

## Chapter 1 : Viracocha™s â€”Sweat and Tearsâ€™™ â€” Three Supreme Deities of the Incan Religion | A

*The title of the book as given on the title page is "The Myths and Religion of the Incas: An illustrated encyclopedia of the gods, myths and legends of the first peoples of South America with over fine-art illustrations", but this is misleading.*

Growing up on the West side of the hemisphere can have occupants knowing little about Eastern religions and vice versa. There is even the possibility of not knowing what goes on in churches you pass every day. To help in the quest for religious enlightenment, or at least a little knowledge, we have gathered the below 25 myths about religions around the world. From whether or not meat is acceptable right down to what happens after you die, the question of your eternal soul â€” and even if it exists â€” are all discussed below. Combine Church and State While those who champion separation of church and state are not hesitant to say it, what about those who would enjoy a combination of religion and politics? In America, it would be hard to find such a person. According to Rasmussen polls, only twelve percent of Americans feel it is appropriate for a church leader, such as a rabbi or a priest, to suggest who their parish members should vote for in an election. In whopping opposition, 79 percent of those surveyed believed such a suggestion would be inappropriate. If it is similar to what Dictionary. Most Christians are Conservative As with most things, Christians and conservatism changes with time. However, in the most recent presidential election, the opposite would seem more true. In the election, The Daily Mail reports that 54 percent of Catholics voted for liberal Barack Obama, with only 46 percent voting for more conservative opponent John McCain. However, according to an ABC poll, 13 percent of Americans identified themselves as having no religion court decision not applying , or atheists. Agnostic is the Same as Atheism Although they may hold similar beliefs, they are not the same. In an answer from Austin Cline, expert guide for About. While agnostics doubt the existence of a god, atheists feel for certain that there is no such thing as a god, making the two different. However, according to a study done by The Pew Forum, women were more likely to say that religion influences the way the vote with 26 percent saying it does. The number of men who felt the same way was only 17 percent. Now think of getting to do it for years straight. It does sound at best repetitive. The little discussed matter is actually debunked on Beliefnet. According to Father William P. Saunders, there are certain times when a priest can marry. The short answer is he has to be married first and a priest in a different church before becoming a Catholic priest and receiving an exemption from the celibacy requirement. In actuality, polygamy was a practice that used to be done by Mormons but is only practiced by those on the outskirts of Mormonism. A quick read of Why Mormonism shows that those who do practice plural marriage are excommunicated. How they came to be and there ultimate extinction is discussed with many quotes from the Bible. With the exception of Adam and Eve, there is no example of two people who were created for each other. According to the History Channel, Halloween is actually a combination of Celtic practices and even Catholic and Roman traditions which evolved into a holiday targeted towards kids. Jesus was Married Although the story of the son of God getting married should have made it into the Bible, believers of this possible myth say that it was edited by those who opposed the union. In a lengthy response, Revered Dr. Roberts takes on the topic. He uses biblical references and even the history of the era to discuss. However, there are those who think Christians are opposed to a fictional story about a boy wizard and his buddies. This forum, which answers many questions on Christianity and Catholicism, does a fine job of explaining why this is a myth. According to Huda, the About. In this column for Islam for Today, a young student explains the purpose of the hijab. It is used as a tool for women to be judged solely for their character, not appearance. Others see it as a way to keep men from thinking impure thoughts. While some countries in the Middle East are devotedly Muslim, such as Afghanistan with All Muslims Hate Israel While it may not be difficult to find a Muslim who finds fault with Israel, not all of them believe that it should be wiped off the globe. He also uses quotes from The Buddha and other teachings. All Buddhists are Vegetarians Although many Buddhists are vegetarians and vegans, beliefs on this practice vary from sect to sect and even individual to individual. Although one of the first precepts of Buddhism is to not kill, there are certain exceptions when it comes to meat which are discussed more in detail here. Buddhist Believe in the Soul This is more of a half myth. Using karma as more of a basis, they believe that it is the

driving factor when undergoing reincarnation. Hindus are the Same While Hindus also believe in reincarnation, their belief on the soul is quite different. They believe that the soul passes through many kinds of life, but only the human life offers the chance of learning the truth. ARC World has more on the Hindu faith. Hinduism is One Religion While all religions have sects, branches, and even sects within sects, Hinduism is not the same. Consequently, it does not require its adherents to accept any one idea. And the above 25 myths about religions around the world are just the beginning. There are far more out there and many voices offering many different opinions and even facts, including the above and it is ultimately up to the individual to choose what he or she believes or even considers believing in. Did you just love this post?

## Chapter 2 : Mythology of the Inca and Maya

*Myths, Legends, and Stories the Incas told stories about their gods and goddesses. Here are just a few of them: Inca Religion and Festivals. Inca Myths for.*

Tarmo Kulmar The article will focus on material on two ancient Peruvian cultures, Tiahuanaco, which according to the Peruvian archaeological periodisation belongs to the sc. Tiahuanaco was a capital of a theocratic state governed by priest kings. The state exerted its influence on the development of the whole southern part of Peru in the closing centuries of the last millennium, expanding its influence in a peaceful manner on the vast highland as well as coastal territory. Tiahuanaco, therefore, carried out a pacifistic cultural mission quite different from that of its contemporary militant country of Huari Wari in the Peruvian Andes. The religious sources of this period are first and foremost archaeological findings, but to a great extent also the recordings of the 16th century chroniclers. The religion of Tiahuanaco centred around the cult of a sky and thunder god Viracocha. The deity was generally depicted as having staves in both of his hands and an aureole around his head. The aureole suggests the qualities of a sun god, represented on the bas-relief in the upper part of the famous Sun Gate in Tiahuanaco as well as on ceramic. His attendants were ranking deities in the shapes of cougar, condor, falcon and snake. Viracocha was worshipped as the main god in Huari as well; there his characteristics were apparently more militant. Viracocha is also described as a man with fair skin and white beard, attired in a long robe and sandals, wearing a staff, with a cougar lying at his feet. He was a kind and peace-loving god who had also subjected the dreadful jaguar-god to his power. According to the legend, however, evil people in short clothes came to the sacred lake and forced Viracocha to leave to north. On his departure they mocked and taunted him for his long robe and lenient disposition. The theory focused on the hypothesis that Tiahuanaco was originally the cradle and home of the Inca Empire, and the Inca themselves the upper class of the once emigrated Tiahuanaco people. He also argued that the Quechuans, Aymarans and Araucanians had to originate from the same ancient and anthropologically close ancestral nation who spoke a language related to theirs, and was developed to a degree that could influence them, the younger peoples. Even today the Aymarans inhabit the surroundings of Lake Titicaca. They have preserved heritage on their ancient migration and the subjugation of the town people who were driven from the city. Also, the archaeological data supports the idea of the late arrival of the Aymarans. The archaeological data also confirms the Aymaran immigration. The clothing of the Aymarans differed as well, being shorter than the Quechuan dress, which once again supports the legend about the departure of the long-robed Tiahuanacos. Montesinos, the chronicler, informs us that the priest kings of Tiahuanaco, or los amautas as they were called, fled the country trying to save the cult of their own gods Busto I s. This is another evidence proving that the Inca originated from the upper class who were forced to leave Tiahuanaco by the militant Aymarans, or los piruas. The idea of the Inca having been militant aroused from the new circumstances. The Inca regarded the surroundings of Titicaca as their former home and revered Viracocha as a god who had told them to build the city of Cuzco. Later, the mythology related to Viracocha acquired an important role in the Inca religion. Thus, we might reason that the founders of the Tiahuanaco culture were the common ancestors of the Quechuans and Aymarans, i. Presumably, the militant Aymarans crushed Tiahuanaco in the 10thth century and forced the majority of the upper class flee northward to the mountain valleys inhabited by other Quechuan kin tribes. The Aymarans could not destroy the powerful civilisation all at once and founded the kingdom of Colla, which in the 15th century was incorporated into the state of the same Inca who were once driven from their homeland by the Collas. Consequently, the Inca were the genetic and cultural successors of the Tiahuanaco people. According to the archaeological data these Quechuan emigrants arrived at their kin tribes in the Cuzco Valley at the beginning of the 12th century and founded their city-state on the spot. Since the Inca ruler Pachacutec Yupanqui employed the necessity of defeating the militant Chancas, subjugated other Quechuan city-states and merged them into the empire that reigned the whole of Peru, northern Chile, northern Bolivia and southern Ecuador until the invasion of Spanish conquistadors. The archaeological material for the religion of this period is abundant, and can be compared to the detailed accounts of the 16thth century Spanish chronicles Kauffmann

Doig The highest ranking deity of the Inca was a celestial supreme being who was first known under the name Viracocha, later also as Pachacamak. The main god of the Inca state religion was the sun god Inti, who might have been a nature totem of the Quechua or a god of a certain tribe. Another significant deity in the Inca pantheon was the thunder god Illapu who was apparently distinctive from the Tiahuanaco sky god, but was named after a thunder god of the central Peruvian tribes. Viracocha became the culture hero of the Inca who was said to have brought culture to people, then set off to the Pacific and promised to return. The Inca myths can be divided in two groups - the creation myths and the origin myths. Briefly about creation myths The world was created by Viracocha near Lake Titicaca. After the great deluge or the receding of chaotic floodwaters Viracocha descended to earth and created plants, animals and men to the empty land; he built the city of Tiahuanaco and appointed 4 world rulers of whom Manco Capak became the superior of the Ursa Major world, i. Briefly about origin myths 2. Myths about the Ayar brothers Four pairs of brothers-sisters created by Viracocha to rule the world left the cave of Mountain Pacaritambo. The whole world was living in an uncivilised and ignorant manner. The newcomers began with organising the mankind and divided people into ten large communities. Leading the tribes the brothers set off in search of enough fertile land to sustain themselves. They carried Sunturpaucar, a long staff adorned with colourful feathers, a cage with a sun-bird who could give good advice and other sacred objects in front of them. Making shorter and longer stops they moved towards Cuzco. In the course of the long journey the group became smaller: The only surviving brother Ayar Manco a. Inti, the sun god had sent them to refine the surrounding peoples, and gave them a golden stick for testing the land for cultivation and then settling in the suitable place. Having found such a place they had to found the state, teach the people how to live proper lives and advocate the worship of the sun god. The journey took a long time. Eventually, in the Cuzco Valley the golden stick disappeared into the ground, and they could start with their mission. Manco Capak taught his people the cultivation and irrigation of land and handicraft, Mama Ocllo taught women spinning, weaving and sewing. How to interpret the myths? Although originally they seemed to function as creation stories about Tiahuanaco culture, they were later apparently customised by the Inca for ideological purposes. The origin of the Inca from the cultural centre around Lake Titicaca has been supported by archaeological data. Editing seems most apparent in accounts of introducing the first legendary ruler Manco Capak, on the one hand, and in dividing the world in four parts, on the other. The Inca state Tahuantinsuyu was also divided into four large provinces ruled by governors. Recent customisation is even more apparent in the origin myths. Both versions say that the main character Ayar Manco or Manco Capak had arrived from south and settled in the Cuzco Valley. The part of the story suggests the Tiahuanaco origin of the Inca as well as the flight of the Quechuan elite from the Aymaran invaders. The hypothesis would also explain why Manco Capak was sent by the sun god, as the island became to be called the Isle of Sun only after the sun worship had become the Inca state religion. In the original version the brothers are sent to refine people by Viracocha, which suggests even the earlier modification of the story from the time when Viracocha was revered as the main god. The four pairs of brothers-sisters in the original version refers to the four Quechuan tribes who left Tiahuanaco. The married couple consisting of a brother and a sister, in its turn, could be explained by the fact that the Quechuan tribe was exogamous and consisted of two fraternities: The disposing of all the other Ayar brothers on the journey in the original version refers either to their settling to different places or the feud between the tribes of Manco and the rest of his brothers. Different accounts confirm that the Inca led to the Cuzco Valley by Manco Capak had to drive local tribes from the land in order to establish themselves there. People from the droughty Altiplano had to search for humid soils necessary for cultivating corn. For settling in the new place a fight was put up, and we all know the outcome of the attack. Both versions end with the account of building the city by Manco in the name of Viracocha the Creator and Inti the sun god. The former was originally the sky god of the ancient Tiahuanaco people, whose cult was later abandoned. Inti, on the other hand, was the tribal deity of the Inca who later became the highest ranking god in the pantheon. The fact that in the later version the instigator of refining people was Inti, and also that a temple to the sun god was first erected in Cuzco suggests that the journey from Altiplano to the Cuzco Valley must have taken a long time, at least a couple of centuries archaeological data supports the fact that Tiahuanaco was destroyed by the Aymarans in the 10th century, and the Inca reached the Cuzco Valley

at the end of the 12th century. Thus, during this period one deity was substituted for another: Viracocha became deus otiosus, Inti, on the other hand became so popular that the first temple was built for him. As I mentioned before, the supreme god was given a new name - Pachacamak. From then on, Viracocha was associated with the myth of a culture hero, because: Thus, Manco Capac who supposedly ruled the Inca at the time of their arrival at the Cuzco Valley, became the first half-legendary ruler of the country and started the official Inca dynasty. The founding of city in the name of two gods could be interpreted in a manner uniquely provident and theocratic for the history of the Andean state Tahuantinsuyu: Thus, the civilisational mission of the Inca found a theological explanation as well see also Soriano Finally, these origin myths also reveal the ethnocentric world-view of the Quechuans: That could be inferred also from the names of the country and its capital. The analysis of the history and society of the Inca state has confirmed that it was the first and only totalitarian state on the American continent and Pre-Columbian America Kulmar The ethnocentric and imperialist origin myth formed the ideological foundation for establishing such a scheme of society, determining also the mentality of its nation by education and in everyday life. Thus, the Inca built their historical studies and regulations on the ancient Tiahuanaco myths, having customised them according to their own need. Translated by Kait Realo For exact view, here is a pdf version of this article, inca.

## Chapter 3 : Religion in the Inca Empire - Wikipedia

*The Inca civilization flourished in the Andes mountains of South America during the A. D. S and early calendrierdelascience.com the center of Inca religion and mythology was the worship of the sun, believed to be the ancestral father of the Inca people.*

Viracocha The supreme deity or god of Incan Mythology was the creator Viracocha. Viracocha was both the god who created the world and also a man who traveled the earth doing great deeds. He then went to Tihuanaco and formed people and animals out of clay. According to Incan mythology, after travelling through the country instructing his people, Viracocha set off across the Pacific from the shores of Ecuador, walking on the waves. His form was that of a man and he was thus represented in images in temples. He was eternal and created everything including other deities. There are many legends on Viracocha. One legend says Inti was his son and Mama Quilla and Pachamaam were his daughters. He saved only Manco Capac and Mama Ocllo so that they can bring civilization to the world. Inti was represented as a golden disk with rays and a human face in the centre. Inca believed Inti was the son of Viracocha. The Sapa Inca was believed to be direct descendent of Inti or Sun. Inca legend says Inti taught Manco Capac and Mama Ocllo the art of civilization and then he sent them to earth so that they can bring civilization to earth. One legend says Manco Capac was his son, though it is a bit confusing as in another legend Manco Capac was stated as son of Viracocha. Illapa Illapa the next most powerful god was associated with rain. Illapa the thunder or weather god was envisaged as a man dressed in shinning apparel and carrying a sling and a war club. The gods of the sky, Inti and Illapa were important to the Incas, no doubt ,because the sky was the source of both sun and rain for sustaining crops. Mamaquilla The moon, Mamaquilla, was a goddess and a wife of the sun. She was little worshipped but her functions were chiefly with reference to the calendar and the festivals and work connected therewith. The Earth and Sea Goddesses, Pachamama and Mamacocha, were of importance in the highlands and on the coast respectively. Their functions dealt with agriculture and fishing. Mamacocha was also the ultimate source of all water, including rivers, streams and irrigation water. Hence she was important even to the Incas in Cuzco Huaca In additions to worshipping he deities, the Inca worshipped the numerous huacas -sacred places -which were everywhere throughout the Inca Empire. Mountaintop were huacas, because man could not penetrate them. Battlefields, caves, springs, quarries, and even the roots were Huacas. There always seemed to be room for more huacas in the religions of the Andeans. When the Inca conquered a village and introduced new huacas, the villagers gladly accepted them. A man would sprinkle a few coca leaves as he passed a huaca. If he had no coca leaves, he placed a stone near it, as many had done before him. Thus huacas were distinguished by the piles of stone. If he had nothing at all to offer, he pulled a few hairs from his eyebrows and lashes and blew them toward the shrine. Many huacas had shelters nearby. A priest lived in the shelter, caring for the shrine and cultivating a small field beside it in honor of the huaca.

## Chapter 4 : 25 Myths About Religions Around the World : The Divining Blog

*The Myths and Religion of the Incas: An Illustrated Encyclopedia of the Gods, Myths and Legends of the First Peoples of South America with Over Fine-Art Illustrations.*

Our adventures as senior missionaries for friends and family Favorite recent and insightful quote I have read recently: Favorite quote I have recently read: In what manner is such a space marked out? The myths of the past of Peru are equally shrouded. We meet twice a month and wanted to do something special. RA prepared 19 varieties of native fruits that are available right now in our local grocery store. They included mango, guanabana, pineapple, pepino melon, bischocho bananas, yakon, guava, lucuma, mamey, tuna rojo, aguaymanto, tamarindo, kaki, star fruit, chirimoya, maracuya, granadilla, and cocona, and albaricocque. I thought a few could have benefited by the addition of a little vanilla ice cream, but I was overruled. Kaki fruit as they are known here and in Japan. In the US we call them persimmons. The season is over this year and we will pass them. It has been fascinating to study Inca and Pre-Inca traditions and myths going back 5, years. Some themes are consistent with other ancient traditions from the Middle East and Asia. To quote Brother Nibley, "It already appears that the ancient myths, wherever they turn up, have a tendency to fit together into the same picture, confirming and supporting each other due to the solid ground on which they stand This leads us to conclude here is a serious historical reality behind the myths as a whole, in spite of the adjusting and romancing that sometimes effaces them beyond recognition. Most are thought to have been used for accounting as they are organized into the decimal system. More complex khipu may contain words but that is yet to be determined. Sorting out the past Pre-Spanish and even Pre-Inca with respect to myths and religious traditions is difficult. It was estimated when the conquistadores arrived in the North of Peru there were approximately different languages and cultures here, all under Incan rule. Three languages remain today, Aymara, Quechua and of course Spanish. The Inca like any victorious conqueror rewrote the history books and adapted the past to fit their world view and support their dynastic rule. A major problem in all of the Andean past is there was never a written language. History most likely was preserved through the telling of oral traditions. Khipu, the strange knotted cords of the Inca and earlier peoples served as mnemonic helps to recall these events of the past. A team of Harvard scholars may prove otherwise. Using very large and fast computers some progress has been made in deciphering the khipu. At least one numerical address, akin to a zip code of a city or district, has been deciphered. In Central America the written languages of several groups including the Maya have been successfully translated. Unraveling the history especially the religious beliefs proves very difficult as there was no written language and both the Inca and the Spanish adjusted and changed the past to justify their rule. Particularly the Spanish were the more egregious as they committed what amounted to cultural genocide upon the indigenous peoples of the New World. They are also called papa seca or dried potatoes. Potatoes are still freeze dried much in the same way they have been done for many millennia. These freeze dried potatoes are relatively high in nutrition and have a shelf life of up to three years without further refrigeration. Their light weight allowed them to be carried on the backs of soldiers and llamas as the armies were moving through their empire. Climate conditions weakened the economies of coastal communities but the higher elevation of the Inca with ample rainfall and moisture gave them sufficient foodstuffs to conquer the areas suffering famine. The Inca were astute enough bargainers to offer food to any peoples who would accept their rule. One scholar estimates that Inca had five years worth of food storage at any one time for all of the inhabitants of the empire. The terraces of Ollantaytambo, a royal Inca city, once grew corn and many other crops. This site was abandoned before the conquistadores ever set foot in Peru. Smallpox and other European diseases decimated the Inca population ahead of them. Wherever the Inca took control of another society the local gods and myths were recognized and maintained along with the official state Incan religion of sun worship. Viracocha was acknowledged as the creator god, though Inti would take preeminence in time. It did get complicated with the addition of many local gods to the pantheon by the time the Inca were extending their rule. Viracocha the chief God of a number of Pre-Inca societies. In his right hand he carries a serpent. According to the various versions of Inca legends Viracocha came forth from a cave on the

Isla del Sol in Lake Titicaca with his two sons and began the creative process. He breathed on large stones and turned them into giants who first populated the land. Because they were sometimes disobedient in the days of Noah, as the OT story goes, he sent forth a flood and drowned them all. He started afresh with the current race of humans and the first Incas emerged. Traveling north he created other peoples and taught them. He wore robes, was bearded, and carried a staff. Among the earliest cultures are representations of this god carrying a staff. A shard of dried inscribed squash portrays the staff god, among the Norte Chico of Caral, approximately 3,500 B.C. The stone giants at Tiawanaku. This site was one of the five most important for the Inca even though it was created before the rise of their empire. It is on the Bolivian side of Lake Titicaca. We had permission to visit it but ran out of time. Serpientes, or serpents were an important symbol utilized universally among the Inca and their predecessors. As Moses had fashioned a brass serpent to raise and allow the children of Israel to be healed, so the serpent is associated with divine events and religious practice. I asked my good friend Cesar if the serpent had any positive meanings in Inca history and he said that it did not. The Inca have nothing equivalent to the Caduceus of the medical establishment in our culture. The serpent represented the underworld of departed dead, though it is featured prominently as part of the decoration and representation of the various gods. The male side of the Pachacamac Totem. The Spanish came to this site looking for gold and found nothing of value to them. They toppled the totem and set fire to his temple. Throughout all of the ruins we have visited in Peru the theme of duality or opposites, has been symbolized in stone or carving. The creator god Pachacamac of the Lurin area, south of Lima, is both male and female. Other civilizations illustrated their gods with both female and male organs. The concept of a feminine deity is not foreign to ancient Hebrew and middle eastern cultures. Mormons early in this dispensation were taught about a mother in heaven though orthodoxy struggles with that concept. One of the Hebrew names for god is El Shaddai, which means "breasted one. Female and male representations are more common than not in the stones and carvings of ancient Peru. RA and I at the Pachacamac site. It is mostly of stone and some adobe. The Inca added additional temples and structures to it. Even today travelers still come especially in August and leave offerings such as chicha and coca leaves. A Swedish scholar who has studied the religious and cosmological themes of the Pre-Colombian Peru notes: A fundamental principle in Andean cultures is that of duality. The principle of dualism permeates the lives of indigenous Andeans; it is a world view according to which people, society, the cosmos and other aspects of life are divided into complementary parts. The color of the inset was changed to highlight his features. His right terminates in the head of a snake. The Quechua words for this duality of harmony and opposites are "yanantin and masintin. Sechin Alto Temple Complex with the two staircases and light and dark stones at the entrance. Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. Note the dark and lighter stones uncovered by the archaeologists at the entrance of the second level of stairs. Cancer survivor and a stroke victim both, Dr. We heard him lecture in NYC at a business conference on his business theories. His work is recognized worldwide. The fact that he is a friend of Mitt Romney should not be held against him. Andy Grove and Intel, because of his influence, developed the Celeron family of microprocessors. RA and I heard him lecture a few years ago in New York. He too understands as did the ancients the nature of duality and opposites. So can you learn something from somebody who has gone from success to success to success? It has to be somebody who has failed and failed and succeeded and succeeded. Some of the granite used on this site is porphyry and very old being thrust up with the Andes Mountains. There is much more to write about other than to repeat again how much we are going to miss Peru. One practice or belief must be noted in closing. For the Inca, babies that are born with handicaps or birth defects were treated as special messengers from the Gods.

## Chapter 5 : THE BIG MYTH - the myths

*The religion of the Inca was closely tied into the everyday life of the Inca as well as with their government. They believed that their ruler, the Inca Sapa, was part god himself. The Inca believed that their gods occupied three different realms: 1) the sky or Hanan Pacha, 2) the inner earth or Uku Pacha, and 3) the outer earth or Cay pacha.*

Basic beliefs[ edit ] Scholarly research demonstrates that Incan belief systems were integrated with their view of the cosmos, especially in regard to the way that the Inca observed the motions of the Milky Way and the solar system as seen from Cuzco; the Inca capital whose name meant the centre of the earth. From this perspective, their stories depict the movements of constellations, planets, and planetary formations, which are all connected to their agricultural cycles. This was especially important for the Inca, as they relied on cyclical agricultural seasons, which were not only connected to annual cycles, but to a much wider cycle of time every years at a time. This way of keeping time was deployed in order to ensure the cultural transmission of key information, in spite of regime change or social catastrophes. Many Inca myths have been interpreted from Eurocentric perspectives, which detaches the myths from Inca cosmology and agriculture, depriving these myths of their richness and practical ancient functionality. After the Spanish conquest of the Inca Empire by Francisco Pizarro , colonial officials burned the records kept by the Inca. There is currently a theory put forward by Gary Urton that the Quipus could have been a binary system capable of recording phonological or logographic data. Still, to date, all that is known is based on what was recorded by priests, from the iconography on Inca pottery and architecture, and from the myths and legends that have survived among the native peoples of the Andes. The legends and history surrounding him are very contradictory, especially those concerning his rule at Cuzco and his origins. In one legend, he was the son of Viracocha. In another, he was brought up from the depths of Lake Titicaca by the sun god Inti. However, commoners were not allowed to speak the name of Viracocha, which is possibly an explanation for the need for three foundation legends rather than just one. They were instructed to create a Temple of the Sun in the spot where the staff sank into the earth to honor the sun god Inti, their father. In another version of this legend, instead of emerging from a cave in Cuzco, the siblings emerged from the waters of Lake Titicaca. Since this was a later origin myth than that of Pacaritambo it may have been created as a ploy to bring the powerful Aymara tribes into the fold of the Tawantinsuyo. Accounts vary, but according to some versions of the legend, the young Manco jealously betrayed his older brothers, killed them, and then became Cusco. Deities[ edit ] Supay , god of death, as interpreted in a Bolivian carnival festival Like the Romans , the Incas permitted the cultures they integrated into their empire to keep their individual religions. Below are some of the various gods worshiped by the peoples of the Incan empire, many of which have overlapping responsibilities and domains. Unless otherwise noted, it can safely be assumed these were worshipped by different ayllus or worshipped in particular former states. All of the important mountains have their own Apu, and some of them receive sacrifices to bring out certain aspects of their being. Some rocks and caves also are credited as having their own apu. Catequil was a god of thunder and lightning. Cavillace was a virgin goddess who ate a fruit, which was actually the sperm of Coniraya, the moon god. When she gave birth to a son, she demanded that the father step forward. No one did, so she put the baby on the ground and it crawled towards Coniraya. Copacati was a lake goddess. Ekeko was a god of the hearth and wealth. The ancients made dolls that represented him and placed a miniature version of their desires onto the doll; this was believed to caused the user to receive what he desired. Illapa "thunder and lightning"; a. His holiday was on July He was said to keep the Milky Way in a jug and use it to create rain. He appeared as a man in shining clothes, carrying a club and stones. He was formerly the main god of the Kingdom of Qulla after which the Qullasuyu province of the Inca Empire was named. Inti was the sun god. Source of warmth and light and a protector of the people. Inti was considered the most important god. The Inca Emperors were believed to be the lineal descendants of the sun god. Kon was the god of rain and wind that came from the south. He was a son of Inti and Mama Killa. Mama Allpa was a fertility goddess depicted with multiple breasts. Mama Qucha "sea mother" was the sea and fish goddess, protectress of sailors and fishermen. In one legend she mothered Inti and Mama Killa with Wiraqucha. Pachamama literally translates to

"mother nature" and was the most important figure in mythology, second only to the Sun. She was the wife of Pacha Kamaq, a dragon, and a fertility deity who presided over planting and harvesting. Mama Killa "mother moon" or "golden mother" was a marriage, festival and moon goddess and daughter of Wiraqucha and Mama Qucha, as well as wife and sister of Inti. Mama Sara "maize mother", a. Saramama was the goddess of grain. She was associated with maize that grew in multiples or were similarly strange. These strange plants were sometimes dressed as dolls of Mama Sara. She was also associated with willow trees. Pacha Kamaq "Earth-maker" was a chthonic creator god, earlier worshiped by the Ichma but later adopted into the creation myth of the Inca. Paryaqqa was a god of water in pre-Inca mythology that was adopted by the Inca. He was a god of rainstorms and a creator-god. He was born a falcon but later became human. Paricia was a god who sent a flood to kill humans who did not respect him adequately. Possibly another name for Pacha Kamaq. Supay was both the god of death and ruler of the Uku Pacha as well as a race of demons. Urcaguay was the god of metals, jewels and other underground items of great value. Urquchillay was a deity that watched over animals. Viracocha was the god of everything. Important beliefs[ edit ] Mama Uqllu was the sister and wife of Manqu Qhapaq. She was thought to have taught the Inca the art of spinning. Mamaconas were similar to nuns and lived in temple sanctuaries. They dedicated their lives to Inti , and served the Inca and priests. Young girls of the nobility or of exceptional beauty were trained for four years as acllas and then had the option of becoming mamaconas or marrying Inca nobles. They are comparable to the Roman Vestal Virgins , though Inca society did not value virginity as a virtue the way Western societies have done throughout history. In one legend, Unu Pachakuti was a great flood sent by Viracocha to destroy the giants that built Tiwanaku. Inca cosmology was ordered in three spatio-temporal levels or Pachas. Kay Pacha was the world in which we live. Hanan Pacha "higher world" was the world above us where the sun and moon lived. Many prominent natural features within the Inca Empire were tied to important myths and legends amongst the Inca [7]. For example, Lake Titicaca , an important body of water on the Altiplano , was incorporated into Inca myths, as the lake of origins from which the world began [7]. Similarly, many of prominent Andean peaks played special roles within the mythology of the Incas. This is reflected in myths about the Paxil mountain, from which people were alleged to have been created from corn kernels that were scattered by the gods [7]. Terrestrial environments were not the only type of environment that was important to mythology. The Incas often incorporated the stars into legends and myths [8]. For example, many constellations were given names and were incorporated into stories, such as the star formations of the Great Llama and the Fox [8]. While perhaps not relating to a single physical feature per se, environmental sound was extremely important in Incan mythology. Additionally, myths were transmitted orally, so the acoustics and sound of a location were important for Incan mythology [9]. These examples demonstrate the power that environment held in creating and experiencing Incan myths. Inca symbols[ edit ] Chakana or tree of life Chakana or Inca Cross, Chakana is - according to some modern authors - the three-stepped cross equivalent symbolic of what is known in other mythologies as the Tree of Life, World Tree and so on. Through a central axis a shaman journeyed in trance to the lower plane or Underworld and the higher levels inhabited by the superior gods to enquire into the causes of misfortune on the Earth plane. The snake, puma, and condor are totemic representatives of the three levels. The alleged meaning of the chakana symbol is not supported by scholarly literature. Deployments[ edit ] Mythology served many purposes within the Incan Empire. While mythology could often be used to explain natural phenomena, or to give the many denizens of the empire a way of thinking about the world, it was also utilized to support the social inequalities of the elite over the commoners within the empire. For example, there is a well-known origin myth that describes how the Incan Empire began at its center in Cusco. In this origin myth, four men and women emerged from a cave near Cusco, and began to settle within the Valley of Cusco, much to the chagrin of the Hualla people who had already been inhabiting the land [10]. The Hualla subsided by growing coca and chili peppers , which the Incans associated with the peoples of the Amazon , whom were perceived to be inferior and wild [10]. The Inca engaged in battle with the Hualla, fighting quite viciously, and eventually the Inca emerged victorious. The myth alleges these first Inca people would plant corn, a mainstay of the Inca diet , on the location where they viciously defeated the Hualla [10]. Thus, the myth continues, the Inka came to rule over the entire Cusco Valley, before eventually going on to conquer

much of the Andean world [10]. While this mythical account of the settlement of the Cusco Valley may seem like an innocuous tall tale, myths like these reinforced social inequalities throughout the Inca Empire. In creating this myth, the Incans were able to reinforce their authority over the empire. These myths were recapitulated in the many festivals and rites that were observed throughout the Incan Empire. For example, there were corn festivals that were observed annually during the harvest. During, these festivals the Inca elite were celebrated alongside the corn and the main deity of the Inca, Inti [10]. In this way, the origin myths of the Inca were used to justify the elite position of the Inca within their vast, multiethnic empire. The ability of the Inca to support their elite position was no small feat, given that less than fifty thousand Inca were able to rule over millions of non-Inca peoples.

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The Inca empire developed between 1200 and 1500 AD in an area which is now Peru. Before the 15th century the Andean region was populated by many different tribes of people. Under the military leadership of Pachacuti and his son Topa Inca, who were Inca emperors between 1438 and 1525, the Inca state expanded into a great empire. From a geographic point of view, the Inca empire was not a very attractive place to live. The north-western border is the coastal region of the Pacific Ocean, which is the driest desert on earth. Not a drop of rain has fallen there in over 100 years. The towering Andes Mountains begin east of the desert, with steep slopes that make agriculture a serious challenge. The Inca solved that problem by creating terraces and filling them with fertile earth brought up from the mountain valleys. To the east of the Andes, lay the vast and humid jungle of the Amazon River Basin, inhabited by fierce tribes whom the Inca never managed to conquer. Under the leadership of Francisco Pizarro the Spanish stole over 250,000 kilograms of gold from the Inca, destroyed and prohibited all expression of native religion and culture. Yet many traditions managed to survive in the myths and culture of Peru, Ecuador and Columbia. The present-day Quechua-speaking peoples of the Andes are the descendants of the Inca. They make up almost 45 percent of the population of Peru. They live in close-knit communities and combine farming and herding with simple traditional technology. Much of the agricultural work is done cooperatively. Even though Catholicism is now the official religion in these areas, in practice it is a blend of Western and native Andean religion and culture. He claimed to be the direct descendant of the Inca Sun God Inti, which made his people extremely obedient. Their daily work tasks almost became a religious duty. Pachacuti created a cult around himself and the sun-god Inti. Every day the emperor would wear new clothes, the old ones from the previous day had to be burned, and he would only eat from golden plates. Inca society was a theocratic society, meaning that politics and religion were completely intertwined. The Inca religion combined features of animism, fetishism, and the worship of nature gods representing forces of nature. Inca rituals included elaborate forms of divination and the sacrifice of humans and animals. He called his new united kingdom Cuzco, and he introduced an ingenious system of government, social system, economy and religion. He was one of the most powerful single ruler that ever existed in world history. He did not depend on a council of advisors, but made all the decisions for his people alone. The Inca emperor Pachacuti first of all appointed himself as a holy emperor. He claimed he was the direct descendant of the creator god Pachacamac also called Viracocha. Pachacuti tore down the old adobe structures and had the entire city rebuilt in stone. On the south-end of town he built a temple dedicated to the sun and, at the same time, to himself. Its walls were covered with vast quantities of gold. One of the problems of government was the redistribution of food and clothing. The corn, potatoes and cotton needed by millions of people were all produced in different areas of the empire. The Inca solved this by developing a form of practical socialism. Each village produced what its ecosystem would permit and gave its surpluses to other villages in different areas. In return, poorer villages farming in the infertile mountain terraces received the products that they could not grow themselves. Some of the surplus was stored to feed soldiers or labor crews that were building temples or roads. This is called a system of reciprocity, and that is why the Inca did not have markets. Everybody supplied and received the necessities of life through this system of reciprocity. For example children over five years of age had the responsibility of carrying water up to the fields where grown-ups were growing crops. And women older than fifty had to weave cloth for making clothes. Even the physically and mentally disabled were given daily tasks that were attuned to their capabilities. One of these tasks was chewing maize or corn and spitting it back into a big bowl. By letting this substance ferment the Inca made their own special corn beer called Chicha which they drank on festive occasions. All of the individual responsibilities were recorded by bureaucrats through a system called the Quipu. It was an intricate form of communication using colored strings tied into knots. This was the Inca alternative to writing since they did not develop a written language of their own. Emperor Pachacuti also created religious holidays for his people. Six

times a month the entire empire was shut down for festivities, lectures and parades. The Inca were incredible builders and architects. Their irrigation systems, palaces, temples, and fortifications can still be seen throughout the Andes. They had an efficient road system which was mainly used for government and military purposes. Couriers would carry messages in the form of knotted cords all over the empire. Unfortunately, this road network was also used by the Spanish, which greatly facilitated their conquest of the Inca Empire.

## Chapter 7 : The Lima Peru LDS Temple Mission: Inca Religion and Myths

*Education Â· Religion Â· Mythology: Paryaqqa was a god of water in pre-Inca mythology that was adopted by the Inca. He was a god of rainstorms and a creator-god.*

Visit Website When the rival Chancas attacked circa 1100, Viracocha Inca retreated to a military outpost while his son, Cusi Inca Yupanqui, successfully defended Cusco. His military campaigns extended the kingdom to the southern end of the Titicaca Basin, and hundreds of miles north to subject the Cajamarca and Chimú kingdoms. The expanding reach of the Inca state, Tawantinsuyu, prompted strategic logistical considerations. Pachacuti Inca Yupanqui is believed to have been the first Inca emperor to order forced resettlement to squash the possibility of an uprising from one ethnic group. In addition, he established the practice in which rulers were prevented from inheriting the possessions of their predecessors, thereby ensuring that successive leaders would conquer new lands and accumulate new wealth. Pachacuti Inca Yupanqui also focused his efforts on strengthening Cusco, the center of the empire. He expanded Sacsahuaman, the massive fortress that guarded the city, and embarked on an expansive irrigation project by channeling rivers and creating intricate agricultural terraces. Although Tawantinsuyu was comprised of more than distinct ethnic groups among its 12 million inhabitants, a well-developed societal structure kept the empire running smoothly. There was no written language, but a form of Quechua became the primary dialect, and knotted cords known as quipu were used to keep track of historical and accounting records. Most subjects were self-sufficient farmers who tended to corn, potatoes, squash, llamas, alpacas and dogs, and paid taxes through public labor. A system of roadways adding up to approximately 15,000 miles crisscrossed the kingdom, with relay runners capable of advancing messages at the rate of miles per day. The Inca religion centered on a pantheon of gods that included Inti; a creator god named Viracocha; and Apu Illapu, the rain god. Impressive shrines were built throughout the kingdom, including a massive Sun Temple in Cusco that measured more than 1,000 feet in circumference. Powerful priests depended on divination to diagnose illness, solve crimes and predict the outcomes of warfare, in many cases requiring animal sacrifice. The mummified remains of previous emperors were also treated as sacred figures and paraded around at ceremonies with their stores of gold and silver. Upon ascending to the throne in 1471, Topa Inca Yupanqui pushed the southern border of the empire to the Maule River in modern-day Chile, and instituted a tribute system in which each province provided women to serve as temple maidens or brides for celebrated soldiers. His successor, Huayna Capac, embarked on successful northern campaigns that carried to the Ancasmayo River, the current boundary between Ecuador and Colombia. Meanwhile, the arrival of Spanish explorers had already triggered the collapse of the state. The Spanish carried such alien diseases as smallpox, which wiped out a huge chunk of the population before killing Huayna Capac and his chosen successor around 1525. That sparked a civil war as would-be emperors battled for power, with Atahualpa eventually outlasting his half-brother, Huascar, to grab the throne. Enamored by the stories of Inca wealth, Spanish conquistador Francisco Pizarro lured Atahualpa to meeting for a supposed dinner in his honor and kidnapped the emperor in November 1532. Atahualpa was executed the following summer, and although the Spanish were far outnumbered by the locals, they easily sacked Cusco in late 1532 with their superior weaponry. Attempting to keep the peace, the Spanish installed a young prince named Manco Inca Yupanqui as a puppet king, a move that backfired during a spirited rebellion in 1536. However, Manco Inca Yupanqui and his men were eventually forced to retreat to the jungle village of Vilcabamba, which remained the last stronghold of the empire until 1572. As the only written accounts of the Inca were composed by outsiders, its mythology and culture passed to successive generations by trained storytellers. Traces of its existence were mainly found in the ruins of cities and temples, but in 1911, archaeologist Hiram Bingham discovered the intact 15th century mountaintop citadel of Machu Picchu, its magnificent stone structures reflecting the power and capabilities of this massive Pre-Colombian state.

### Chapter 8 : ON THE ROLE OF CREATION AND ORIGIN MYTHS

*Introduction Into Inca Religion, Myths, Beliefs The Incas were polytheists (they had more than one god). Interestingly, the Incas have even considered their emperors as demigods, people with special connection with the gods.*

They believed that their ruler, the Inca Sapa, was part god himself. The Inca believed that their gods occupied three different realms: He was the god of the sun. The emperor, or Inca Sapa, was said to be a descendent of Inti. Inti was married to the Goddess of the Moon, Mama Quilla. Mama Quilla - Mama Quilla was the goddess of the Moon. She was also the goddess of marriage and the defender of women. Mama Quilla was married to Inti the god of the Sun. The Inca believed that lunar eclipses occurred when Mama Quilla was being attacked by an animal. Pachamama - Pachamama was the goddess of Earth or "Mother Earth". She was responsible for farming and the harvest. Viracocha - Viracocha was the first god who created the Earth, the sky, the other gods, and humans. Supay - Supay was the god of death and ruler of the Inca underworld called the Uca Pacha. The most important temple was the Coricancha built in the heart of the city of Cuzco to the sun god, Inti. The walls and floors were covered with sheets of gold. There were also gold statues and a huge gold disc that represented Inti. Coricancha means "Golden Temple".

**The Inca Afterlife** The Inca believed strongly in an afterlife. They took great care in embalming and mummifying the bodies of the dead before burial. They brought gifts to the dead that they thought the dead could use in the afterlife. The Inca felt so strongly in the afterlife that when an emperor died, their body was mummified and left in their palace. They even kept some servants to watch over the dead emperor. For certain festivals, such as the Festival of the Dead, the dead emperors were paraded through the streets. If a person lived a good life they lived in the part of heaven with the sun where there was plenty of food and drink. If they lived a bad life they had to live in the underworld where it was cold and they only had rocks to eat. Huacas were sacred places or objects to the Inca. A huaca could be manmade or natural such as a rock, a statue, a cave, waterfall, mountain, or even a dead body. The Inca prayed and offered sacrifices to their huacas believing that they were inhabited by spirits that could help them. The most sacred huacas in the Inca Empire were the mummies of the dead emperors.

**Interesting Facts about the Mythology and Religion of the Inca Empire** They allowed the tribes they conquered to worship their own gods as long as the tribes agreed to worship the Inca gods as supreme. The Inca held religious festivals every month. Sometimes human sacrifice would be included as part of the ceremony. The Inca worshiped mountains and considered them sacred. This was because they believed the mountains were the source of water. The Spanish tore down the temple of Coricancha and built the Church of Santo Domingo at the same location. Priests were very important and powerful in Inca society. The High Priest lived in Cuzco and was often the brother of the emperor.

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## Chapter 9 : Inca mythology - Wikipedia

*Religion was for the Incas, as with many other ancient cultures, inseparable from politics, history, and society in general. All facets of community life were closely connected to religious beliefs, from marriages to agriculture, government to burials.*

At the center of Inca religion and mythology was the worship of the sun, believed to be the ancestral father of the Inca people. For this reason, sun worship was closely linked to ancestor worship, and many of the myths of the Incas focus on their origins. The Incas tailored their mythology to glorify their own culture and to reinforce the idea that they were a superior people destined to rule others. Origins and Influences Based in the city of Cuzco in what is now Peru, the Incas were one of many small groups who lived in the Andes mountains in the s. Gradually, the Incas expanded and absorbed the surrounding peoples, peacefully at first and later by conquest. In a strong leader named Pachacuti became their king. He and his descendants made the Inca state into a vast empire that stretched from southern Colombia south into Chile and covered much of modern Bolivia and part of Argentina. Throughout this great empire the Incas built a network of roads as well as temples, fortresses, and other public buildings. As the empire grew, the Incas absorbed the myths and legends of the cultures they conquered. They often reworked the old stories of others to give them a new, pro-Inca twist. Although they allowed their subjects to continue to worship their own gods, they expected everyone in the empire to participate in the state religion and to worship the Inca deities. The Incas had no written language so they did not record their myths in writing. Instead, a class of professional storytellers and performers recited the official state history, which contained both fact and myth. Born into Two Worlds Much of what we know about Inca mythology comes from the writings of Inca Garcilaso de la Vega , the son of a Spanish conquistador and an Inca princess. He learned the Inca legends from his uncles, who were members of the nobility. Although European and Christian influences may have affected his accounts, they provide a window into the Inca world in which Garcilaso was raised. The following year their empire fell. The Spanish began converting the Indians to Christianity and wiping out pagan traditions and practices. However, some Spanish military and religious personnel recorded what they learned about Inca mythology, as did a few of the newly Christianized and educated Incas. The figure in this Inca textile wears a decorative headdress with a sky dragon. Worship of the sun and sky played a central role in the mythology and religion of the Inca people. Major Deities and Sacred Ceremonies Most of the principal deities of the Inca pantheon represented forces of nature that operate in the sky. The state religion focused on the worship of a few major figures. Viracocha was believed to have had a special bond with the Inca king Pachacuti, who dreamed that the god helped his people gain victory in a war they were fighting. After winning the war, Pachacuti built a great temple to Viracocha at Cuzco. The temple contained a large solid gold statue of the god as a bearded man. According to Inca tradition, Viracocha had white skin, which explains why some of the Indians at first thought that the bearded, pale-skinned Spanish soldiers were representatives of their creator god. Viracocha, a rather remote and impersonal god, figured less prominently in the daily life of the Incas than did some other deities. Most important of all was Inti, the sun god, regarded as the ancestor of the Incas. He was associated with gold, called "the sweat of the sun," and the Incas honored him with magnificent golden artworks. Facing the image stood the mummified remains of dead emperors, and the walls of the chamber were covered with gold. Her shrine in the Coricancha had walls of silver, a metal that was sacred to her because it was believed to be her tears. The Incas marked the passage of time with the phases of the moon. Mama Kilya was thus the driving force of the calendar the Incas used to schedule their rituals and festivals. Illapu, the god of weather who gave the rain, had an important place in a culture that depended on agriculture. The Incas saw the Milky Way, the band of stars that arc across the sky, as a heavenly river. When Illapu struck the jug with a bolt of lightning from his slingshot, making the sound of thunder, he broke the jug and released the rain. Other deities included Cuichu, the rainbow; Paca Mama, the earth mother; and Mama Qoca, the sea mother. Inca religious life was administered by a large organized priesthood and centered on honoring ancestors—especially royal ones—as well as the gods. The bodies of dead kings and queens were mummified, dressed and cared for, and

thought to have special powers. Priests relied on divination to resolve all sorts of matters, from identifying illnesses to determining guilt or innocence to deciding what kind of sacrifice to make to which god. They had many ways pantheon alt the gods of a particular culture mummify to preserve a body by removing its organs and allowing it to dry ritual ceremony that follows a set pattern divination act or practice of foretelling the future Machu Picchu, located high in the Andes mountains in Peru, was a holy city of the Incas, The site contains the ruins of a temple where the Incas worshiped their sun god. The chief method of divination, though, was the use of oracles, which involved making frequent sacrifices to the gods. Inti, for example, received sacrifices of corn every day. Besides offering food and drink to the gods, the Incas also made animal and human sacrifices. White llamas were often used for animal sacrifices, and young children were particularly prized as human sacrifices. Often they were left to die on high mountaintops, sacred places remote from human life but close to the sky gods. Major Myths Many Inca myths dealt with the origin of the Inca people. These myths helped support the idea that the gods intended the Incas to be rulers. Other myths dealt with the creation of the world and the arrival of a great flood. These creatures proved disobedient, however, and Viracocha destroyed them. He may have turned them back to stone, or he may have swept them away in a great flood. Once they were gone, Viracocha made a second race, this time forming people from clay. He equipped them with the clothes, languages, songs, skills, and crops of different nations. Before the people spread out and populated the world, Viracocha ordered them to sink into the earth and to reappear on the surface again from lakes, caves, and hilltops. They did so, and each group of people built a shrine at the spot where they emerged. According to a legend recorded by Inca Garcilaso de la Vega, long ago people were ignorant and brutal, living like wild animals, without clothes or houses. The god Inti, known as Our Father the Sun, felt sorry for them and sent one of his sons and one of his daughters to earth to teach them how to live properly. The god gave his son and daughter instructions about how to find the best place for their court. Starting at Lake Titicaca, they were to visit the villages and look for a place where they could drive a gold stake into the ground with one blow. The site became the location of Cuzco, the capital of the Inca empire. Manco Capac also showed his people how to make and use weapons so that they could enlarge their kingdom. In this way, the sun god himself set the Inca empire on its road to glory. Later generations honored Manco Capac as the legendary first Inca. The myth establishes some of the rights and customs of the Inca royal class, such as the practice of brothers marrying sisters. It also paints a picture of the ancestral Incas as superior to other people and firmly identifies them as descendants of the sun god. Like many peoples, the Incas had a story about a great flood that wiped out a race of wicked and unruly people. The flood myth says that during ancient times people were cruel and greedy and failed to pay proper attention to the gods. Only in the highlands of the Andes mountains were the people not given over to evil. One day two worthy shepherd brothers there noticed that their llamas were sad and acting strange. The llamas told the brothers that a great flood was coming. The brothers took their families and herds to high caves, and then rain fell for months, drowning the world below. Finally, the sun god Inti appeared again, and the warmth of his smile dried the waters. The families descended to repopulate the world. Legend says that although people now live everywhere on earth, llamas remember the flood and live only in the highlands. Related Entries Other entries related to Inca mythology are listed at the end of this article. Their descendants live in the Andean highlands today. Many of them speak Quechua, the Inca language. Andean peoples still believe, as the Incas did, that high mountain peaks are sacred places and make pilgrimages to them to ensure good crops and productive herds. In the same way, people have continued the Inca practice of making offerings to local gods at shrines and holy places scattered across the land that once made up the Inca empire.