Social Communications of the Inca Empire:
A Diachronic and Holistic-Quantum Analysis

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Annotation

Our research aims to conduct a diachronic and holistic quantum analysis of social communications within the Inca Empire (1438–1533/1572) and identify their specific characteristics. We adopted a holistic approach, which emphasizes the primacy of the Whole. Our methods included analysis and synthesis, the hypothetical-deductive method, abstraction, and observation, as well as the quantum chronos and diachronic analysis methods. The research methodology involved selecting scientific publications related to the topic of our study. We analyzed and synthesized the selected publications to identify methods suitable for investigating the problem. After establishing the research methodology, we conducted a holistic and diachronic analysis of the facts described in communicative, archaeological, historical, and cultural studies. This analysis of social communications in the Inca Empire (1438–1533/1572) enabled us to identify specific characteristics of these communications. Research Results. We examined social communications during the reigns of five emperors: Pachacuti Inca Yupanqui, Topa Inca Yupanqui, Huayna Capac, and the brothers Huascar Inca and Atahualpa. Our analysis identified six distinct trends within the twelve types of social communications recorded over the 95 years of the Inca Empire: State administrative and political communications, Financial and economic communications, Cultural-level communications, Hierarchical communications, Logistical communications, and Family-based communications. Conclusions. Through diachronic analysis, we identified 11 types of social communication applications and highlighted six trends associated with specific types. The holistic quantum analysis of social communications in the Inca Empire from 1438 to 1533 allowed us to determine five key aspects that characterise the specifics and features of these communications.

Introduction

To date, the social communications of the Inca Empire have not been studied from the comprehensive perspective of diachronic analysis. Furthermore, no researcher has, as we believe, approached the analysis of Inca social communications using a holistic quantum approach (Kholod, 2022). These observations highlight the relevance and significance of our research for the academic field of *Social Communications*.

Our study aims to perform a diachronic and holistic quantum analysis of the social communications of the Inca Empire (1438–1533/1572) and to identify the specific characteristics of these communications. The central hypothesis of the study is that a diachronic and holistic quantum analysis of the Inca Empire's social communications can reveal their distinctive characteristics.

Methods and Methodologies of the Study

To conduct a diachronic and holistic quantum analysis of the social communications of the Inca Empire and to identify their specific characteristics, we selected several methods from different categories, including general methods, scientific methods, and field-specific methods.

From the group of general methods, we employed the potential of holism (holistic approach), which asserts the primacy of the Whole, or "the belief that each thing is a whole, more significant than the parts that comprise it" (*Holism*, 2024).

In our study, the group of scientific methods included traditional analysis and synthesis, the hypothetical-deductive method, the method of abstraction, and observation.

Among field-specific (specialized) methods, we opted for the method of quantum chronos (Krutov, 2021: 34–46; Kholod, 2020: 32–67), which...

«...involves the analysis of communicative processes and texts that were made public at least 75 years before their analysis. This timeframe is determined by the average lifespan of an individual familiar with the epistemic framework during their lifetime. The method considers two key factors: 1. The analyzed communicative processes and texts must be perceived by a contemporary audience that is only theoretically familiar with the epistemic framework within which these processes occurred and the texts were created. 2. The analysis of the communicative processes and text perception must be experimental and should incorporate the principles and concepts of quantum theory, such as W. Heisenberg's uncertainty principle, N. Bohr's complementarity principle, and the concept of superposition» (Kholod, 2020: 32–67).

This methodological approach provides a unique perspective for understanding the nuances of historical communicative processes and their texts within the Inca Empire.

Field-Specific (Humanities) Methods and Research Methodology. For our study, we applied the field-specific method of diachronic analysis to seek historical and archaeological evidence supporting the proposed hypothesis.

The methodology of our research was based on the following search procedures:

1. Selection of scientific publications relevant to the topic of our study.

2. Analysis and synthesis of the selected publications to identify methods that are valid for investigating the research problem.

3. Formation of the research methodology, incorporating the identified methods.

4. Holistic and diachronic analysis of facts described in publications related to communication studies, archaeology, history, and cultural studies.

5. Analysis of the social communications of the Inca Empire (1438–1533/1572).

6. Identification of specific characteristics of the social communications of the Inca Empire.

This systematic approach allowed us to comprehensively examine the communicative processes of the Inca Empire and highlight their distinctive features.

Results and discussion.
General socio-communication background

The Incas were a group of South American Indians who ruled an empire at the time of the Spanish conquest in 1532 (Britannica, Editors of Encyclopaedia, 2024). The territory inhabited by the Incas «extended along the Pacific coast and the Andean highlands from the northern border of modern Ecuador to the Maule River in central Chile» (Britannica, Editors of Encyclopaedia, 2024).
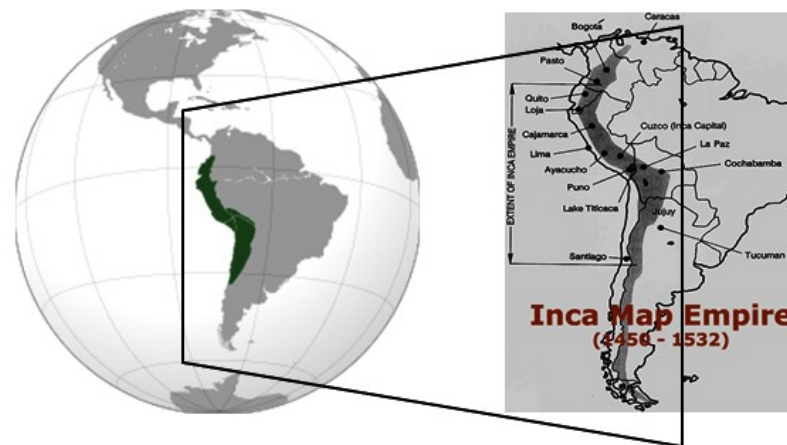

Fig. 1 Location of the Inca Empire (1438 – 1533/1572).
Image of a globe with the location of North and South America
(Globe on the left; source – https://en.wikipedia.org/wiki/Inca_Empire).
Location of the Inca Empire on the map of South America (map on the right, source –
https://www.peruadventurestours.com/en/inca_empire.html)

The Inca Empire is called the Realm of the Four Parts (Quechua: Tawantinsuyu), or Four Parts Together (McEwan, 2008). The name of the empire included an understanding of the socio-communicative unity of the Inca tribes, which from the standpoint of a holistic approach we interpret as a Whole consisting of the four corners of the world.

«In Quechua, tawa means four, and -ntin is a suffix denoting a group, so tawantin is a quartet, a group of four things taken together, in this case, the four suyu ("regions" or "provinces"), the corners of which meet at the capital. The four suyu were: Chinchaisuyu (north), Antisuyu (east; Amazon jungle), Kullasuyu (south), and Kuntisuyu (west). Thus, the name Tawantinsuyu was a descriptive term indicating the unification of the provinces. Spanish transliterated the name as Tahuatinsuyu or Tahuatinsuyu» (McEwan, 2008: 221).

The social and cultural traditions of communication among members of the Inca tribes, who spoke different dialects of Quechua, were not original. They were inherited from previous empires, which give the right to assert: that the social communications of the Inca Empire were not extraordinary social processes.

«The Inca Empire was preceded by two great empires in the Andes: Tiwanaku (c. 300–1100 CE), based around Lake Titicaca, and the Wari or Uari (c. 600–1100 CE), centred near the city of Ayacucho. The Wari occupied the territory of Cuzco for about 400 years. Thus, many characteristics of the Inca Empire derived from earlier multi-ethnic and expansive Andean cultures» (McEwan, 2006).

Researchers (Spalding, 1984) predict that previous Andean civilizations stimulated the Inca to improve their social communication system. Such communication took various forms, from high-quality roads to an organized process of production of goods, which, in our opinion, indicated a high level of development of logistic trade relations between the tribes.

«...earlier civilizations may have owed some of the achievements of the Inca Empire to «thousands of kilometers/miles of roads and dozens of large administrative centers with complex stone construction... terraced mountain slopes and filled valleys", as well as the production of «huge batches of goods» (Spalding, 1984).

Inca social communications were based on a strict military system of relations between the Incas and other peoples and cultures of the Andes. The first mentions of the Incas are associated with the village of Pacaritampu, where the Inca tribe led by Manco Capac (Manqo Qhapaq) lived. Establishing social communications of the conqueror, Manco Capac led his tribe to the city of Cuzco, which was located 24 km from the village of Pacaritampu. In Cuzco began the history of the people, who became dominant in the territory of more than 2 million km2 in the Andes Mountains. Since the creation of the city of Cuzco is dated to the 12th century, we can predict the beginning of the existence of the Incas from the 12th century AD (Britannica, T. Editors of Encyclopaedia, Inca, 2024).

The social and economic structure of the Incas from the 12th to the 14th centuries was no different from that of the other numerous tribes that inhabited the Andes. It was only during the reign of Mayta Qhapaq in the 14th century that the Incas revealed their warlike expansionist nature.

«Under the leadership of Mayta Capac, the Incas began an expansion, attacking and plundering the villages of neighbouring peoples and probably collecting some tribute. During the reign of Qhapaq Yupanki, the next emperor, the Incas first extended their influence beyond the Cusco valley, and with the eighth emperor, Wiraqocha 'Inka, the Incas began a program of constant conquest, establishing garrisons among the settlements of the peoples they conquered» (Britannica, T. Editors of Encyclopaedia, Inca, 2024).

Social Communications During the Reign of Pachacuti Inca Yupanqui

The militaristic social communications of the Inca dynasty were continued by the tenth emperor Pachacuti Inca Yupanqui. One form of social communication should be considered the socio-hierarchical structure of the Inca Empire. Organized social communications are traced in the state (imperial) management established by Pachacuti (Pachacuti Inca Yupanqui, 2024).

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Researchers at the British Museum characterized Pachacuti as a man, «the main leader of Mesoamerican (pre-Columbian)» America (Pachacuti Inca Yupanqui, 2024). Pachacuti lived from 1438 to 1471. According to the British Museum, Pachacuti means «He who remakes the world».

> *«Pachacuti Inca Yupanqui was the ninth Sapa Inca of the Kingdom of Cuzco, which he transformed into the Tavantinsuyu Empire... During his reign, Cuzco grew from a hamlet into an empire that could rival and eventually surpass Chimu. He began an era of conquest that, within three generations, extended Inca rule from the Cuzco Valley to almost all of civilized South America»* (Pachacuti Inca Yupanqui, 2024).

Pachacuti's organized social communications of state management allowed him to restructure the state system that functioned in the kingdom of Cuzco. To implement the idea of a single leader, Pachacuti organized a system of spies. The functions of such spies were reduced to informing the hierarch about the affairs of the political and military system of the regions. Pachacuti's new social communications were based on generous promises of future benefits for regional leaders under the leadership of the central government. The supreme leader offered them "gifts in the form of luxury items… high-quality fabrics" (Inca Empire, 2024), and promised "that they would be materially richer than his subjects" (Inca Empire, 2024).

The trick of social communications of the Inca Empire under Pachacuti's leadership was that most regional leaders perceived his promises positively and voluntarily accepted favourable conditions of subordination. According to researchers (Britannica, T. Editors of Encyclopaedia. Inca, 2024), Pachacuti practised forced resettlement of tribes to different regions of the empire he created. Such resettlement corresponds to the process of social integration. Pachacuti considered its goal to be achieving political stability and minimizing possible social unrest of dissatisfied subordinates in the regions. The social communications of state management organized by Pachacuti allowed him to restructure the state system that functioned in the kingdom of Cuzco. To implement the idea of single leadership, Pachacuti organized a system of spies. The functions of such spies were reduced to informing the hierarch about affairs in the political and military systems of the regions. Pachacuti's new social communications were based on generous promises of future benefits to regional leaders under the central government. The supreme leader offered them "gifts in the form of luxury items… high-quality fabrics" (Inca Empire, 2024), and promised "that they would be materially richer than his subjects" (Inca Empire, 2024).

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The chief leader of Mesoamerica divided the Inca state into four regions: "Chinchasuyu (Northwest), Antisuyu (Northwest), Kuntisuyu (Southwest) and Kullasuyu (Southwest)" (Inca Empire, 2024). In each of the regions, Pachacuti appointed leaders known among the Indian tribes, who skillfully carried out social communications with subordinate members of the tribes. The Inca leader created a central government, which was led by representatives of the Incas. According to researchers, for example (Weatherford, J. McIver, 1988), the world-famous settlement of Machu Picchu could have served as Pachacuti's summer residence. However, the version that Machu Picchu was used as an agricultural station is not excluded (Weatherford, J. McIver, 1988). This conditional administrative reform allowed Pachacuti to carry out state social communications along a hierarchical vertical level.

Pachacuti organized financial and social communications based on taxation of the population of the Inca Empire. Not all remote regions could pay taxes.

«For, as is well known, no village in the mountains or plains paid the tribute exacted from it by those who were in charge of these matters. There were even provinces where, when the natives declared that they were unable to pay the tribute, the Incas ordered that every inhabitant should be obliged to hand over a large feather filled with live lice every four months, which was a way of training the Incas and inculcating them with the duty of paying tribute» (Starn, Kirk, & Degregori, 2009).

It is known (Britannica, T. Editors of Encyclopaedia. Inca, 2024) that local leaders appointed by Pachacuti were responsible for collecting the labour tax. At that time, social communications of the tax system had several options: from military service or community service to agricultural work.

Social communications at the cultural level in the Inca Empire were called upon to integrate different tribes and civilizations into a single socio-cultural and military-economic space. This trend had varying degrees of success. "Not all local cultures were fully integrated" (Starn, Kirk, & Degregori, 2009), since "the Inca Empire as a whole had an economy based on the exchange and taxation of luxury goods and labour" (Starn, Kirk, & Degregori, 2009). It is clear that not all regions of the Inca Empire had the same economic and military resources, so not all regions of the state could build effective social communications in the state vertical.

We have carried out a diachronic and holistic-quantum analysis of social communications in the Inca Empire under the leadership of Pachacuti Inca Yupanqui from 1438 to 1471 thanks to Table 1 and Table 2 (see below).

Table 1.
Diachronic Analysis of Social Communications of the Inca Empire
(under Pachacuti Inca Yupanqui from 1438 to 1471)

No	Signs social communications	Types and aspects analysis social communications	
1	*2*	*3*	*4*
1.	Epoch conquests	Axiological aspect social communications	1.
2.	Force (forced resettlement of tribes to different ones regions).		
3.	Social integration .		
4.	Centralization Empire the incas		
5.	Socially hierarchical device	State management and political social communication	2.
6.	Social communication state management.		
7.	Achievement political stability and minimization possible social unrest dissatisfied subordinates in the regions .		
8.	Resistance disobedient were suppressed military strength		
9.	Gifts in kind subjects luxury ... and high-quality fabrics.		
10.	Children specially trained mentors taught system of state management of the Empire the incas.		
11.	The young specialists , having become adults , returned to the regions and implemented an idea centralized state The young the incas female status and Pachacuti gave forcefully married to members strong local families leaders.		
13.	Distribution state into four regions.		
14.	Appointment leaders, known among the tribes, the Indians in .		
15.	Creation central government		
16.	Implementation conditional administrative reforms		
17.	Formation state of social communications in a hierarchical manner vertical level		
18.	Financial social communications.	Financial and economic social communication	3.
19.	Taxation population		
20.	Financially incapable members of society Empire obliged every four months surrender a large feather filled alive lice.		
21.	Penalty labor tax (from service in the army or public works to agricultural works).		
22.	An economy based on exchange and		

	taxation subjects luxury and working strength.		
23.	Imperialist integration different tribes and civilizations into one social and cultural and military and economic space.	Social communication at the cultural level	4.

Analysis of Table 1 allowed us to distinguish the following 3 types and one (axiological) aspect of social communications of the Inca Empire under the leadership of Pachacuti Inca Yupanqui (1438–1471):

1) axiological aspect of social communications;
2) state administrative and political social communications;
3) financial and economic social communications;
4) social communications at the cultural level.

Social Communication During the Reign of Topa Inca Yupanqui

Social communication took on a specific character during the reign of the next emperor, Topa Inca Yupanqui (1463–1493) (Britannica, T. Editors of Encyclopaedia. Inca, 2024).

The new emperor conquered all the tribes that inhabited the northern territory of modern Chile, and the resistance of the local inhabitants was suppressed. The territory of the Inca Empire increased during the 8 years of the life of Pachacuti's father, Inca Yupanqui, and during the 22 years of the reign of Topa Inca Yupanqui (see map in Fig. 2 below).
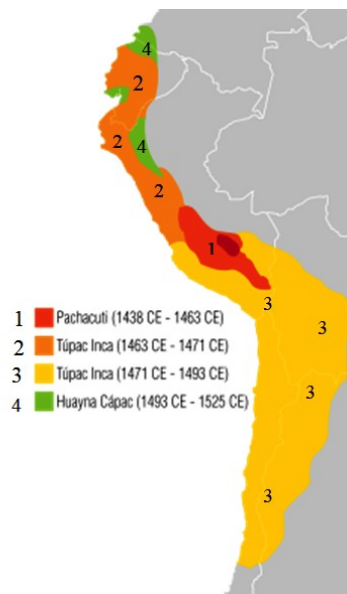
Fig. 2 Territory (numbered parts on the map) of the Inca Empire during the 22 years of the reign of Topa Inca Yupanqui (from 1471 to 1493). Map (source – https://en.wikipedia.org/wiki/Topa_Inca_Yupanqui).

Analysis of the map presented in Fig. 2 shows that Emperor Topa Inca Yupanqui implemented his expansionist intentions effectively. The territory marked with numbers 2 and 3 was conquered during the conquests from his youth and 22 years of the reign of Topa Inca

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Yupanqui. Therefore, we characterize the social communications of the Inca Empire in the period from 1463 (during the life of Pachacuti's father) to 1493 as military, aggressive, and expansionist.

Topa Inca Yupanqui's social status was high since he belonged to the clan of Inca nobles (Britannica, Editors of Encyclopaedia, 2024. Inca; Hagen von, & Murra, 2024), and his eldest wife "was the elder sister of Mama Oklo" (Bingham, 2004). Topa's father, Inca Yupanqui, appointed the young Inca to the position of Auki (Topa Inca Yupanqui, 2024) – "the crown prince of the Maskaipachi in the Inca Empire" (Que Significa Auqui y Auqui Perú? 2024), which vividly illustrated the specifics of social communications of the power structures of the society of the Inca Empire in the last third of the 15th century.

«Auki is the title of the crown prince of the Maskaipachi in the Inca Empire (Tahuantinsuyo), he held first place among the panaka, who was not always the eldest son. In some cases, he participated in the joint rule of Tahuantinsuyo with the Sapa Incas. This served to educate the hereditary prince in state affairs, as well as to consolidate the rights of the auki to be recognized as Incas after the death of his father. This tradition of auki was initiated by Pachacutec Inca Yupanqui. Topa Inca Yupanqui was the first auki. The brothers of the Auki who did not become» Incas were called Pihui Churi» (Que Significa Auqui y Auqui Perú? 2024).

The social communications of the Inca Empire provided for the inheritance of power and regulated a clear family hierarchy. It was approved at the state level.

In addition to family social communications, Topa Inca Yupanqui "was engaged in the management of the empire. He spent most of his time travelling through his territories, distributing land and establishing local administrations" (Sanders, 2024).

In terms of the development of architecture as a form of expression of social communications, Topa Inca Yupanqui rebuilt the city of Quito. To this end, the young emperor turned to the architects of the city of Cusco, who helped Topa Inca Yupanqui build a beautiful city and thereby instil in the city's residents a love for beautiful buildings and streets. It is known that Topa Inca Yupanqui ordered the construction of the fortress of Sacsayhuaman, which was founded by his father Pachacuti. The fortress was located on a high plateau above the city of Cusco. The fortress was built throughout the reign of Topa Inca Yupanqui (de Gamboa, 2015).

The economic policy of Emperor Topa Inca Yupanqui was marked by new tax regulations. To this end, he appointed two governors-general in the cities of Jauja and Tiahuanaco (Topa Inca Yupanqui, 2024), which we consider as social communications to create state social control over the conquered territories. It is also known (Sanders, 2024) about the original tribute system proposed by Topa Inca Yupanqui: women were selected from each province to serve in temples in state sanctuaries. Such selected women could "become the brides of soldiers who distinguished themselves in battle" (Sanders, 2024). Emperor Topa Inca Yupanqui, who "introduced a system of classifying the adult male population into units of 100, 500, 1,000, 5,000, and 10,000", also refined labour assignments and military service (Sanders, 2024).

To expand the range of social communications beyond the Inca Empire, Topa Inca Yupanqui undertook a "voyage of exploration" across the Pacific Ocean in 1470 (de Gamboa, 2006; Nas militars, 1973; Daude, e Vanakeren, 2018; Del Busto Dutuburu, 2006; Del Busto Duturburou, 1996). During his voyage, Topa Inca Yupanqui discovered two islands, Nina Chumpi ("fire belt") (Ajacopa, 2007) and Xava Chumpi ("outer belt") (Diccionario Quechua – Español – Quechua, 2005). It is possible that the gold objects of the islanders, a copper chair, and many animal skins captured as trophies were useful to Topa Inca Yupanqui in his argument about the new lands he had discovered. We assume that the future emperor, and during the journey – the

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prince with the maskaipachi (crown), needed such trophies to create a repository of interesting and expensive things as exhibits to demonstrate his achievements, strength and power. According to Pedro Sarmiento de Gamboa (de Gamboa, 2006), for the ocean voyage, Topa Inca Yupanqui built 20 thousand balsa (boats) (¿Viajaron los Incas por Oceanía? 2020), which proves his managerial ability to organize specific social communications aimed at research and travel activities.

Topa Inca Yupanqui's *family social communications* were an innovation for the Inca Empire. By order of the emperor, a man could marry his sister. The obvious goal of such a marriage was to preserve the "purity of the royal line" (Zhytanska, 2021), but the emperor's hidden goal was to "prevent a conflict of succession" (Zhytanska, 2021).

> *«According to this custom, one sister became the emperor's chief wife, and one of their sons became the next ruler. ...the system failed during the succession of Huayna Capac. It also did not work after Huayna Capac's death, as his chief wife was childless. In this situation, the emperor could appoint any of his sons as his successor, if one of them had the 'divine' approval registered on the lungs of a sacrificed llama»* (Житанська, 2021).

Family social communications, despite the positive aspirations of Topa Inca Yupanca, were based on the hypothetical distrust of his wife towards the emperor, since according to the Inca tradition; the ruler of the state had the right to have extramarital affairs. Because of such specific family social communications, Topa Inca Yupanca had two sons in a legal marriage and over ninety illegitimate children. This course of events did not suit Chuqui Oklo, the emperor's eldest wife. She had her own opinion on who should become the heir to Topa Inca Yupanca, and at her request, the ruler of the Inca Empire appointed his son Capac Huay. Over time, the emperor changed his choice and settled on the candidacy of Titu Cusi Hualpí, who was also the son of Topa Inca Yupanca. Chuqui Oklo could not accept the situation and poisoned her husband-emperor. When Titu Cusi Hualpí, also known as Huayna Capac, came to power in the empire after his father's death, Chuqui Oclu and her son were executed, which testified to the cruelty of social communications among the social elite in the Inca Empire (de Gamboa, 2015: 106–107)?

Table 2.
Diachronic analysis of social communications in the Inca Empire
(under the auspices of Topa Inca Yupanqui from 1463 and under his empire from 1471 to 1493)

No	Signs social communications	Types and aspects analysis social communications	
1	*2*	*3*	*4*
1.	Continuation era conquests	Axiological aspect social communications	1.
2.	Militarism , aggression , expansionism .		
3.	Social integration .		
4.	Expansion range of social communications for boundaries Empire the incas		
5.	Continuation centralization Empire the incas		
6.	Socially hierarchical device		2.
7.	Social communication state management.		
8.	The resistance of the locals residents , was suppressed		

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9.	Auka participated in the joint governing Tawantinsuyo with the Sapa Incas for training crown prince state question	State management and political social communication	
10.	Appointment two governors -general in the cities Jauja and Tiauanacu.		
11.	Creation of state social control over the conquered territories.		
13.	Management ability to organizations specific social communications that were directed on research and traveling activity.		
14.	The emperor belonged to the clan of the Inca nobles in…	Hierarchical social communication	3.
15.	The older wife «was the older sister Mama Oklo».		
16.	Position Auki (hereditary prince).		
17.	Inheritance power and regulation clear family hierarchy, which was approved at the state level .		
18.	Construction 20 thousand balsa (boats) for implementation Pacific travel.	Logistical social communication	4.
19.	New ones regulations taxes Labor appointment and military duty were improved the emperor Topa Inca Yupanki, who «introduced system classification an adult male population on units of 100, 500, 1000, 5000 and 10,000 people» (Sanders, at all, 2024). From each provinces were selected women for service in state temples shrines Such selected women could "become brides soldiers who distinguished themselves in battles" (Sanders, at all , 2024).	Financial and economic social communication	5.
20.	Architecture as a form expression of social communications.	Social communication at the cultural level	6.
21.	Yupanki built beautiful mi hundred and thereby instilling love its residents to the beautiful buildings and streets.		
22.	Expansion range of social communications for boundaries cultural traditions Empire Incas (opening new ones islands and transportation to the Empire attributes others cultures).		
23.	Research travel Tychym the ocean		

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25.	Hypothetical creation storage interesting and expensive things like exhibits in for demonstration their own achievements, strength and power .		
26.	Distrust wives to the emperor	Relatives social communication	7.
27.	Ruler state had the right to exercise extramarital relations in…		
28.	The brutality of the social communications of the social elite in the Empire Inca (murder disagreeable for the social elite people).		

Analysis of Table 2 allowed us to distinguish the following 6 types and one (axiological) aspect of social communications of the Inca Empire under the leadership of Topa Inca Yupanqui (from 1471 to 1491):

1) axiological aspect of social communications;
2) state administrative and political social communications;
3) hierarchical social communications;
4) logistical social communications;
5) financial and economic social communications;
6) social communications at the cultural level;
7) family social communications.

Social Communication during the reign of Huayna Capac

After the death of Topa Inca Yupanqui, his son Huayna Capac ascended the throne of the Inca Empire, ruling from 1493 to 1525 (Sanders, …, 2024).

Since Huayna Capac's reign was largely peaceful, researchers (Rostworowski, 2004; Sanders,…, 2024; Rubel, 2005) believe that the emperor devoted much of his time to "travelling, governing the empire, and suppressing small rebellions" (Sanders, …, 2024). In the latter, he was assisted by specially selected warriors from among those whom Huayna Capac had conquered during his campaign in Chachapoyas, a mountainous country in northeastern Peru (Sanders,…, 2024).

According to other information (Wayna Capac, 2024), Huayna Capac in the period from "1493 to 1527, made numerous campaigns to the north of South America (to modern Colombia)" (Wayna Capac, 2024). It should be noted that the date "1527" does not coincide with the date "1525": it was in 1525 that Huayna Capac was no longer in the world since other sources (Sanders,…, 2024) indicate his death in 1525, not 1527.

In military terms, Huayna Capac perfected the art of fortifications, building forts on the border with Bolivia and Argentina, from where representatives of other warlike tribes sought to enter the territory of the Inca Empire. The warriors of those tribes spoke the Guarani language, which was spoken by the Indians who inhabited the lands in Paraguay, Brazil, Argentina, and Bolivia (Guarani (people group), 2024).

It is known (Huana Capac, 2024) that Huayna Capac continued his father's policy of conquest. The emperor chose the expansion of the mountainous lands in the north of the Inca Empire as the main goal of this policy. Huayna Capac appointed his son Vascar as heir to power before the new conquest to preserve and strengthen *family social* ties. While teaching his two

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other sons (Niña Cuyochi and Atahualpa) military affairs, Huayna Capac ordered them to be at his side during the suppression of a new uprising that took place near the city of Quito (southern Colombia).

> *«This region... was one of the last places conquered by the Incas before their empire fell to the Spanish in 1532, but their invasion was not easy or swift, and the Incas were forced to change their usual expansionist tactics to deal with a resistant Indigenous society»* (Anderson, 2024).

Initially, the effectiveness of military social communications was low, as the Carangi tribe defeated the Incas at the Battle of Mount Cotocachi (Bray, 1990; Bray, 1992; Ogburn, 2024; Huayna Capac, 2024). Huayna Capac ordered the construction of complex fortresses and fortifications in the north of modern Ecuador, or the Pambamarca fortress complex.

> *«Many small enclosures were found in this complex, which was assumed to have had a military or outpost status, ... they served several other important functions, such as economic stations, communication posts, religious or ideological sites, and outposts. Understanding the nature of these enclosures and their connection to the fortress complex has helped define the nature of Inca warfare on the northern frontier»* (Anderson, 2024).

The conquest of the city, now called Quito (modern Ecuador), made it possible to transform it into «an important administrative centre of the emperor's northernmost possessions» (Вайна Капак, 2024).

> *«Along with the campaigns, he paid considerable attention to the development of cities, where temples were built, streets, neighbourhoods were arranged, and water was provided. Vayna Capac did a special job arranging the temple and sacred city of Pachacamac for the Incas. Significant efforts were made to strengthen the power of the Incas in the former state of Chimu»* (Вайна Капак, 2024).

Huayna Capac took care of the conquered territories, which he settled with the colonists. Thanks to such a form of social communication as the resettlement of tribes to the conquered territories, the emperor strengthened the borders and built fortresses. In them, the ruler of the Inca Empire ordered to place settlers for defence from Paraguay.

One of the rulers of the island of Puna opposed the military and military-social communications of Huayna Capac. The uprising quickly suppressed thanks to a powerful fleet, which built together with rafts. The implementation of logistical social communications due to movement across the ocean allowed the emperor's army to quickly arrive on the island and extinguish the uprising. In parallel, a new danger arose for the power of Huayna Capac: in another part of the Inca Empire, in Chinchasuyu, another uprising broke out as a form of inmutation social communications. To suppress the rebellion, Huayna Capac appointed a crown prince (auki) named Tomás, who defeated the rebels and destroyed the Caranga tribe. Huayna Capac settled Inca colonists on the liberated lands (Вайна Капак, 2024).

The military and architectural structures built by Huayna Capac transformed the settlement of Tumipampa into the imperial military headquarters. At the same time, «many magnificent buildings were erected as a sign of affection for this northern city (including the palace of Mollecancha, the Temple of Mama Ocló, and a golden garden like the capitals» (Вайна Капак, 2024).

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Logistic social communications in the Inca Empire during the reign of Huayna Capac allowed for the exchange of information, and military equipment, strengthened economic ties between regions of the Empire, and improved cultural exchange between regions of the country. An example of a logistical type of social communication is the coastal highway, which completed on the eve of the emperor's death and called «Huyna Capac Nyan» (Житанська, 2021).

«The length of the Vaina Capac highway was 4,000 km. The highway began near the northernmost port of Tumbes, crossed the semi-desert territory of the Costa from the north to the extreme south, and stretched along the Pacific coast to Chile, where near the present city of Copiapo it connected with another highway – the Royal (Imperial) Road – and then went to the Maule River» (Вайна Капак, 2024).

We see the social and communicative meaning of the Huayna Capac Nyan highway in the fact that the Incas demonstrated coherence and collectivism, which allowed them to complete the construction without special technical wheeled vehicles and special tools. Collectivism and cohesion are signs of the specific construction of social communications. Each stone block fell into place under the careful guidance of experienced craftsmen and has survived to this day in the same form in which the Inca builders intended to lay it.

Fig. 3, 4 and 5 (left to right). The Huayna Capac Nyan highway was a testament to the cohesion and collectivism of the ancient Incas, as well as to the skilful planning and management of the leadership of the Inca Empire (Житанська, 2021).
Photo from an open source – https://zhitanska.com/content/kapak-nyan-korolevskaya-doroga-inkov/

The specificity of logistical social communications in the «Huina Kapak Nyan» highway is that the road lay among swamps and sands. «In the sands of the coastal desert, roads were fenced on both sides with meter-long stone walls that protected the road from sand drifts» (Житанська, 2021). The fact that skill in road building was hereditary confirmed by modern scientific means.

«Aerial photography has revealed roads that are two thousand years old. The images show stone paths up to 10 km long, probably leading to the main highway that encircles the lake. All this is convincing evidence in favour of the hypothesis that the great Inca civilization did not arise in a vacuum and that the road builders of Tahuantinsuyu learned from their predecessors, representatives of the Moche, Paracas, Nazca, and Tiahuanaco cultures» (Житанська, 2021).
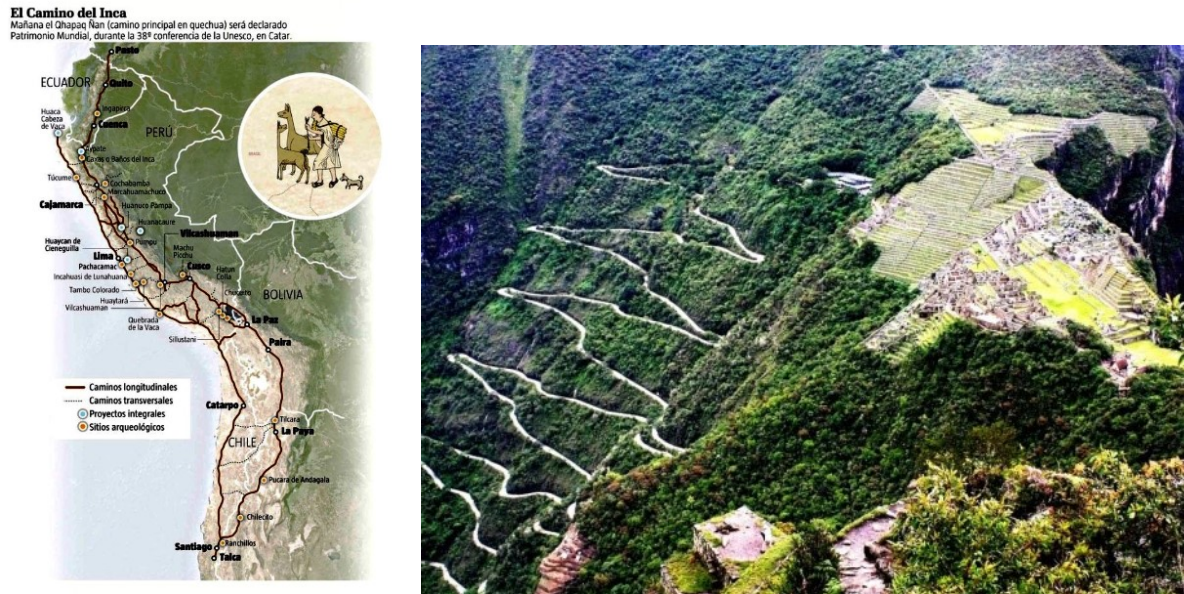
Fig. 4. Map depicting "Huayna Capac Nyan". The Royal Inca Road was built by the Incas over several centuries and relied on infrastructure that existed before the Incas (Житанська, 2021). Photo from an open source – https://zhitanska.com/content/kapak-nyan-korolevskaya-doroga-inkov/

It should be noted that, for example, in the area of Lake Titicaca, there was the Tiahuanaco civilization (Kolata, 1993), on an area of 500 thousand km2 there were about 20 thousand settlements, which had clear socio-communication and logistical links in the form of earthen roads. They all originated from the capital Tiahuanaco (Житанська, 2021). This fact indicates that the Incas had experience in road construction, which they inherited from their predecessors.

The complex system of roads in the Inca Empire was used, firstly, for the exchange of messages thanks to specially trained runners called «chascas», and secondly, for cargo transportation thanks to llamas and alpacas. Chascas memorized messages and ran from settlement to settlement, informing the tribes of news from the leading central authorities. To make it easy for the chascas to navigate, poles were set up for them, standing at a distance of 1.5 km from each other. Today, scientific research is devoted to the design of highways (Mikołajec, & Sobieraj, 2008).

Specific social communications used for the construction of the «Capac-Nyan» section of the «Huaina Capac Nyan» highway. The mentioned section of the road is known for the suspension bridge «Kesvachaka».

Fig. 5. «Q'eswachaka» – «an ancient rope bridge 28 meters long, connecting the banks of a canyon over the Apurimac River in Peru» (Житанська, 2021).
Photo from an open source – https://zhitanska.com/content/kapak-nyan-korolevskaya-doroga-inkov/

The Qeswachaka Bridge is the only structure that Cusco families have been renewing from generation to generation for 600 years (Q'eswachaka: The last Inca suspension bridge, 2024), effectively using both verbal and non-verbal forms, including the logistical form of social communication. This fact evidenced by the fact that every year, during four traditional days, up to a thousand representatives of different communities gathered near the bridge and renewed the old bridge, building a new one.

«According to ancient rules, only men are allowed to rebuild the bridge, while women stay at the top of the canyon and weave auxiliary ropes from grass. Even small ropes play an important role in the restoration of the bridge. On the first day of the annual event, men descend to the old bridge and weave them into larger ropes. Each family from the local Indian communities hand-makes several sections for the ropes. For many years, Peruvians have used a grass called qoya ichu for the bridge, which has very stiff stems and leaves» (Житанська, 2021).

Fig. 6. The socio-communication process, which only men are allowed to engage in, allows the Q'eswachaka bridge to be restored within four days. Photo from an open source – https://zhitanska.com/content/kapak-nyan-korolevskaya-doroga-inkov/

When the newly reconstructed bridge appears on the fourth day of intense manual labour, the workers organize a celebration, which once again confirms the common spirit and desire to preserve the traditions of the ancient Incas. The four-day construction of the Quesvachaca bridge marks the traditional social communications of the descendants of the Incas and emphasizes the effectiveness of their joint coordinated work.

The socio-communicational significance of the Huayna Capac Nyan should be considered from the perspective of cosmology, since to this day the ethnic Indians of the Kalawaya group, which includes folk healers, believe that the highway will restore spiritual and energetic forces. This position is since the megalithic cartographers of Cusco, Tiwanaku, and Machu Picchu, as well as the cyclopean structures of Ollantaytambo and Sacsayhuaman built along the highway (Житанська, 2021).

The socio-communicative significance of logistics, which performed in the Inca Empire by the Huayna Capac Nyan highway, was as follows:

1) achieving a highly developed social order;

2) maintaining the integrity of a geographically extended state;

3) demonstrating the cohesion and collectivism of the ancient Incas, skilful planning and management;

4) implementing effective fast communications using runners (chasca);

5) implementing effective logistics, including freight transportation;

6) maintaining predecessors' traditions in the collective construction of roads, monuments and cyclopean structures.

Table 3.

Diachronic analysis of the social communications of the Inca Empire (under the leadership of Emperor Huayna Capac from 1493 to 1525)

No.	Signs social communications	Types and aspects analysis social communications	
1	*2*	*3*	*4*
1.	Rule mainly peaceful.	Axiological aspect social communications	1.
2.	Imitated policy conquests		
3.	Expansion mountain lands on North and South Empire the incas		
4.	Creatively society.		
5.	Many time devoted to «management empire and suppression small rise up» (Sanders , ..., 2024).	State management and political social communication	2.
6.	Specially selected warriors from among those whom Wines Cover conquered in the campaign on Chachapoyas – mountainous country on northern east Peru (Sanders ,..., 2024).	Military and military social communication	3.
7.	Suppression rise up		
8.	Wine Cap improved art fortifications, having built forts on the border with Bolivia and Argentina.		
9.	Built complex fortresses and		

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	fortifications in the north territory modern Ecuador.		
10.	Complex fortresses had a «military or outpost status,… they performed a string others important functions such as as economic communication stations fasts , religious or ideological places and outposts» (Anderson, 2024).		
11.	Powerful fleet that dismantled together with the rafts. Realization logistic thanks to social communications allowed the army to move across the ocean the emperor quickly arrive at places stand up and put out them	Logistical social communication	4.
12.	Coastal highway, which has been completed on the eve death the emperor was called «Wine Cap Nyan» (Житанська, 2021).		
13.	Complex road system used for runners (chaski), who carried out communication – messages transmitted. In addition, roads were necessary Inca for freight transportation thanks to llamas and alpacas.		
14.	That runners (cups) could be easily oriented, they were installed for them pillars that stood at a distance of 1,5 km from each other.		
15.	Implementation construction «Kapak – Nyan» section on highway «Waina Cap Nyan».		
16.	Relocation of tribes to the conquered territory emperor strengthened borders, erected fortresses They have a master Empire the incas ordered to place refugees for defense on the part of Paraguay.	Social communications deportation (forced migration peoples)	5.
17.	«I devoted a lot of time to travel» (Sanders,..., 2024).	Social communications at the cultural level	6.
18.	«Significant attention assigned development cities where they were erected temples were arranged streets , quarters , water supply. Special many did War Cover for arrangement temple and sacred to the Incas cities Pachakamak. Significant effort were attached for strengthening authorities		

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	the incas in former Chimu state» (Vaina Kapak, 2024).		
19.	Four-day building «Kesvachaka» bridge marks by myself traditional social communication descendants Incas and emphasizes efficiency their joint coordinated work.		
20.	Military and architectural buildings that erected by order of Wynne Kapak, transformed settlement Tumipampa on the emperor's war stake. It was «bezl ich» built wonderful buildings as a sign of commitment to this northern of the city (in particular, the Moljekancha Palace, the Mother Oklio Temple and a golden garden like the capital's» (Vaina Kapak, 2024).	Collective social communication that marked in architecture	7.
21.	Collectivism and cohesion are features specific construction social communications. Each one of the stone blocks fell on its place with watchful management and experienced masters and has survived to our days in the same form in which Inca builders calculated it.		
22.	Wine Cap appointed his own son Waskar an heir authorities.	Relatives social communication	8.
23.	Ethnic indians groups Kalavaia , to which are included folk healers believe that «Waina «highway Cap Nyan» renews spiritual and energetic strength Along highways built megalithic map holders Cuzco, Tiwanaco, Machu Picchu, as well cyclopean buildings Ollantaytambo and Saxayhuaman (Житанська, 2021).	Spiritual and energetic social communication practice	9.

Analysis of Table 3 allowed us to distinguish the following 8 types and one (axiological) aspect of social communications of the Inca Empire under the leadership of Huayna Capac (from 1493 to 1525):

1) axiological aspect of social communications;
2) state administrative and political social communications;
3) military and military social communications;
4) logistical social communications;
5) social communications of deportation (forced resettlement of peoples);
6) social communications at the cultural level;
7) collective social communications marked in architecture;

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8) family social communications;

9) spiritual and energetic social communication practices.

Social communications during the reigns of Huascar Inca and Atahualpa

From 1527 to 1532, the next ruler of the Inca Empire was Huascar Inca (McEwan, 2006), son of the previous emperor Huayna Capac. Huascar had a half-brother, Atahualpa, who also claimed the throne (Huascar, 2024a; Huscar, 2024b; Huscar, 2024c). The disputes between the brothers led to civil war among the populations living in the territories of the successors (Prescott, 1827).

«As the firstborn of Huayna Capac, Huascar was groomed from early childhood for leadership in the Inca nobility. He received an education befitting his royal status, studying the arts of war, statecraft, and religious rituals under the guidance of tutors and mentors appointed by his father» (Tuhin, 2024).

From the perspective of social communication analysis, it noted that Huascar marked his behaviour as a representative of the royal family. Hypothetically, his speech and knowledge corresponded to the lifestyle that Huayna Capac's father offered him. At the same time, it expressed that Huascar's social status, his upbringing and education, nor his knowledge of state administration and warfare prevented him from displaying actions that we cannot today qualify as corresponding to the listed statuses and levels. Hence, it is worth expressing a new assumption regarding his behaviour towards his half-brother Atahualpa: the social communication offered parents since childhood did not allow him to resolve disputes by peaceful diplomatic means. The peak of the confrontation of the social communications of the two brothers fell on the period between 1529 and 1532 and went down in history under the name «the war of the two brothers». Scholarly sources do not mention Huáscar's achievements in the social, economic, or cultural spheres. Researchers and biographers (Huscar, 2024a; Huscar, 2024b; Huscar, 2024c; McEwan, 2006; Tuhin, 2024) only briefly mention Huáscar's military career. However, they note, «Huáscar's legacy remains a symbol of resilience and defiance in the face of... difficulties» (Tuhin, 2024).

«His efforts to preserve the integrity of the Inca Empire and resist foreign invasion are a testament to the resilience of the Andean peoples and their struggle for freedom and independence. Although his reign was short and turbulent, the memory of Huascar lives on as a reminder of the complexities and challenges of leadership in times of crisis and uncertainty» (Tuhin, 2024).

Atahualpa, who ruled the Inca Empire from 1532 to 1533, proved to be more agile and stronger in the struggle for the throne and control of the Inca Empire but was weaker in the face of the militarily trained and treacherous Spanish conquistadors. Atahualpa's social communications also prevented him from reaching a peaceful agreement with his brother Huascar and the cause of the civil war between the North (Huascar's army) and the South (Atahualpa's army) (McEwan, 2006). Spanish conquistadors exploited the discord and social and communication disorganization of the Inca Empire.

«Unaware of the true intentions of the Spanish, Huascar and Atahualpa initially attempted to negotiate with Pizarro and his men, believing them to be emissaries sent by the god

Viracocha. However, their attempts at diplomacy were met with deception and betrayal, as Pizarro launched a surprise attack on Atahualpa's entourage in the city of Cajamarca. Atahualpa was captured by the Spanish and taken prisoner, while Huascar's fate hung in the balance» (Tuhin, 2024).

Huascar showed determination and directed his actions to unite the Incas to resist the Spanish conquerors, but his subordinates betrayed him. As a result, the powerful Inca state, which had flourished for a century, ceased to exist in 1533 on the scale it had existed before that year. In the remote highlands of Vitcos, remnants of the Inca Empire existed until 1572 (Що сталося з цивілізацією інків, 2024).

Table 4.
Diachronic analysis of the social communications of the Inca Empire under the emperors Huáscar from 1525 to 1532 and Atahualpa from 1532 to 1533.

No	Signs social communications	Types and aspects analysis social communications	
1	*2*	*3*	*4*
1.	Mass destruction and casualties throughout empire.	Axiological aspect social communications	1.
2.	Military confrontation of two forces brothers (Huascar and Atahualpa).		
3.	Skill Atahualpa rallies an army around him.	Military and military social communication	2.
4.	Huascar discovered determination and directed your actions on grouping the incas for doing resistance in spanish conquerors.		
5.	Huáscar and Atahualpa first tried to agree with Pizarro and his men, believing that they were emissaries sent by God In Iraqi (Tuhin , 2024).	Diplomatic social communications	3.
6.	Discord in the Empire , division country into two antagonistic political camps.	State managerial and political social communications	4.
7.	The destruction of state management and the social system of the Empire the incas.		
8.	Political flirting with the Spanish invaders.		
9.	Political treason brothers each other and the affairs of his father – Wayne Cap.		
10.	Violation social hierarchy that expressed in claims Atahualpa to the throne of the emperor.	Hierarchical social communication	5.
11.	Dislocation troops on country for the sake of software combat capability two confrontational camps.	Logistic social communications	6.

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12.	Decline cultural creativity in connection with exacerbation political situation in the Empire the Incas in.	Social communication at the cultural level	7.
13.	Imbalance in compliance heredity authorities.	Relatives social communication	8.

In Table 4, we present the results of a diachronic analysis of social communications in the Inca Empire under the leadership of Emperors Huascar from 1525 to 1532 and Atahualpa from 1532 to 1533. The aforementioned analysis allowed us to identify one axiological aspect and seven types of social communications, which contain 13 features of social communications.

1. Axiological aspect of social communications.
2. Military and military social communications.
3. Diplomatic social communications.
4. State administrative and political social communications.
5. Hierarchical social communications.
6. Logistical social communications.
7. Social communications at the cultural level.
8. Family social communications.

We identified in Table We have combined 1–4 types and aspects of social communications of the Inca Empire during the reign of five leaders (Pachacuti Inca Yupanca, Topa Inca Yupanca, Huayna Capac, Huascar, and Atahualpa) in one table from 1438 to 1533 (see Table 5 below).

Table 5
Combined data from Tables 1–4 on types, aspects, and features of social communications
of the Inca Empire during the reigns of five leaders (Pachacuti Inca Yupanca, Topa Inca Yupanca, Huayna Capac, Huascar, and Atahualpa)
in the period from 1438 to 1533.

No	Types and aspects social communications	Leaders Empire incas and number signs social communications that functioned during their rule			
		Pachacuti Inca Yupanka	Topa Inca Yupanka	Wine Cap	Huascar and Atahualpa
1.	Axiological *aspect of* social communications.	4/ 17.4%	5/ 17.8%	4/ 17.4%	2/ 15.4%
2.	State managerial and political social communications.	12/ 52.2%	7/ 25.0%	1/ 4.3%	4/ 30.7%
3.	Financial and economic social communications.	5/ 21.7%	1/ 3.6%	–	–
4.	Social communication at the cultural level.	1/ 4.3%	5/ 17.8%	3/ 13.0%	1/ 7.7%
5.	Hierarchical social communications.	–	4/ 14.3%	–	1/ 7.7%
6.	Logistical social communications.	–	1/ 3.6%	5/ 21.7%	1/ 7.7%

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7.	Relatives social communications.	–	3/ 10.7%	1/ 4.3%	1/ 7.7%
8.	Military and military social communications.	–	–	5/ 21.7%	2/ 15.4%
9.	Social communication deportation (forced migration nations).	–	–	1/ 4.3%	–
10.	Collective social communication that marked in architecture.	–	–	2/ 8.7%	–
11.	Spiritual and energetic social communication practice	–	–	1/ 4.3%	–
12.	Diplomatic social communication	–	–	–	1/ 7.7%
13.	TOTAL:	23/100%	28/100%	23/100%	13/100%

Analysis of the data in Table 5 allowed us to form Diagram 1, in which we displayed the ratio of indicators of the number of signs of social communications of the Inca Empire during the reign of five leaders (Pachacuti Inca Yupanca, Topa Inca Yupanca, Huayna Capac, Huascar and Atahualpa) in the period from 1438 to 1533.

Diagram 1.
The correlation of indicators of the number of signs of social communication
of the Inca Empire during the reign of five leaders
(Pachacuti Inca Yupanca, Topa Inca Yupanca, Huayna Capac, Huascar and Atahualpa)
in the period from 1438 to 1533.
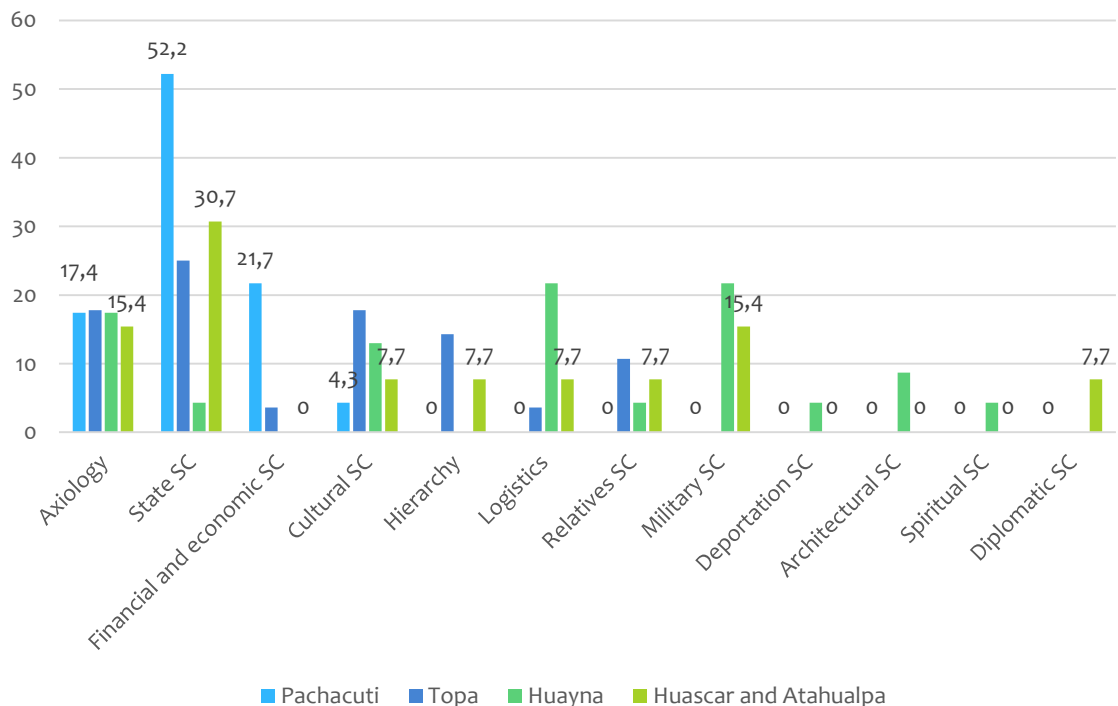
Discussion of the research results

Analysis of diagram 1, in which we reflected the ratio of indicators of the number of signs of social communications of the Inca Empire during the reign of five leaders (Pachacuti Inca Yupanca, Topa Inca Yupanca, Huayna Capac, Huascar and Atahualpa) in from 1438 to 1533, allowed us to state the presence of trends.

The first trend is associated with the fixation of the dominance (52.2%) of state administrative and political social communications during the reign of Pachacuti Inca Yupanca. The state administrative and political social communications under the emperors Huascar and Atahualpa are 1.7 times smaller (30.7%). We recorded an identical indicator during the reign of Topa Inca Yupanca that was half as small (25%). The smallest (4.7%) indicator corresponds to the use of state administrative and political social communications during the short reign of Huayna Capaca.

The correlation of the mentioned indicators indicates, in our opinion, the decisive role of Emperor Pachacuti Inca Yupanca in state policy and the development of the concept of state management, and domestic and foreign policy. Despite the short periods of stay in power, the brothers Huascar and Atahualpa also paid attention to the use of state administrative and political social communications, the latter focused on the diplomatic plane of relations with the Spanish invaders.

The second trend, recorded by us during the analysis of the indicators of diagram 1, indicates the active (21.7%) use of financial and economic social communications during the reign of Pachacuti Inca Yupanca. To confirm the activity in the sphere of financial and economic social communications of the mentioned emperor, we have the fact of minimal (3.6% - under Topa Inca Yupanca) and "zero" use of the analyzed social communications under the following emperors (Huayna Capac and the brothers Huascari and Atahualpa).

We interpret this fact as a manifestation of the pragmatic policy of an experienced reformer with a global vision of the situation surrounding the creation of a single unitary state Pachacuti Inca Yupanca.

The third trend of the indicators of Diagram 1 is the use of social communications at the cultural level in the Inca Empire. The dominant ones (17.8% and 13%) are those that record the rise of culture during the reigns of the emperors Topa Inca Yupanca and Huayna Capac, respectively. The emperors Huascar and Atahualpa (7.7%) and the ruler Pachacuti Inca Yupanca (4.3%) record smaller figures.

We consider this tendency natural because Pachacuti Inca Yupanca did not have a quiet peaceful time at the beginning of the creation of the Empire, which would stimulate creativity in culture. Pachacuti was busy creating a state, collecting lands to expand the Inca Empire and building an imperial pro-power vertical. At the same time, it is worth noting that, despite the same expansionist policy, the warlike emperors Topa Inca Yupanca and Huayna Capac controlled the process of creating neat streets and social urban spaces. The cultural heritage of their subordinates never has time to the contrary-minded brothers Huascar and Atahualpa.

In the fourth trend (hierarchical social communications), we noted the dominance of indicators that recorded such processes during the empires of Topa Inca Yupanca (14.3%) and the brothers Huascar and Atahualpa (7.7%). Under Emperor Pachacuti and Huayna Capac, the indicators were zero.

We interpret this fact as a record of the consolidation of strict differentiation in society in connection with the wars of conquest, which actively waged by Emperor Topa Inca Yupanca. Such a military state required discipline and obedience to the leader, which marked the troops as a

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united and battle-hardened force capable of enslaving the unconquered tribes of the territories bordering the Inca Empire. This suggests that the emperors Pachacuti and Huayna Capac did not pay attention to the social hierarchy in the empire. However, this is not a proven fact, since each of the five emperors sought to seize territories, for which a clear social hierarchical structure was necessary both in the troops at the front and in the rear.

The fifth trend, related to logistical social communications, was marked by the indicators of the period of the reigns of three emperors, namely: Huayna Capac (21.7%), Huascar and Atahualpa (7.7%) and Topa Inca Yupanca (3.6%). Emperor Pachacuti did not stand out in the history of the Inca Empire for the construction of roads (indicator 0%). Thus, logistical social communications were most actively developed during the time of Huayna Capac, which is associated, in our opinion, with the cessation of the Inca expansion and the desire to live in peaceful construction and establish cooperation between the regions of the large (at that time) empire.

The indicators of the use of family social communications marked the sixth trend. Its meaning is that the most active trend recorded after the death of Emperor Pachacuti, who initiated the tradition of succession to the throne. His son Topa Inca Yupanca actively (10.7%) applied his father's proposal and imposed on his subordinates the right of descendants to occupy positions in the highest echelon of power through family ties. Under Emperor Huayna Capac, a decline (4.3%) in the use of family social communications observed. The brothers Huascar and Atahualpa almost doubled (7.7%) the use of family social communications during their short reign.

We believe that the sixth trend recorded in the Inca Empire naturally since it was associated with the struggle between representatives of two individuals of the same imperial family.

Thus, our analysis allowed us to identify six clear trends from the twelve types of social communications recorded over the 95 years of the Inca Empire, which include:

1) state administrative and political social communications;
2) financial and economic social communications;
3) social communications at the cultural level;
4) hierarchical social communications;
5) logistical social communications;
6) family social communications.

A Holistic-Quantum Analysis of Social Communications in the Inca Empire from 1438 to 1533

Holistic-quantum analysis of social communications of the Inca Empire from 1438 to 1533 allowed us to single out one category, three principles and one method, namely:

1) the category «Priority of the primacy of the Whole («Everything is a whole, more important than the parts that make it up» (Holism, 2024))»;

2) the uncertainty principle of W. Heisenberg (In the microworld, it is impossible to simultaneously measure the coordinate of a particle in space and the momentum with which it (the particle) moves in space. Uncertainty fixed in the following: the more precisely the coordinate is determined, the greater the unpredictable change made to the momentum of the particle, and vice versa);

3) the principle of complementarity of N. Bohr (In the microworld, it is never possible to fully accurately measure the influence of all factors that shape the position of a particle in space-time. Each new factor will complement the holistic picture, make adjustments to the measured quantities and to the idea of the object under study);

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4) the concept of superposition (When observing certain processes of the microworld, the processes themselves are influenced by the observer (the one who observes; the device with which the measurement is made));

5) the method of quantum chronos (the study of communication processes (CP) that occurred in a delayed perspective (not less than 75 years before the moment of their analysis). Contemporaries should perceive the communication process as an experiment based on the principles of quantum mechanics. Contemporaries should know the episteme of the analyzed CP).

6) each of the five positions of holistic quantum analysis has the features of social communications of the Inca Empire.

The priority of the primacy of the Whole.

Signs of social communications.

Emperor Pachacuti Inca Yupanqui in the period from 1438 to 1471 created the Inca Empire according to the holistic principle, which is explained by the following theses:

1) each region had its unique value,

2) such value was the Whole;

3) the four regions that were created by the emperor were also identified with the Whole - the Inca Empire;

4) the Inca Empire presented itself as a thing that was the Whole, which was more important than the constituent parts;

5) the management of each region of the Inca Empire was carried out by a native of the region, who was authoritative for residents, who implemented a single (Holistic) spiritual policy of the Unity of different tribes through various means and channels of social communications;

6) the state management of the Inca Empire as a centralized military expansionist state defended the idea of authoritarianism and the integrity of the conquered territories.

W. Heisenberg's uncertainty principle.

Signs of social communications.

In the macroworld, there are two types of measurement that cannot be carried out simultaneously. Such attempts at measurement will affect each other.

The first type of measurement: it is impossible to simultaneously measure the energy and time of historical events that occurred in the Inca Empire. On the one hand, the researcher relies on approximate historical dates, on the other hand, the researcher has no idea about the real physical and spiritual types of energy that accompanied the historical processes that occurred in the Inca Empire. Therefore, the first type of measurement creates a real impossibility of accurately determining the energy and, in parallel with it, the time at which the energy of a particular event was recorded. By measuring the time of an event in the Inca Empire, the researcher loses the opportunity to measure the level of spiritual and physical energy of the event itself, and vice versa.

The second type of measurement: it is impossible to measure either the spiritual energy (there are no units of measurement) of the Incas, or the physical energy of the event (there are also no units of such measurement today), which was explicated in the ancient past (more than five centuries ago). If the researcher can find a unit of measurement for the two types of energy, the ability to record the time of manifestation of the mentioned types of energy is lost, since energy cannot be "caught": it changes every second and affects the dating of the event.

In addition, it is unknown (and impossible to establish) what level of intensity of manifestation of spiritual energy (it cannot be measured) and physical energy were spent on the implementation of the events.

N. Bohr's principle of complementarity.

Signs of social communications.

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In the macro world, the idea of social communications of the Inca Empire cannot be complete, since there will always be those factors that remained unrecorded (due to objective reasons), unaccounted for. Every year, new and new facts will be reveal that will constantly change the idea of the specificity of Inca social communications, the reasons for their behaviour, and the reasons for actions and reforms.

It should be assumed that there are always additional (today unknown) factors that influence the emperors' decision-making. For example, assume that the division of the state into four regions had a certain basis. Let us assume that in each of the regions defined by Pachacuti, there were leaders who could unite the tribes of the region around them. It is possible that there could be another reason for such a division. For example, the reasons for the regional division were the presence in the regions of specific means of defending the territorial borders of the Inca Empire. There may be other reasons for the regional distribution of the Inca Empire. We will probably learn about them in the future. That is why the principle of additionality should be taking into account.Поняття суперпозиції.

Signs of social communications.

When we observe the historical processes of formation and changes in social communications of the peoples of the Inca Empire, we must account for two factors. First, when observing and attempting to measure certain processes recorded in the implementation of social communications, it should be taken into account that the researcher influences the quality of the interpretation of historical events (for example, by revealing signs of the Pygmalion-Rosenthal effect). Second, any method or methodology (procedure) of measurement has an impact on the description, analysis synthesis, abstraction and generalization of information about the specifics of social communications of the peoples that made up the Inca Empire. Therefore, in each case, the information distorted, not as it is in nature, outside of observation.

The method of quantum chronos.

Signs of social communications.

Social communications of the Inca Empire: 1) are understood as non-modern, past, those that took place more than 75 years before the moment of analysis; 2) are analyzed from the perspective of a modern (21st century) understanding of the knowledge system of the era from 1438 to 1533 (the reigns of Pachacuti Inca Yupaca, Topa Inca Yupaca, Huayna Capac, Huascar and Atahualpa); 3) are analyzed as experimental (the researcher can change the variables); 4) each type and form of social communications is perceived by contemporaries as one of the possible options for the implementation and development of events.

Conclusions

At the beginning of the study, we formulated the goal of conducting a diachronic and holistic quantum analysis of social communications in the Inca Empire (1438–1533/1572). In addition, we set the goal of identifying specific characteristics of social communications in the Inca Empire during the reigns of five leaders (Pachacuti Inca Yupaca, Topa Inca Yupaca, Huayna Capac, Huascar, and Atahualpa) from 1438 to 1533. The goal achieved.

Our main assumption is that the analysis of social communications in the Inca Empire during the specified period of 95 years carried out using diachronic and holistic-quantum analysis, which will allow us to identify specific characteristics of the aforementioned communications. Our assumption is proving.

In a diachronic analysis, we identified 11 main types of social communication applications and identified 6 trends associated with some of the listed types.

Thanks to the holistic quantum analysis of social communications of the Inca Empire from 1438 to 1533, we identified 5 positions that allowed us to characterize the specifics and features of such communications.

In this perspective, further research into the social communications of the Inca Empire should, in our opinion, several positions that will prepare the researcher for the specifics of the analysis.

First, it is necessary that the Incas did not leave behind written evidence of their activities, therefore, the researcher will not be able to carry out an objective analysis of social communications. Second, many oral traditions are mythologized and do not correspond to the truth. Third, such mythologized myths of the Incas were used to justify the Inca Empire's expansionist policy. Fourth, the history of the Incas was described in their records by local ethnic rulers and professional accountants, which also distorted the objective view. Fifth, the Spanish conquistadors of the 16th century recorded the history of the highland tribes of Peru in writing from the perspective of European values and beliefs. All of the above factors suggest that when studying the social communications of the Inca Empire, it is necessary to the vagueness of the recorded narratives.

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There is no conflict of interest.

Ethics

The material presented in this article meets all the points and requirements put forward by the Ethics Commission of the Editorial and Publishing Department of the public organization "Scientific and Educational Center «SUCCESSFUL».

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Соціальні комунікації Імперії інків: діахронний і холістично-квантовий аналіз

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Метою нашого дослідження є здійснення діахронного й холістично-квантового аналізу соціальних комунікацій Імперії інків (1438 р. – 1533/1572 рр.) й ідентифікація специфічних характеристик згаданих комунікацій.

Методика дослідження полягала у відборі наукових публікацій, що дотичні до теми нашого дослідження. Ми здійснили аналіз і синтез відібраних публікацій для пошуку методів, валідних щодо вивчення аналізованої проблеми. Після формування методології дослідження ми здійснили холістичний і діахронічний аналіз фактів, описаних в комунікативістських, археологічних, історичних, культурологічних публікаціях. Здійснення аналізу соціальних комунікацій Імперії інків (1438 р. – 1533/1572 р.р.) дозволило нам ідентифікувати специфічні характеристики соціальних комунікацій імперії інків.

Результати дослідження. Нами були розглянуті соціальні комунікації за часи правління п'ятьох імператорів, а саме: Пачакуті Інки Юпанки, Топа Інка Юпанкі, Уайна Капак і братів Уаскара Інка й Атауальпи. Здійснений нами аналіз дозволив виокремити із дванадцяти видів соціальних комунікацій, що зафіксовані за 95 років існування Імперії інків, шість чітких тенденцій: державні управлінські й політичні соціальні комунікації; фінансово-економічні соціальні комунікації; соціальні комунікації на культурному рівні; ієрархічні соціальні комунікації; логістичні соціальні комунікації; родинні соціальні комунікації.

Висновки. У діахронному аналізі ми ідентифікували 11 основних видів застосування соціальних комунікацій і виокремили 6 тенденцій, що пов'язані з частиною перелічених видів. Завдяки холістично-квантовому аналізу соціальних комунікацій Імперії інків періоду від 1438 року до 1533 року ми ідентифікували 5 позицій, які дозволили характеризувати специфіку й ознаки таких комунікацій.

Ключові слова: соціальні комунікації, Імперія інків, діахронний аналіз, холістично-квантовий аналіз.