



# LOST ANCIENT TECHNOLOGY

OF PERU & BOLIVIA

BRIEN FOERSTER

The background is a dark, textured surface, possibly a stone or metal, with a central glowing circular object that has a rough, crystalline texture. Faint, thin white lines and small circles are scattered across the background, resembling a technical or scientific diagram. At the top center, there is a dark, circular shape that looks like a hole or a lens.

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## **Dedication**

To those that came before us and left a legacy in stone that we are trying to comprehend. Although many archaeologists don't like people outside of

their field “digging into the past” so to speak when conventional explanations don’t satisfy, I feel it is essential. If the engineering feats of the Ancient Ones cannot or indeed are not answered satisfactorily, if the age of these stone works don’t include consultation from geologists, and if the oral traditions of those that are supposedly descendants of the master builders are not taken into account, then the full story is not present.

One of the best examples of this regards the great Sphinx of Egypt, dated by most Egyptologists at about 4500 years. It took the insight and questioning mind of John Anthony West, veteran student of the history of that great land to invite a geologist to study the weathering patterns of the Sphinx and make an estimate of when and how such degradation took place. In stepped Dr. Robert Schoch, PhD at Boston University, who claimed, and still holds to the theory that such an effect was the result of rain, which could have only occurred prior to the time when the Pharaoh, the presumed builders, had existed.

And it has taken the keen observations of an engineer, Christopher Dunn, to look at the Great Pyramid on the Giza Plateau and develop a very potent theory that it was indeed not the tomb of an egotistical Egyptian ruler, as in Khufu, but an electrical power plant that functioned on a grand scale thousands of years before Khufu (also known as Cheops) was born.

I salute such brave people, as well as Graham Hancock, Robert Bauval, Stephen Mehler and many others who boldly use observation and logic to break through paradigms which have run their course and frankly no longer work. The only way to truly understand the brilliance of our collective ancestors is to approach what they have left behind for us in a systematic and multi-disciplinary way. A complete understanding requires a holistic approach.

In the case of Peru and Bolivia, there are neither the fire storms of disagreement nor the extensive analysis of historical artifacts as seen in Egypt. In some ways this is both a blessing and a curse for me; I am

blessed to be able to study megalithic and other works without much opposition, but in some ways cursed by having too few academics and experts to draw from. The search goes on, and this is my first treatise on trying to figure out when and how all of the amazing and puzzling stone masterworks of Peru and Bolivia were, but not my last. Thanks especially to Christopher Dunn, Dan Guthrie, Arlan Andrews and Mike Mahar for lending their engineering wisdom and knowledge in the field, and my beloved Irene for never allowing me to quit.

## **Foreword**

by Dr. Arlan Andrews, Sr., P.E.

A wise man once said, "The best teacher is one who shows you where to look, but does not tell you what to see." Although Brien Foerster does not claim to be a "teacher," he is indeed one who can show you where to look, but will not tell you what to see. Traveling through the Sacred Valley and other places in Peru with Brien is an absolute delight; you know that you will experience quite a different journey than any ordinary tourist could, and will begin to sense the mystery and majesty of layers of ancient civilizations. And start to wonder at the obvious mysteries laid out before you.

During our ten days in Peru in April 2012, Brien took my son Sean and me not only to the usual tourist-infested public sites, but also to many off-road (and uphill!) unique huacas that international visitors seldom see. He pointed out various symbols and patterns that were suggestive of ancient meanings, but left the interpretations to us. He participated with us as we speculated on the uses and interpretations of various stone works, carvings and architectural configurations. And co-wrote an article with us, "Three Courses to Cusco", which may yet be published in ATLANTIS RISING MAGAZINE.

In the evenings, over a few brews, Brien would sometimes offer up his

own inner feelings about the marvelous ruins we had crawled over and through that day, but always as his own personal insights, never demanding acceptance, only a hearing. His belief that some of the structures we had seen were well over 10,000 years old has been given credibility by reports in November 2012 that archaeologists had proven that some of the Peruvian coastal sites have been dated back to nearly 14,000 years ago. Again, it seems that every new discovery drives the antiquity of the ancients further and further back into the past. On this point, Brien and I agree that the major discoveries are yet to come, especially as we find out how the stone works were fabricated. As Brien quotes me in this book: "Explaining lost ancient technology depends in large part on finding lost ancient tools."

Although only lightly touched upon in this book, Brien's passion for the Elongated Skull Peoples of ancient Peru may yet bring new understanding to a subject that all others have either neglected or ignored. It may well be that the "Lost Ancient Technology of Peru and Bolivia" depended as much on "lost ancient peoples" as it did on "lost ancient tools." If that turns out to be the case, then Brien will deserve credit for demanding that the archaeological world -- and indeed, all humanity -- pay attention.

Another wise man once said, "Imagination is looking at what others have looked at, but seeing what others have not seen."

Thank you, Brien Foerster, for your knowledge and your imagination.

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**1/ Introduction**



### **Exploring a secret cave in Peru with the brilliant Christopher Dunn**

When one thinks of Peru, in a historical context, the names that immediately spring to mind are the Inca, and the Spanish Conquistadors; that is, if any knowledge of this South American nation is known at all. The Inca were the largest civilization of the pre-Columbian Americas, and the Conquistadors were a small group of Spanish soldiers of fortune who utterly decimated these proud and advanced people beginning in 1532, under the leadership of Francisco Pizarro. The details of how the “conquest” by this group of 160 odd Europeans of the great Inca was conducted and achieved is accounted in my book **A Brief History Of The Incas: From Rise, Through Reign To Ruin**, available as a print book

from **www.adventuresunlimitedpress.com** as well as many bookstores in Peru, including on top of Machu Picchu. It and my other titles can also be purchased as e-books from **www.hiddenincatours.com** and **www.amazon.com**, and as paperbacks from **www.lulu.com**



# **A BRIEF HISTORY OF THE INCAS**

**FROM RISE, THROUGH  
REIGN, TO RUIN**

**BRIEN FOERSTER**

The sole purpose, if one reads all of the Spanish accounts and oral traditions of the Inca descendants of the “conquest” was to obtain by any means the vast wealth of the Inca, mainly gold but also silver which Pizarro and his motley group of Spanish misfits had heard rumours of while they were in Panama, years before. Local Panamanian natives could not help but notice the Europeans’, and especially Pizarro’s obsession with the gold amulets and nuggets that adorned some of the indigenous peoples’ necks, and one chief is said to have expressed that if the Spanish were so hungry for this metal, they should go to a place called Pelu, south and west of Panama. He said that gold was so plentiful that the people ate from plates of the material, and drank from golden cups.

What few readers will know is that the first two of three attempts by Pizarro to find this mysterious, and what would turn out to be elusive (as written about in my aforementioned book) “Pelu” were not government sanctioned voyages, they were in fact the acts of very desperate men. Pizarro was born illegitimate, and was raised as a swine herd in a rural area of Castile, Spain. His aspirations were to leave his native land as soon as possible and thus set out, as many did, for the so called “New World” where gold and other riches were said to be plentiful and easy to obtain.

The problem that he and others faced was how to pay for passage? As many if not most of the emigrants to the “New World” were at the bottom rung of the social classes, they had to barter their way across the Atlantic. Often they wrote, or at least signed (commonly with an X, being illiterate) a promissory note which clearly stated that they would repay a loan once they struck it rich in this mysterious and far off land of plenty. The problem was, to a great extent they were duped, because Panama had little to offer, aside from disease, heat, humidity and a desperate population of Native people who were waning due to previous European encounters.

Thus, the plight of Pizarro and many others was; return to Spain and debtor’s prison, or do whatever it took to acquire wealth, and that meant

literally anything. In general, it was not hard for Pizarro to rally a crew from amongst Panama's expatriate population. With promises of unbelievable wealth they set off, and on the third attempt landed on the shores of what is now called Peru, and the rest, as they say is history.

More pertinent to the topic of this book is what the Spanish (I will no longer use the term conquistador in this book, as it is fiction that there was any nobility, honour or ethics in any of their pursuits) encountered once they arrived in Cuzco, the Inca capital, having ravaged the local populations and their wealth all along the way from their first footsteps on the shore.

The chronicles written by the Spanish show that these Europeans were in awe and bewildered by some of the stone structures presumably built by the Inca and/or their ancestors. Massive constructions, such as the megalithic Sachsayhuaman above Cusco seemed inconceivable; how could these Natives have shaped and manipulated multi-ton blocks of hard stone, at least one of which weighed 125 tons? And perhaps even more impressive, no mortar or cement of any kind was evident, the stones appearing to, in some cases fit so well that a piece of paper could not fit between them?

In some of the "first contact" and colonial period writings, mainly penned by the Spanish, Inca descendants are said to have stated that some works, such as the great zigzag wall of Sachsayhuaman, which we shall discuss first, were made by ancient people, in fact giants. Whether "giants" referred to beings of great stature or immense intellect is uncertain. Also, one must take into account that the Spanish, from their first encounters with the Inca and other Native people in generally treated the Indigenous people of these lands with contempt, and the Europeans felt a sense of superiority.

This was shown by the banishment and wanton burning of the Inca Khipu system of knotted cords, which clearly was not only a form of accounting,

but indeed some surmise could have also been a form of recorded language. As well, temples, starting with the Inca “holiest of holies” the Coricancha in Cusco were torn down to their foundations soon after the Spanish entered this Inca capital city, to be replaced by Catholic churches and other colonial buildings.

To systematically remove a peoples’ belief system means to control not only their spirituality, but also their sense of self and identity, thus, one must consider that some of most of what the Inca descendants “taught” the Spanish invaders was not the reality of their history. Why would you tell an oppressor your most sacred information.

Though the Inca are now gone as a civilization and a people, and much of their history literally burnt in front of their eyes (as in the Khipu) magnificent stone structures, built by them and those that preceded them remain, in abundance.

Much of the Inca city of Cusco was taken apart by the Spanish colonials in order to build their own structures. Many Inca period buildings were made up of andesite and basalt stone blocks approximately one cubic foot in size. Therefore, it was not only easy for the Europeans to take these walls apart in order to construct their own, but it saved them the time and effort of establishing and working their own quarries.

The megalithic walls were, I am sure left as a last resort for building materials. The sheer size, hardness, and location of many of the stones and structures meant that they would require incredible effort to break up, transport and shape. Luckily they still exist, somewhat bruised but not broken for us to examine and enjoy today. And kudos to the Peruvian Government for assisting in their preservation.

The wonton destruction of Inca and older buildings not only deprives us of a thorough inventory of the historical construction record of the past. Because of the brutal nature of the conquistadors, the imported diseases

that wiped out at least half of the Native population, and the fear as well as chaos that ensued, much more was lost...knowledge.

Anyone with any kind of astute sense of vision can see, while walking through the streets of Cusco for example, that many different styles of pre-Colombian construction exist, from adobe walls to tight fitting and mortar free works in stone which stupefy modern engineers and masons.

This book is an attempt to explore the idea that civilizations existed long before the Inca and were capable of manipulating stone in ways that we can scarcely imagine, using technologies which we presently don't seem to have.

## **2/ Sachsayhuaman**

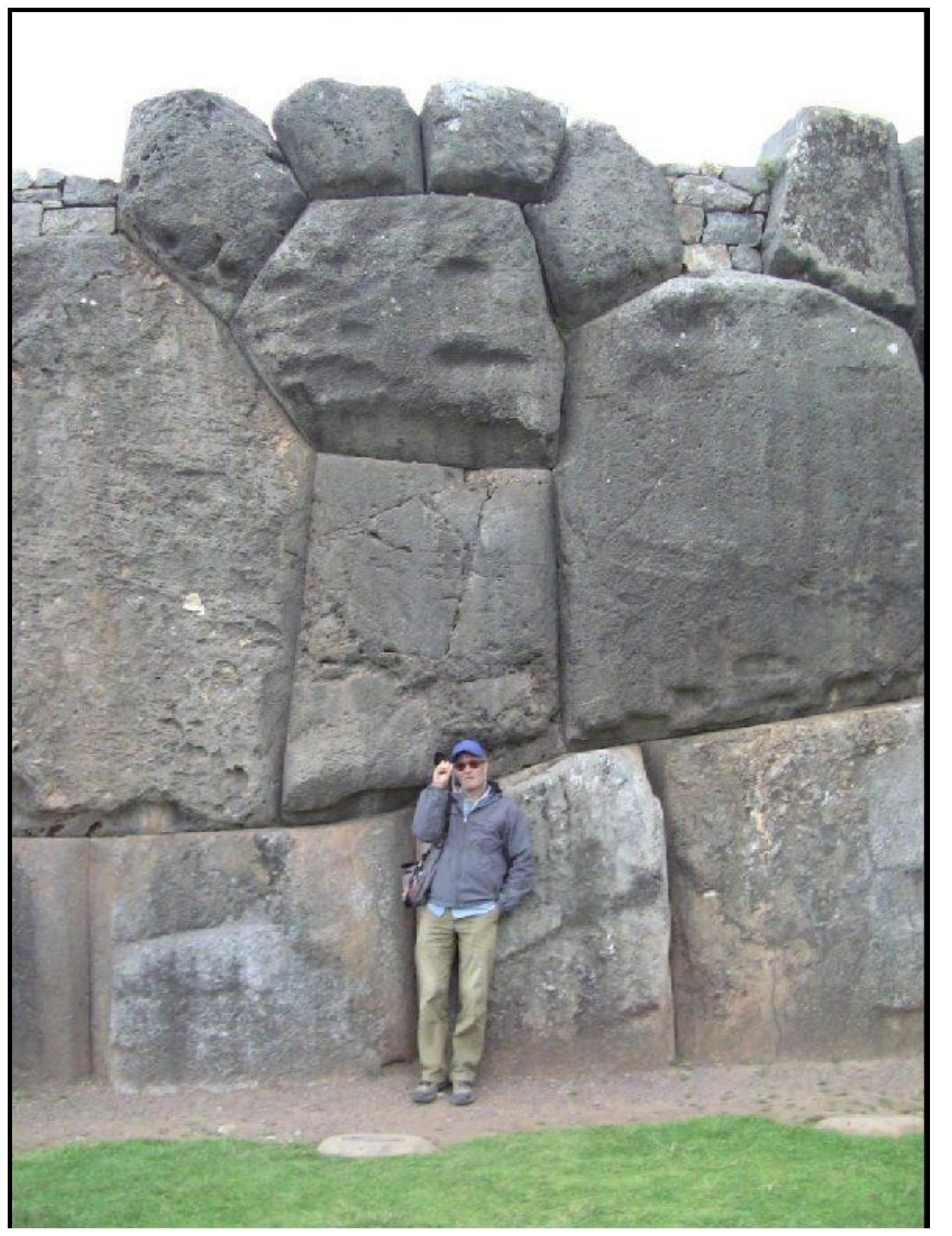


**Engineer Arlan Andrews inspecting an ancient shaped surface near  
Sachsayhuaman**

Aside from the gold and silver that adorned the walls of temples, which they took with brute force of course, they visited a site above the city called Sachsayhuaman, which, depending on the source you consult either means “Head of the Puma”, “Head of the Falcon” though the former carries more weight since it is well known, amongst the oral traditions of the Inca that the city of Cusco, prior to Spanish occupation in 1533 was formed in the shape of a puma, with Sachsayhuaman forming the head, in the north. A more recent meaning I have been told, through my friend who is a Native guide in the Cusco area, Rogelio Gibaja Tapia for Sachsayhuaman is “head of completion” or “place of completion.” This

would be a spiritual name and understanding.

What astonished the Europeans, and does with visitors to this day was the size of the hewn stones that make up the first tier (of which there are three) of the zigzag wall and surroundings. The largest weighs upwards of 125 tons, and is almost 30 feet tall, 12 of those feet being buried in the ground and thus forming a very firm foundation, necessary to keep the wall stable as Cusco is a very seismically active area.



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## **The author below the Puma paw section of Sachsayhuaman**

It is and was not only the size of the stones, but the fact that they fit precisely together without any kind of mortar, and that each stone is unique in shape and volume; more complex than any that the Spanish had seen in their European homeland. How could “natives” have achieved what white God fearing Catholics had not was their question? The answers vary, depending what source you consult. As most of the Spanish chronicles of the time and soon after tend to have a racist tinge to them, and the most famous Inca account was written by the half Inca Garcilaso de la Vega, who left Peru in his early twenties and wrote his historical account in Spain under the watchful eye of church and state, one must sift carefully.



### **The zigzag wall of Sachsayhuaman and a curious stone in front**

A common statement from the Inca sources of the time was that the megalithic aspects, such as the giant zigzag wall were built by “giants” prior to Inca occupation, which occurred around 1100 AD, and/or by the mysterious Viracochan people who had pre-existed the Inca. Inca construction did of course occur in the area, but as we shall see later on in the book, the scale and craftsmanship of the work does not compare with what I and others regard as the work of the far earlier and more superior “megalithic builders.”

This is in no way meant to belittle or simplify the Inca and their accomplishments, but a careful look into the archaeological record clearly

indicates that the tools found could not have shaped the stones, being of a hardness of 6 to 7 on the Mohs scale (10 being diamond.) Why is this? The Inca knew of metallurgy, obviously, because they worked gold and silver, which turned out to be their downfall at the hands of the Spanish. They also shaped tools, weapons and ornaments out of copper and copper alloys, such as bronze, which is abundant in the highlands of Peru, since the local Andes Mountains are volcanic. Iron is present in the form of iron oxide, and is plentiful in the telltale red soil of the area, but there is little indication that the Inca were capable of smelting it.

Copper and bronze chisels are reasonably common in archaeological digs, but that material is so soft in comparison to the andesite, basalt and granite stones used in the ancient structures at Sachsayhuaman and around Cusco that one strike would take any cutting edge off the chisel, and repeated blows would simply bend it. Stone hammers were also employed, but in order to remove material in any kind of efficient way from the stone (andesite, basalt or granite) being shaped, the hammer would have to be harder.

Meteorite material tools as well as those of hematite and iron pyrite have been found, and average 6 on the Mohs scale (1) which is more or less, or even softer than the stone being shaped. These tools, no matter how many workers were employed and over how many generations most likely did not create the zigzag wall at Sachsayhuaman, and many other buildings, structures and shaped outcrops that we shall explore in the coming pages.

As stated, the Inca clearly built at the Sachsayhuaman site, but no historic accounts that I have found indicate how the giant stones which make up the giant wall were moved, shaped or fitted together. The quarry from which the stones were brought is estimated to be approximately 35 km away (2) but the question arises, how would anybody have moved them? The natural answer would be wooden rollers made from tree trunks, but prior to the arrival of eucalyptus from Australia, specifically the Blue Gum

variety in the latter half of the nineteenth century (3) there were no large straight native trees in abundance.

Western scholars who have attempted to explain how the stones were moved from the quarry, shaped and fitted into place have the following to say: ‘The stones were rough-cut to the approximate shape in the quarries using river cobbles.’ (4) What? ‘They were then dragged by rope to the construction site, a feat that at times required hundreds of men.’ (5) This quote was written in 1600, more than 60 years *after* the fall of the Inca. ‘Cieza de León, who visited Sachsayhuaman two times in the late 1540’s, mentions the quarrying of the stones, their transposition to the site, and the digging of foundation trenches. All this was conducted by rotational labour under the close supervision of Imperial architects.’ (6) However, how could Cieza de Leon have witnessed the construction in the 1540’s when the Inca fell in 1533?

I hope that what you are starting to see is that descriptions of the construction of such sites like Sachsayhuaman are in the realm of speculation *after the fact*. To add insult to injury, here is another: ‘Vince Lee is an author, architect, and explorer who has studied and consulted on various ancient sites where people moved large megaliths. He theorized that the blocks at Sachsayhuaman were put into place by carving them and then lowering them into place. The stones would have been precisely carved in advance to create the tight joints made to fit into prepared pockets in the wall. Then the stones would be towed up a ramp and above the wall, where they would be placed on top of a stack of logs. The logs would be removed one at a time to lower the stones into place. In contrast Protzen, a professor of architecture, has shown, he says, how the Inca built long and complex ramps within the stone quarries near Ollantaytambo, and how additional ramps were built to drag the blocks to the construction above the village. He suggests that similar ramps would have been built at Sachsayhuaman. (7)

It is beyond being “unlikely” that the tools in the archaeological record could not have achieved what the above theories speculate upon; and thus it leaves the great zigzag wall of Sachsayhuaman a mystery to this day. But, it is only one of many amazing examples of what I regard as lost ancient technological accomplishments at Sachsayhuaman, not to mention the city of Qosqo (Cusco) and beyond for us to explore in this book.



**Inca period tools in a museum in Cusco**

Inca period constructions can clearly be seen if you walk up to the third tier of the zigzag wall. They are off to the western side. Recently this area has been cordoned off with ropes due to archaeological digs, but this may not be the case if and when you visit. What you will see are small blocks

of stone, often two or three levels in height, and reasonably well shaped. The tell tale white dots on the stones indicate where stone Inca hammers have been used for the final finishing; these are often called “bruise marks.” If the Inca had shaped the giant megalithic stones of the zigzag wall these bruise marks would be all over the surface of each stone; but is not the case. Some bruising can be seen, but not in a consistent fashion.

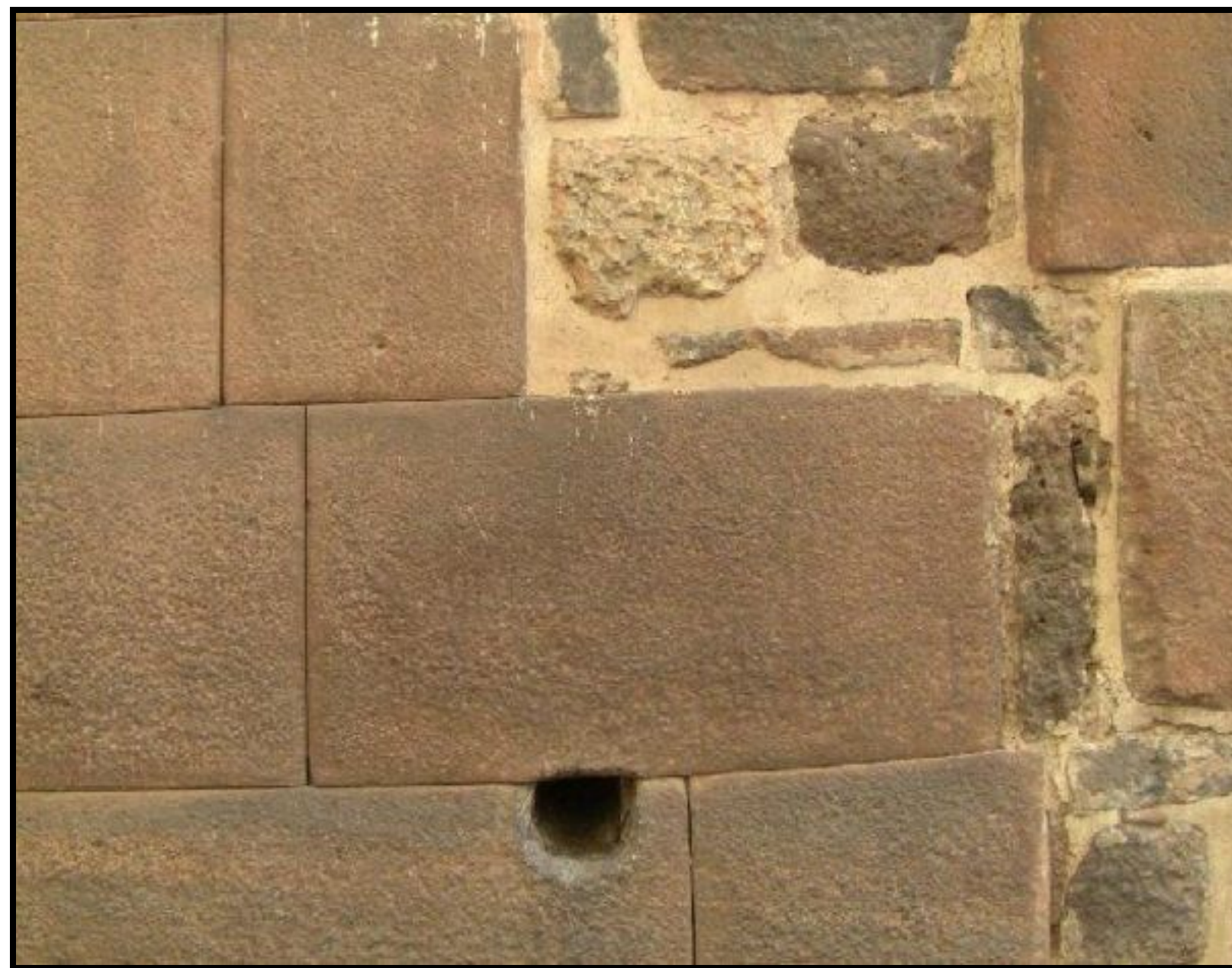


**The wall sections with the small stones is Inca, but not the rest**

You will see a large circle of low lying stones. This shows you where a large tower once stood, torn down by the Spanish as well as all other Inca constructions in the area. The reason why the Spanish took the Inca buildings apart and not the massive zigzag wall, was because the stones of the Inca structures could be easily carried away, and tended to be cube shaped, and thus could be incorporated into colonial buildings, since Spanish masons were used to working with square shapes.

This was the case in Cusco itself, where the Inca period buildings, which

tended to be made of stones small and squared off, or field stone could easily and quickly be used to construct walls, and since the Spanish knew how to use concrete, which the Inca did not. In fact, close inspection of the colonial buildings shows you that the Spanish masons sometimes used concrete mortar of more than an inch in between the set stones, and this accounts for their weakness when it comes to earthquakes, which are frequent in Cusco. The concrete is softer than the hard Andean stones, and thus crumbles during a tremor, while many of the Inca buildings were designed to withstand earthquakes, and the pre-Inca megalithic structures do not waver, and have not for thousands of years.



**Proposed Inca stone work and later Spanish “repairs” using mortar**

Following the siege of Cusco in 1556, when the puppet high Inca, called Manco Inca (set in place by Pizarro in order to appease the Native population) decided to burn Cusco to the ground from Sacsayhuaman by volleying flaming projectiles, the Spanish rebuilt the city.

Sacsayhuaman and other sacred structures were destroyed block by block to build the new governmental and religious buildings of the city, as well as the houses of the wealthiest Spaniards. In the words of Garcilaso de la Vega, the half Inca writer, “to save themselves the expense, effort and delay with which the Indians worked the stone, they (conquistadors) pulled down all the smooth masonry in the walls. There is indeed not a house in the city that has not been made of this stone, or at least the houses built by the Spaniards.” (8)

Sacsayhuaman is an enormous site, and much larger than the zigzag walls and structures that lie (or once did) on top of it. It spreads out to the north and east by probably hundreds of hectares; in fact, new archaeological studies keep extending its size, so no one really knows how large it is. When viewed from the southern and south western hills, one notices that the whole of the hill on which it rests, rising above Cusco, is terraced. But the terracing is so covered by foliage over the course of the last 500 years that stone walls, some being massive megalithic ones, may be yet to be unearthed.

The Cusco expert of the megalithic structures of Cusco and the Sacred Valley, Jesus Gamarra, whose father Alfredo preceded him, showed me the interior of a restaurant part way down the flank of Sacsayhuaman. Here we saw a truly megalithic wall, and Jesus insists that the entire hill is an ancient megalithic pyramid, capped by Sacsayhuaman, and far older than the Inca. More of his work and thoughts, as well as information about how to hire him as a guide can be found at: [www.theorigintour.com](http://www.theorigintour.com) Also, he has created DVDs called “Cosmogony Of The Three Worlds” and “Etemenanki: The Tower Of Babel In Cusco Peru” which are available via Jan Peter de Jong at: [www.ancient-mysteries-explained.com](http://www.ancient-mysteries-explained.com)

Traveling north from the zigzag wall, and across the grass field where the yearly Inca “rebirth of the sun” spectacle called Inti Raymi is held on June 24, mainly for tourists but also a profound celebration of Inca majesty and culture, you will face a huge exposed bedrock mound, with stairs leading up onto it. This is where we find our next amazing example of lost ancient technology evidence. It is called Suchuna in Quechua, but I do not know what that means in English.

The average local tour guide will tell you, based on information indoctrinated into him or her from the western archaeological biased tourism school that you are looking at thrones, used during Inca times by the high officials of the Inca civilization to observe festivals happening on the grassy plain you just walked across. The problem with this idea is that the “thrones” face west, while the grassy “parade ground” is to the south, causing the Inca to wrench their necks in order to observe the pageantry.

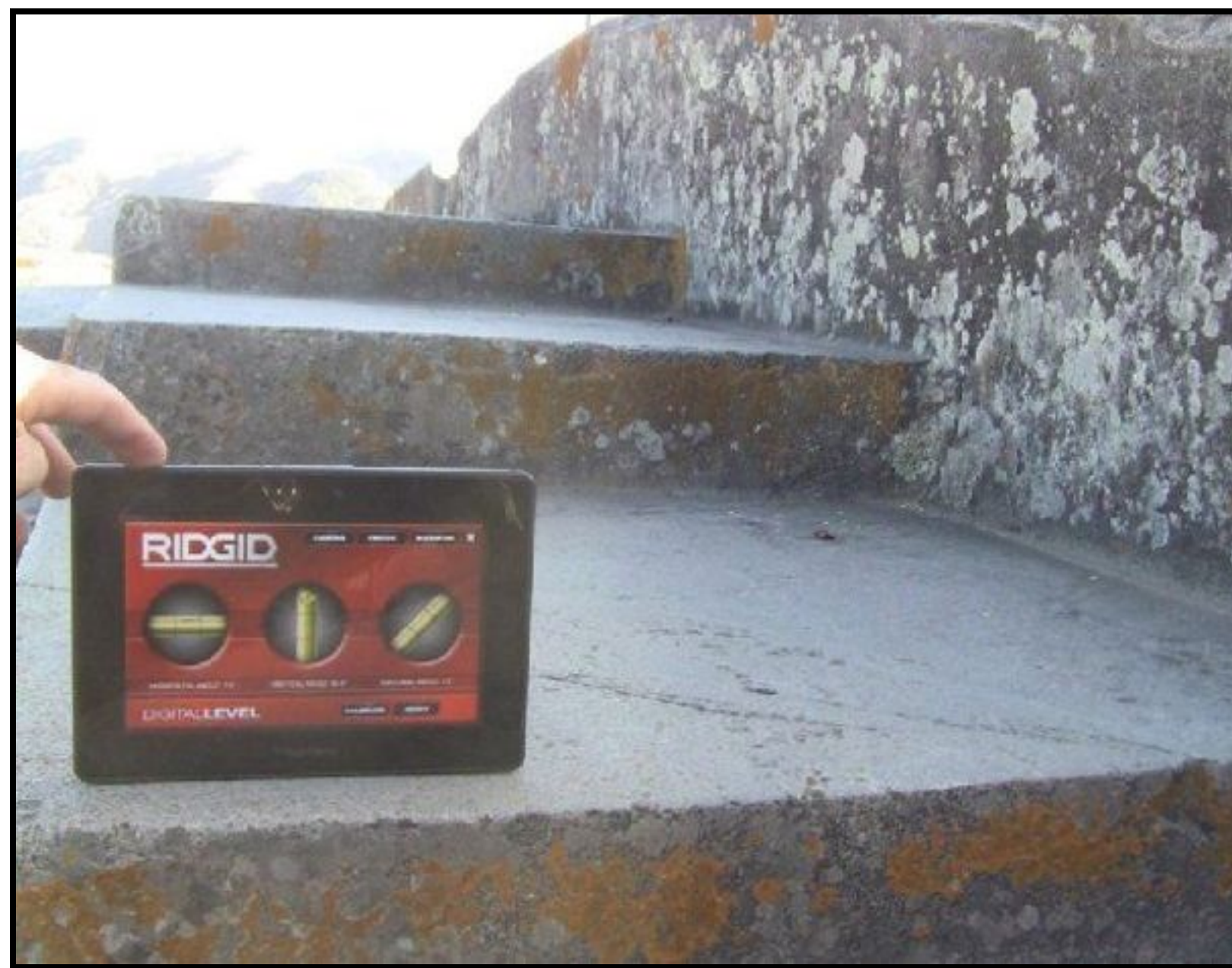


### **The Suchuna “observatory” at Sachsayhuaman**

Far more logical is the idea that this was a calendar of some sort, either solar, lunar or both. Solstices and equinoxes seem to line up with the 13 steps there, and of course 13 is the number of moon cycles in a year. However, it is unlikely that the Inca shaped it. Again, the stone here is the ever present andesite, with hardness of 6 to 7 on the Mohs scale, and heavily layered with even harder quartz crystal. Did the Inca use it? Most likely, but did they shape it? Doubtful.

One thing to know and keep in mind is that the amazing megalithic structures in Cusco, the Sacred Valley of Peru and elsewhere are rarely in isolation. Where you find one you will often find others in close proximity,

and this is perhaps especially true at Sachsayhuaman, Ollantaytambo in the Sacred Valley, and Machu Picchu.

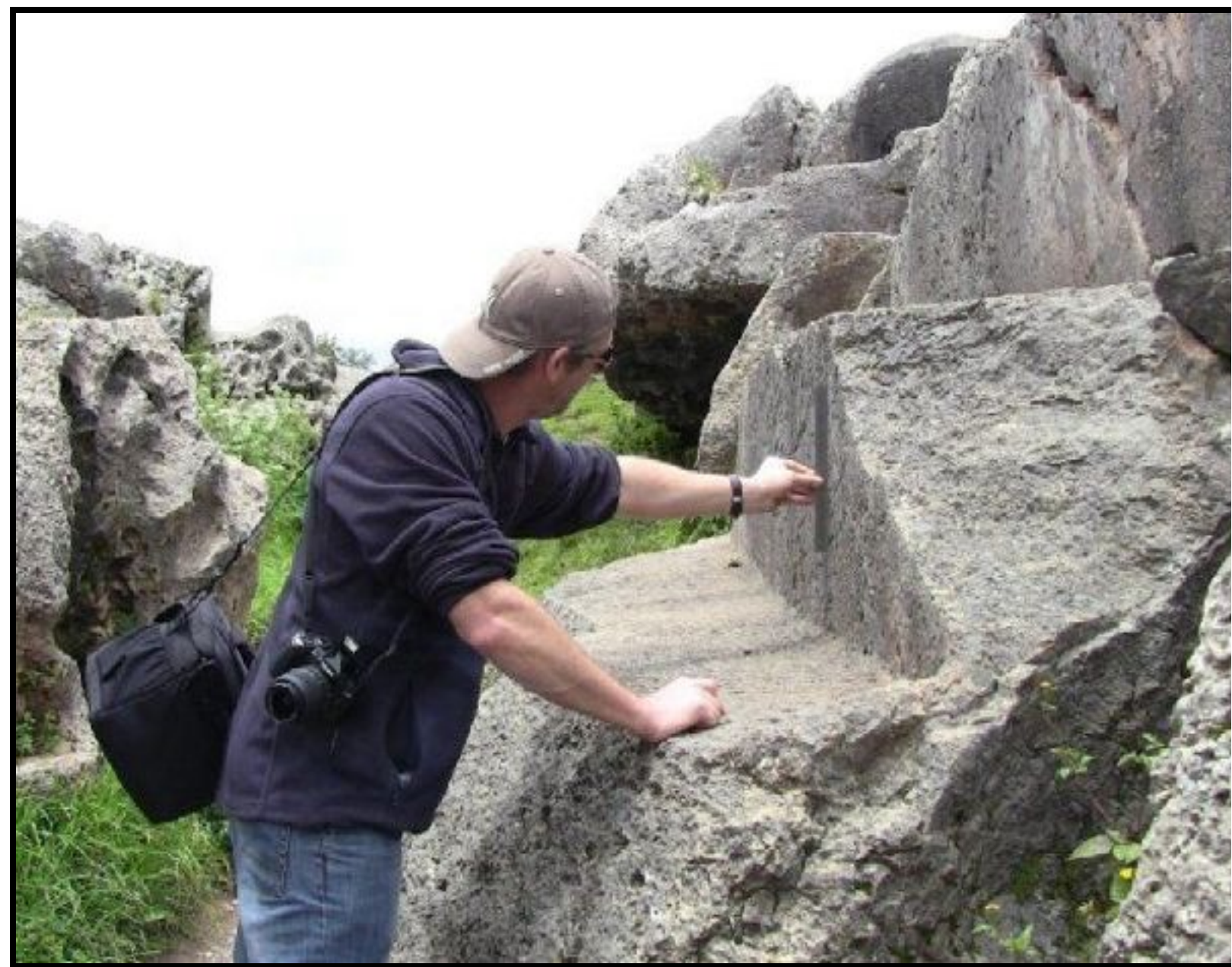


**Observations with Chris Dunn in August 2012: almost perfectly level**

One thing I will also endeavour to do in this book is to call the structures we find by their Native Quechua names wherever possible, and basically refuse to use any Spanish ones, as they are often tainted by Catholic influence. The original names of the megalithic places will most likely never be known, so the Inca ones will be the best that we can find. In some instances the English will have to be used, for those places to which I don't yet know their Quechua names.

One case in point is a rarely (thankfully off the worn tourist route) visited spot, still used today for ceremonies, called, in English, the Temple of the Rainbow. As the Spanish name translates as “the devil’s door” you can see why I wrote the above rant. But more of that later...

Moving further north, beyond the 13 finely crafted “thrones” and following a trail slightly to the left we encounter a fine example of extremely ancient cut out flat and vertical surfaces, again referred to by local guides as yet more Inca “thrones.”



**Engineer Dan checks the flatness of services with me**

This is called the Inca graveyard by most guides, which may be true. The

area was only excavated in the 1990s I believe, and complete skeletons in the foetal position were found, but were they Inca? That is as yet unknown, as they have not been carbon 14 tested for age. What does make them intriguing however is that some have elongated skulls, a subject covered in my book with David Hatcher Childress called **The Enigma Of Cranial Deformation; Elongated Skulls Of The Ancients**, available through [www.adventuresunlimitedpress.com](http://www.adventuresunlimitedpress.com) and also [www.amazon.com](http://www.amazon.com).

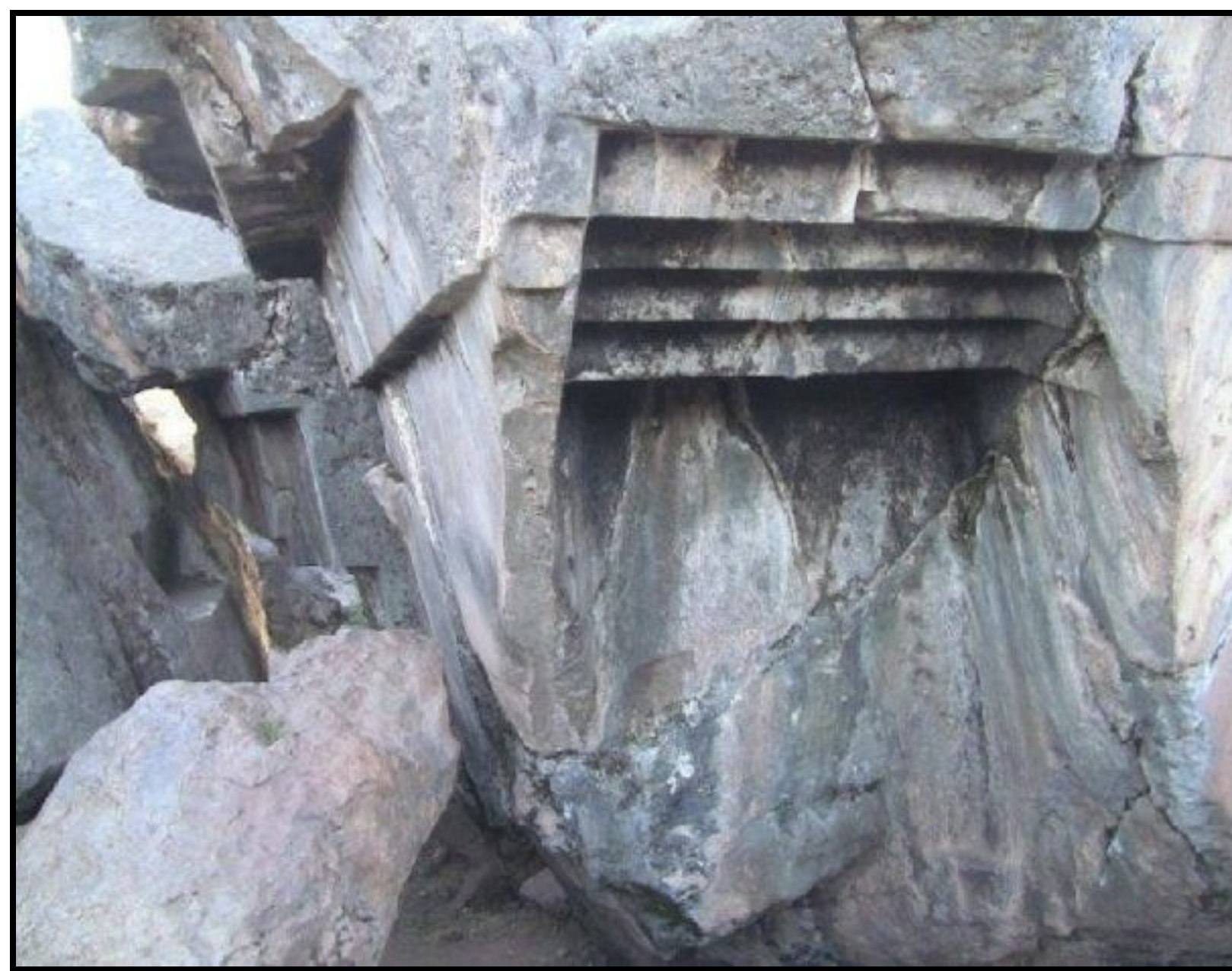


**Two of the elongated skulls presumably found at Sachsayhuaman**

This opens up a real can of worms, because elongated skulls, in my opinion and as continued research suggests, are associated with megalithic

structures and these “Inca” may be the descendants of those that built the ancient things we are and will be looking at. The amount of erosion on the hard andesite stone, presumably from rainfall would indicate that much more than 500 or so years have passed since these surfaces were shaped, and there is no evidence of tool marks.

One stone, seemingly snapped into three gigantic sections is especially intriguing, not only because it appears to have been snapped by some gigantic catastrophe, but also because it appears to be upside down. This may indicate, though not yet proven, that the violent upheavals that seemingly occurred somewhere in the region of 12,000 years ago, resulting in the ending of the last ice age, melting of the ice sheets and causing a global rise of the oceans by approximate 350 feet, could have caused this. And this could add to the evidence that we are exploring here.



### **The seemingly “flipped over staircase” at Sachsayhuaman**

Beyond this area you will see a large circle, also towards the north. This is usually explained as having been a ceremonial place, which is probably the most over-used term used in Cusco and the area, aside from the dreaded other one, “sacred space” or “place of meditation.” These terms are used when the guides and or archaeologists can’t come up with a more authentic and coherent explanation, and why I consult people with knowledge of oral traditions to illuminate me.

If you truly spend time looking at this circle, you will see that there were far more stone rows in place prior, one would guess to the Spanish invasion. The stones still there, which are quite close fitting are of the size

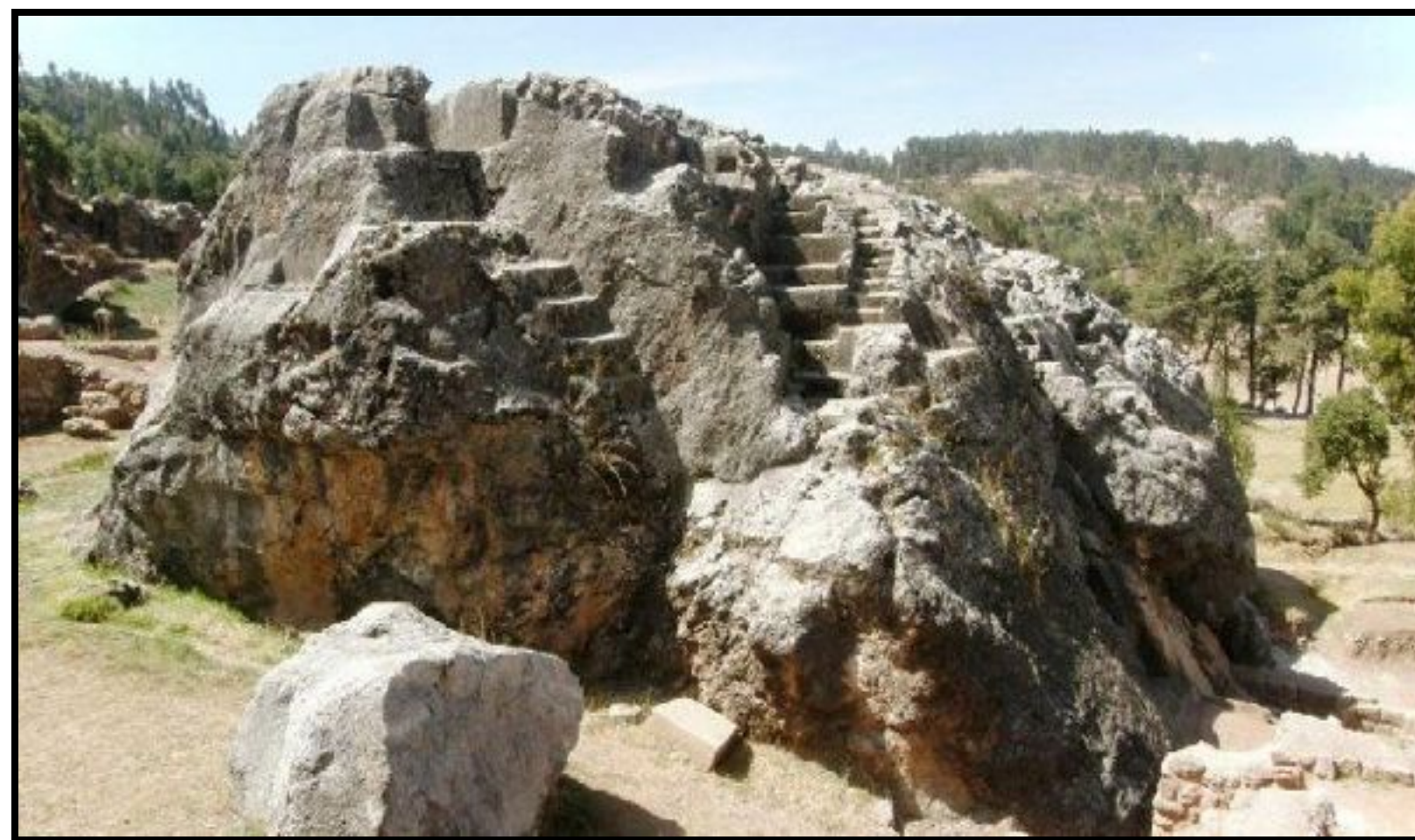
the Spanish would have prized for their own building purposes, and thus took them away to Cusco. Oral traditions, thanks to knowledgeable experts like Jesus Merello suggest that during Inca times this circle was a reflecting pool, filled with water in order to study celestial bodies. Evidence supporting this idea you will find if you walk to the east inside the circle. Once you get to a solid bedrock wall, an opening will appear before you. This is in fact a tunnel, which you can walk through, bent over. As it could easily have carried water, it may have been the drain for the giant reflecting pool. As for where the water came from, Cusco gets lots of rain, and the Inca were masters of water diversion, mainly for agricultural purposes, but also pools.



**Part of the stone wall of the “circle” area showing two different construction styles**

Since the western area has been massively altered since Inca times, no signs of the water entrance remain, but the circle is a very damp place during the rainy season of November through March.

One of the most intriguing, and seldom explored places is next, and again you must walk north along the trail. After a few hundred meters you will see a massive boulder, as large as a house in front of you. Closer inspection shows that literally the entire surface, the sides and top have been sculpted, again, not likely by the Inca, but a far older culture. This is called the Chinkana stone.



**The amazing Chinkana stone**

The mysterious process used to remove cube like pieces of andesite from the bedrock you will also have seen at the “Inca graveyard” and is described by Jesus Gamarra as having been done, based on his father Alfredo’s theory, by the Hanan Pacha, or first culture.

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