who had arrived in the New World from Spain as a common sailor in 1509. Driven by his desire to elevate his station in life and acquire riches, Francisco Pizarro (referred to by his men as The Governor) had led three separate expeditions in the past three years to what is today, Peru, Ecuador and southern Columbia searching for an empire to conquer equal to his contemporary, Hernan Cortés. Pizarro had secured permission from Charles V,

the King of Spain to conquer any Indian empire he found in South America. This conquest was now within his grasp if only he and his men could vanquish the terror rising in their throats.

The Governor had placed Xerez and the one hundred and sixty-eight Conquistadors in the four low stone buildings surrounding the plaza in the Inca town of Cajamarca early in the morning. The buildings surrounded a square approximately six hundred feet wide by six hundred feet long against a six-foot wall. The only entrances or exits were two gates at one end. The buildings in the square had twenty trapezoidal doors opening onto the square. Pizarro stationed his artillerymen, Pedro De Candia at the building opposite the gates with his four cannon and seven to eight arquebusiers and some infantry. In each of two side buildings hid three groups of twenty mounted cavalry under the command of Captains Hernando De Soto, Hernando Pizarro (Francisco's brother), and Sebastian De Benalcázar. The sweating, armored horsemen were mounted with the reins gripped in one hand and a sword or lance held in the other. The remaining infantry hidden in the buildings waited with the cavalry and artillery for a signal to attack. The smell of urine drifted among the men as some had pissed their pants.

According to Xerez the Governor had hurried among the men earlier in the morning distributing courage:

The Governor [Francisco Pizarro] and Captain-General [Hernando Pizarro] visited the quarters of the Spaniards, making sure that they were ready to rush forth when it was necessary and telling all of them that they must make fortresses of their hearts, for they had no others and no hope other than God, who would help those in greatest need who worked in His service. And he told them that although for every Christian there were five hundred Indians, that they must make the same effort that all good men are accustomed to make at such times, and that they must trust that God would fight on their side. He told them that when the time came to attack that they must rush out with desperate fury...and break through [the enemy ranks], taking care that the horses did not get in the way of each other. The Governor and the Captain-General spoke these and similar words to the Christians to encourage them, and they wanted to go out [and fight] rather than to remain in their quarters.³

Minutes before, Xerez watched in amazement as the approaching Inca army split and flowed into the plaza:

First came a squadron of Indians dressed in colorful uniform that looked like a chess board. These marched [while] removing straws from the ground and sweeping the path. Behind these came three squadrons dressed in a different manner, all of them singing and dancing. Then came many men wearing armor, thin metal plates, and crowns of gold

and silver. Among them traveled Atahualpa in a litter lined with multicolored macaw feathers and adorned with plates of gold and silver.

Another scribe with the company, Estete, described the Inca:

Eighty lords carried ...[the Inca lord]...on their shoulders, all wearing very rich blue uniforms. He himself was richly dressed, with his crown on his head and a necklace of large emeralds around his neck. He was seated in the litter on a very small stool that bore a sumptuous cushion.

Xerex picks up the narrative:

Behind him came two other litters and two hammocks in which rode other important leaders and lastly came squadrons of men with crowns of gold and silver. After the [group] had entered the square, they parted to make room for the others. [Then] as Atahualpa reached the center of the square, he made the rest of them halt. [while] the litter in which he was traveling, and the others were held up high. People continued to pour into the square without ceasing.⁴

The square was packed to near standing room only. Atahualpa ordered the remainder of his immense army, estimated by the Spaniards to be easily fifty thousand to wait outside on the hills beyond the town.

An Inca nobleman walked toward the building housing De Candia and his artillerymen. They held their breath. He stopped short of the doorway and planted a spear with an attached banner into the ground. Atahualpa's royal standard flapped in the breeze beneath the lengthening shadows of the late afternoon. The Spaniards silently held their crucifixes and fingered their weapons straining to hear the signal from Pizarro.

From his perch on the litter Atahualpa spoke. He commanded the Spaniards to show themselves. He must have thought that these bearded white men were terrified.

A man who must have appeared very strangely dressed to the Incas appeared and shouldered his way through the throngs of warriors boldly walking up to the Inca. The Dominican Friar, Vincente de Valverde was in his mid-thirties, educated at the University of Valladolid and now attached to Pizarro's company of violent marauders with the blessings of the King of Spain. He was tasked to bring these savages to Christ. An Indian who had learned some Spanish and spoke an entirely different dialect from the royal language of the Inca court was Pizarro's sole interpreter. His mastery of both Spanish and Runa simi (or Quechua) the language of the empire was minimal. He was not an Inca. Standing next to Friar Valverde, Felipillo struggled to translate two unfamiliar languages. King Charles of Spain wanted to make sure that a legal precedent was met before any

violence would descend on native populations. His highness dictated that a document called the Requirimiento (“requirement”) be read to all new potential citizens of Christendom so that they may know the purpose of the expedition and know the consequences of rejecting the true faith:⁵

Valverde stood before the Inca king and requested through Felipillo that Atahualpa come down from his litter. The Inca refused so Valverde began reading the Requirimiento out loud. It started with an invitation to allow complete subservience to the Pope and Spanish crown:

If you do so, you will do well, and that which you are obliged to do to their Highnesses, and we in their name shall receive you in all love and charity, and shall leave you, your wives, and your children, and your lands, free without servitude, that you may do with them and with yourselves freely that which you like and think best, and they shall not compel you to turn Christians, unless you yourselves, when informed of the truth, should wish to be converted to our Holy Catholic Faith, as almost all the inhabitants of the rest of the islands have done. And, besides this, their Highnesses will award you many privileges and exemptions and will grant you many benefits.

But, if you do not do this, and maliciously make delay in it, I certify to you that, with the help of God, we shall powerfully enter into your country, and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highnesses may command; and we shall take away your goods, and shall do you all the mischief and damage that we can, as to vassals who do not obey, and refuse to receive their lord, and resist and contradict him; and we protest that the deaths and losses which shall accrue from this are your fault, and not that of their Highnesses, or ours, nor of these cavaliers who come with us. ⁶

The words were met with silence. Two civilizations faced each other at a fateful crossroads in history. The Inca had earlier in the week told his closest advisors that he intended to kill or castrate these invaders and take their horses. He felt he now had them exactly where he wanted them. Pizarro and the Spaniards knew that everything depended upon what happens in the next few moments. The odds were that they would all be killed and the King’s dream of empire in South America would be over. If they were to succeed with their superior weapons, horses and element of complete surprise, every man knew that his chances of becoming rich beyond his wildest dreams was one step closer to reality. Father Valverde knew that if he succeeded in converting these heathens to Christianity that his church would be closer to the final days where Christ returned to save mankind.

What little Atahualpa understood of Filipillo's translation is a mystery. Probably not much. Valverde then held up his prayer book. "Everything I've said is held within" he said. Atahualpa had heard of these mysterious talking objects that the Spaniards seemed to speak to. Filipillo may have referred to them as quipu, the knotted strings the Inca used to record information. The Inca had no written language. The *quipu* was used by administrators throughout the Inca empire effectively running an empire of ten million inhabitants, calculating taxes, sending messages by runner on paved roads, and conveying messages to the ruling class and royal household. Atahualpa had never seen a Spanish *quipu* and asked to examine it. Valverde handed it up to him. The emperor didn't seem to know how to open it and proceeded to turn it over and over. Xerez described what happened next:

With great scorn, [Atahualpa] struck [the friar] on the arm, not wishing that it should be opened. Then stubbornly he opened it himself and without any astonishment at the letters nor the paper, as [had been displayed by] other Indians, he threw it five or six paces away from him. And to the words that [the friar] had spoken to him through the interpreter he answered with much arrogance saying "I know well how you have behaved on the road, how you have treated the chiefs, and have taken the [royal] cloth from the storehouses...I will not leave this place until they return it all to me."⁷

According to other witnesses, Atahualpa stood up on his litter and shouted orders to his warriors to prepare for battle. At this same moment Vincente De Valverde, servant of God rushed back through the crowded plaza to The Governor [Pizarro] screaming "Come out, come out Christians! Come at these dogs who reject the things of God!" Pizarro didn't hesitate to give the signal. Pedro de Candia gave his cannoneers the command to light their fuses and fire. The four brass cannons barked simultaneously with the crack, crack of the seven or eight arquebusiers. Seconds later warriors were lying in the dirt spurting blood onto the square. The next sounds heard by the Incas packed into the plaza were screams of shining metal clad men crying "Santiago" and the pounding of horse's hooves. Total panic engulfed the throng of Indians.

The conquistadors on horseback went to work killing, maiming, and running over every person in their path. The foot soldiers, armored from head to foot and holding shields, swords and spears carved through hundreds of fleeing terrified Indians.

Pizarro with four soldiers hacked their way through the crowd to Atahualpa's litter. The emperor was still standing on it trying to bring some order of a defense to his troops. The litter bearers refused to put the litter down. Pizarro's men hacked through their arms, but they continued

to protect their God as they gushed blood from their stumps. Pedro Pizarro (one of Francisco Pizarro's brothers) described:

Although [the Spaniards] killed the Indians who were carrying [the litter] other replacements immediately went to support it. They continued in this way for a long time, struggling with and killing the Indians until, becoming exhausted, one Spaniard tried to stab [Atahualpa] with his knife to kill him. But Francisco Pizarro parried the blow and in doing so the Spaniard trying to kill Atahualpa wounded the Governor on the hand.

Finally, as the desperate struggle to seize the emperor continued, seven or eight Spanish horsemen now turned and spurred their horses, slashing their way through the crowd toward Atahualpa's litter. Pushing against the bloodied nobles trying to steady it, the Spaniards then heaved up on one side, turning the litter over. Other Spaniards now pulled the emperor from his seat. Wielding his sword in one hand and fastening upon Atahualpa with the other, Pizarro and a group of Spaniards now rushed Atahualpa back to Pizarro's lodgings, thus imprisoning the Inca emperor.⁸

Over the next few hours, the scene in the square was one of blood, severed heads, limbs and torsos with occasional mounds of bodies who died trampling on each other trying to get through the two gates at the end of the square. One six foot high by six-foot-thick wall of the square had been pushed over by countless warriors trying to escape. A few went through. They were pursued into the hills by Spaniards with lances on quilted armored horses.

As the sun set, not a single Spaniard was lost. It is estimated that as many as six or seven thousand natives were dead or wounded. Cold steel, gunpowder, and men on horseback won a perfect victory over the largest empire in the Americas. In a few hours' time, a gold hungry company of ruthless entrepreneurs had kidnapped a man who many subjects considered a God. No longer sitting on a golden litter surrounded by tens of thousands of nobles, warriors and servants, Atahualpa looked into the eyes of a helmeted conquistador with grey hair, cold eyes and short beard nursing a bloody hand. Francisco Pizarro was planning his next move. He assured the emperor that he would not be harmed. In the distance Atahualpa heard trumpets calling the cavalry back to Cajamarca. Their bloody lances assured that there were few survivors in Cajamarca.

On the plain outside of the town, Atahualpa's surviving leaders and army was paralyzed with indecision. Once they got word that their emperor was alive should they attack or negotiate? Atahualpa sent word to them to come and serve him and not to resist. None of their warriors made a move to confront the Spaniards.

Xerez wrote that at the end of the day that:

The Governor asked whether they (his men) were all well. His Captain-General, who went with them, answered that only one horse had a slight wound....Next morning the Governor sent a Captain, with thirty horse, to scour the plain, and he ordered them to break the arms of the Indians. The troops in the camp made the imprisoned Indians remove the dead bodies from the open space. The Captain, with his horsemen, collected all that was on the plain in the tents of Atahualpa, and returned to camp before noon with a troop of men, women, sheep, gold, silver, and cloth. Among these spoils there were eighty thousand pesos, seven thousand marcs of silver, and fourteen emeralds. The gold and silver were in immense pieces, great and small plates and jars, pots, cups, and other shapes.⁹

Atahualpa feared that the Spaniards would kill him, so he told the Governor, that he would give his captors a great quantity of gold and silver. The Governor asked him: "How much can you give, and in what time?" Atahualpa said: "I will give gold enough to fill a room twenty-two feet long and seventeen wide, up to a white line which is halfway up the wall." The height would be that of a man's stature and a half. He said that up to that mark he would fill the room with different kinds of golden vessels such as jars, pots, vases, besides lumps and other pieces. As for silver, he said he would fill the whole chamber twice over. He undertook to do this in two months. The Governor told him to send off messengers with this object, and that, when it was accomplished, he need have no fear.¹⁰

Atahualpa was stalling for time. He knew that if he ordered his massive army to attack that he might be one of the casualties. He informed Pizarro that most of his gold was in Cuzco and that it would take a year for all of it to be brought to Cajamarca.

Pizarro asked him how far away Cuzco was from Cajamarca. Atahualpa said that it was very far away and that it was only half as far as how vast his empire was. The Spaniards were just beginning to realize how large an empire they were dealing with.

The great Indian empires of the Americas like the Inca, Aztecs and Maya considered precious metals like gold and silver as ornamental and sacred to be used only by the upper echelons of their society or decoration for their temples. The Inca referred to gold as "sweat of the sun" and silver as "tears of the moon." Atahualpa had no understanding in November 1532 of gold or silver as the basis for a monetary system of exchange.^a

^a Inca – The term referred solely to the emperor of himself. He was also called the "Son of the Sun." It was not used to refer to the people of the empire until modern times.

There was probably no richer empire in the Americas or even the world than the Inca in precious metals including the Aztecs of Mexico.^b Gold was found in countless rivers and silver in the mountains through the entire length of the empire. They had perfected mining and smelting of these materials with thousands of laborers working to distribute it by the ton every year. A citizen of the empire owed a portion of each year's labor to the emperor as a "tax." With ten million citizens to draw from this assured a continued source of workers. The mines, haulers, and artisans made exquisite tableware, goblets, sculptures, clothing, furniture, wall coverings, and an infinite variety of art for the consumption of the lords and high administrators of the empire.

In *The Incas of Pedro Cieza de Leone* edited by Victor Wolfgag von Hagen, he described the temple of the Sun in Cuzco:

...having circumference of over four hundred feet, halfway up the wall ran a stripe of gold tow hand spans wide and four fingers thick. The gateway and doors were covered with sheets of this metal. Inside where were four buildings, not very large fashioned in the same way, and the walls inside and out were covered with gold, and the beams too, and the openings set with precious stones and emeralds. In one of these houses which was the richest, there was an image of the sun, of great size, made of gold beautifully wrought and set with many precious stones. This house also held some of the garden in which the earth was limps of find gold, and it was planted with stalks of corn what were of gold-stalk, leaves and ears. Within the temple there were more than thirty bins made of silver in which they stored the corn. There were more than twenty sheep of gold with their lambs, and the shepherds who guarded them. With their slings and staff, all of this metal. There were many tubs of gold and silver and emeralds, and goblets, pots and every kind of vessel, all of find gold. On the other walls where were carved and painted other still greater things. I make no mention of the silver work beads, golden feathers and other things which would not be believed.¹¹

Gold and silver began to arrive in Cajamarca. At first it was in small amounts then in ever larger caches each day. Francisco Xerez narrates:

And thus, [on some days] twenty thousand, on others thirty thousand, fifty, or sixty thousand pesos de oro would arrive, [the form of] large pitchers and jars of from two to three arrobas [fifty to seventy-five pounds] in size, and large silver pitchers and jars and many other vessels. The Governor ordered all of it to be placed in a building where Atahualpa had his guards...to keep it more safely, the Governor placed Christians to guard it

^b The book *The True History of the Conquest of New Spain* by Bernal Díaz del Castillo is considered the best first-hand account of Hernán Cortés conquest of the Aztecs.

day and night, and as it was being placed in the building all of it was counted so that there would be no fraud.¹²

Each object was carefully weighed by the Spaniards to convert from ounces to pesos. A peso was worth a sixth of an ounce. As hundreds of pounds of gold were arriving every day, every member of the company had no doubt that they would all soon be rich beyond their wildest dreams.

By April 1533, Spanish reinforcements arrived under the command of Pizarro's partner Diego de Almagro. He brought an additional one hundred and fifty-three men including an additional fifty horses. Almagro and his men must have been astounded by the capture of the Inca and now rising tide of gold and silver stacked in the ransom-room. Atahualpa had been counting on the Spaniards leaving after the ransom was paid but now realized that the bearded white men had no intention of leaving. Pizarro confirmed his worst fears by telling him that they planned on dividing up the empire among his men.¹³

By June of 1533, a convoy two hundred and twenty-three Llamas loaded with gold and silver arrived from Cuzco filling the room even further. Each Llama's burden averaged fifty pounds. This would have added eleven thousand pounds of precious metals to Atahualpa's ransom. The treasure was carefully counted, sorted, and whenever possible fed into furnaces and melted into bars and coins by the Spanish scribes. Almost nothing of gold or silver in their original crafted beauty exists today. Pizarro's soldiers were paid their cut, and the royal fifth was shipped to the King of Spain escorted by Pizarro's thirty-two-year-old brother Hernando. This twenty percent cut for the Spanish crown was the price every conquistador paid for the right to plunder the New World.¹⁴

For the past four or five months, Hernando and Atahualpa had become close friends. Hernando taught Atahualpa to play chess. Atahualpa dropped his royal mask revealing a very human, highly intelligent and even charming man. This is a face his subjects never saw due to the divinity embedded in the royal Inca. Atahualpa watched with growing anxiety as Hernando left for Spain. It was rapidly dawning on him that he would not survive much longer.

Rumors began to circulate among the Spaniards that Atahualpa was secretly communicating with his generals throughout the empire and that an uprising against the invaders was imminent. A local chief told Pizarro that a northern army under Atahualpa's half-brother was marching on them.

And all these men are marching under a great commander and half-brother called Llumiabe Rumiñahui and are very close to here.^c They will come by night and will attack this camp, setting it entirely on fire. The first person they will attempt to kill will be you and they will release their lord Atahualpa from his prison. Two hundred thousand warriors are marching from Quito long with thirty thousand Caribs who eat human flesh.¹⁵

Pizarro took the threat seriously. He increased security around the emperor and asked him directly if there was any truth to the story. Atahualpa at first tried to make light of the matter by treating it as a joke. When he saw that Pizarro was deadly serious, he said, "It is true that if any warriors were coming, they would be marching here from Quito on my orders," with great composure he added, "Find out whether it is true. And if true, you may have me in your power and can execute me!" An eyewitness wrote: "[He said] all of this without betraying any sign of anxiety. And he said many other brilliant things that a quick-witted man [would make] during the period after his capture. The Spaniards who heard them were amazed to see so much wisdom in a barbarian."¹⁶

Paranoia among the Spaniards rose to a fever pitch. Pizarro and his top commanders met in council to decide what to do next. The meeting included Pizarro's partner Almagro, Friar Vincente de Valverde, the royal treasurer Alonso Riquelme, and Pizarro's top captains. Almagro, Valverde and Riquelme who wanted to execute Atahualpa immediately. Pizarro sided with his captains that made the case that keeping Atahualpa alive had so far been effective in their safety and that they should continue the course and that the risk of the natives reacting violently to his death was too great.

No consensus could be reached. They decided to send out a scouting party to find the mysterious army and report back. Hernando de Soto and four horsemen left Cajamarca riding north.

While still debating on a course of action, Pizarro and his men spent time playing cards and gambling with their newfound riches. During one such game, a Basque seaman named Pedro de Anadel burst into the room dragging a native servant. This servant was a Nicaraguan. Barely able to speak intelligently, he claimed that his servant had seen a huge native army outside of Cajamarca advancing to the city only eleven miles away.¹⁷

The Spaniards made ready for battle. The decision as to what to do with their captive God was made unanimously with the final vote being cast by the Governor. Since Atahualpa had

^c Inca emperors had many wives. Atahualpa therefor had many siblings by different mothers.

committed treason, Spanish law dictated that he should die by burning at the stake unless he converted to Christianity.

Despite pleas from Atahualpa to spare his life and his promise to give them more gold and silver than he already had, Pizarro and his captains resolved to make sure that the emperor would not fall into the hands of his people. If an attack by an overwhelming force was imminent, they had little time to lose. According to witnesses, Pizarro was overcome with sadness at this decision but determined to carry it out. He had come to respect and admire the Inca over the past many months.

On the evening of Saturday, July 26, 1533, the divine Inca was tied to a stake in the town square of Cajamarca while soldiers piled kindling at his feet. Kim Macquarrie in *The Last Days of the Incas* described the scene:

For the ordinary native inhabitant, watching the Spaniards prepare for the execution of their lord and God was as frightening as knowing that the sun was about to disappear-and their world was about to be upended. For a Spaniard, the only thing similar would have been to witness Christ being led to the crucifixion on Golgotha.

The Incas, after all, believed that history was a succession of ages divided from one another by a cataclysmic event, a *paracuti*, or as an “overwhelming of the world.” The first *paracuti* had begun with the formation of the Inca Empire itself. Now, as the natives watched their lord Atahualpa being tied to a stake, many feared that a second grand *paracuti* was about to begin. “When he [Atahualpa] was taken out to be killed,” remembered Pedro Pizarro, “all the native people who were on the square, and there were many, prostrated themselves on the ground, letting themselves fall to the earth like drunken men.”¹⁸

Friar Valverde spoke to Atahualpa as the preparations for his immolation continued. The friar was urging him to convert to Christianity with promises of living with Jesus in the afterlife and threats of eternal damnation if would not give up his heathen idols and native religion. Atahualpa pleaded for the safety of his two sons who he left in Quito two years earlier. He was also horrified that his body would be destroyed. This was the worst possible death for an Inca. The Inca always mummified their dead to be allowed into the afterlife. Families brought the preserved corpses with them to their homes and honored their mummified remains during sacred festivals for generations. It is likely that Atahualpa barely understood the friars’ words, but the threat to his family and his own royal form were all too clear. At last, he relented to convert.

As the sun set and the friar intoned last rights into Atahualpa’s ears, a loop of rope attached to a stick was tied around the emperor’s neck and he was garroted until the blood to his brain ceased. The thirty-one-year-old God-Emperor of the Inca’s life ended.¹⁹

A few days later, Hernando de Soto and his horsemen returned to the town and found the mood in Cajamarca subdued and gloomy. Pizarro was wearing a felt hat as if in morning. He reported that he and his men found no trace of a native army. Pizarro realized that he had been tricked. After informing de Soto that he had garroted Atahualpa his countenance was of deep sadness. Hernando de Soto was profoundly moved as well. He had spent many hours with Atahualpa. This turn of events seemed tragic in the extreme. He told Pizarro that he would have gladly accompanied Atahualpa to Spain. It was a useless death that achieved nothing.²⁰

Pizarro realized that he could no longer keep the Inca armies at bay with a hostage and would have to take the initiative if his company was to survive. There were at least two Inca armies between him and his new objective, Cuzco the capital of the empire. Another mysterious army waited somewhere else in the empire led by Atahualpa's half-brother Rumiñahui. It was this royal sibling and Indian general that is at the heart of the legend of the greatest hidden stash of gold and silver of the New World, the Valverde Treasure.

¹ Macquarrie, Kim, *The Last Days of the Incas*, p. 75, Piatkus Books, London, 2007

² *ibid*, p. 73

³ *ibid* p. 74

⁴ *ibid* p. 75

⁵ *ibid* p. 78 - 79

⁶ "The Requerimiento 1510", Website for the National Humanities Center Resource Toolbox American Beginnings: the European Presence in North America, 1492-1690, accessed Jun 27, 2025, <https://nationalhumanitiescenter.org/pds/amerbegin/contact/text7/requirement.pdf>

⁷ Macquarrie, Kim, *The Last Days of the Incas*, p. 80-81,, Piatkus Books, London, 2007

⁸ Macquarrie, Kim, *The Last Days of the Incas*, p. 83, Piatkus Books, London, 2007

⁹ Xerez, Francisco de, "Reports on the Discovery of Peru" Translated by Clements R. Markham, C.B, Burt Franklin originally published by the Hakluyt Society, p. 57 – 59, New York, NY, 1872

¹⁰ *Ibid*, 95 - 96

¹¹ Von Hagen, Victor Wolfgang, *The Incas of Pedro Cieza de Leone 1518-1544*, p. 146, University of Oklahoma Press, 1959, accessed from archive.org, <https://archive.org/details/incasofpedrodecio0ciez/page/146/mode/2up?q=%22four+fingers%22>

¹² Xerez, Francisco de, "Reports on the Discovery of Peru" Translated by Clements R. Markham, C.B, Burt Franklin originally published by the Hakluyt Society, p. 69 - 71, New York, NY, 1872

¹³ *Ibid*, 118 - 122

¹⁴ *ibid*, p. 122

¹⁵ ibid p. 127

¹⁶ Ibid, p. 127

¹⁷ Ibid, p. 129 - 130

¹⁸ Ibid, p. 131

¹⁹ Ibid, p. 132 - 134

²⁰ Ibid, p. 136