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As the political difficulties increased the number of people who were unable to feed themselves and the number of those who fled the country also increased. As for the Indians, no document has been preserved that tells us what happened to them, how many died or had to abandon their village or tribe, what happened to their children, or what endured the survivors of this disaster. Some authors have decided to read into them a certain brutal realism, hiding the moral and spiritual drama that resulted in the inexorable destruction of a superior race. On the other hand, a parallel and almost contemporaneous series of events offers an exact model of how to solve the question of the fate of the Indians. More than thirty documents in our possession make it possible to define with a certain degree of accuracy the Inca social and political structure. [9] The division of the land into provinces and the assignment of these to the individual sovereigns make it possible to establish the order of precedence, which depends on a system of promotion by means of feasts, lands, and titles. [10] A large number of sovereigns equal in power, and sometimes one above the other, is [11] a very striking characteristic of the Inca state. It is also the case that from time to time the various members of the royal family are interchanged. [12] If the young men and women who appear in the accounts of the conquest correspond to the reality of the Inca social order, the same cannot be said of the succession to the throne. The main source of information is the *Relacion de lo que va aconteciendo en el Perú* of the Jesuit Pedro Vizcaino de Popayan.

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Although the hoards were not strongly protected, and the Spanish found in them a number of precious objects, such as ancient vases, weapons, and ornaments, they were for the most part the spoils of war. The Spaniards often used the properties of these objects to increase their own power and magnificence. [116] Their palaces were built with the help of these finds, their ornaments were of gold, and their walls were stuffed with the precious fiber that served as canvas to the Indians to make their wool and cotton fabrics. [117] The Indians were obliged to give their jewels to the conquerors, not being allowed to retain their own property. [118] The political exploitation of the country and the plunder of the vanquished was accompanied by the social exploitation of the conquered. [119] Although the goods were often intended for the Inca, he was not the sole beneficiary of the Spanish exploitation. The Spaniards used many of the treasures of the fallen empire to embellish their houses and to adorn the magnificent churches that they constructed. [120] The first estate that the Spaniards set up was that of hacendado, and the Incas, who had lived on the produce of the land, saw their functions merged and their interests subordinate to those of the administrators. In the hacendado system, not only were the natives forced to work on the estates of the conquerors without being allowed any share in the profits of the land, but their land was subject to the payment of rent. The Indians in this way were deprived of the means of ever again becoming owners of the land, just as the Incas had lost all possibility of reconquering the kingdom of the Sun. The hacendados were called encomenderos, and the people who worked for them encomenderos. Those of the Indians who did not become encomenderos were forced to work on the land of the Spaniards without being allowed any share in the profits of the land. The mestizos and the criollos were the second estate in this system, and their position is described as milicianos or personal. The third estate was made up of a small number of Spaniards who were settled on the estates and who were capable of exercising the functions of government in addition to those of a superior authority. Their functions were to supply troops and to enforce discipline. The cortes were the supreme Spanish authority and exercised the functions of a legislador de la tierra. Sec8ef588b

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