

# Origins of Inca Legends and Myths

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Originally, I intended to write this paper solely about Inca religions with their legends and myths. However, during my research I learned that for the most part the Inca's simply built upon their ancestor's beliefs or customs and incorporated other aspects of their conquered populace's religions and used them to their own benefit.

I modified the title of my paper to reflect the switch in my own thoughts of what and where these origins might actually be. I was especially intrigued by the thoughts and ideas generated while reading a book called Lost Cities and Ancient Mysteries of South America by David Hatcher Childress.

Similar to the flood story which is a common link amongst most of the ancient religions and peoples of the world today, I found that there is a common theme in the origin stories among the various tribes of the Andes. While considering this common theme I then began to speculate about the possible origin of these stories. Afterall, it has been found that many of the legends known today had a basis in some sort of truth which has been distorted by time. Perhaps the roots of the Inca began with some sort of cataclysm that took place thousands of years ago.

Among geologists there are two schools of thought: Uniformitarian and Cataclysmic Geology. Uniformitarian Geology is the theory that the state of the earth has not changed drastically (quickly) at any time in it's history. Cataclysmic

Geology is the theory that there have been and will be sudden changes on the earth. One of these is the recent discovery at the bottom of the Atlantic ocean that the earth's magnetic poles have switched several times during the life of the earth.

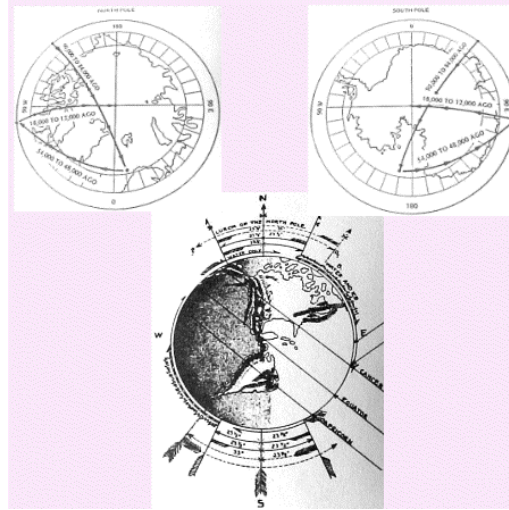


Figure 1 This illustration shows two proposed reasons for pole shifts. They may have been caused by build-ups of ice at each pole. A shift like this could have created the amount of force needed to cause the type of damage seen at ancient South American ruins and other ruins around the world.<sup>1</sup>

After these periodic cataclysms whatever their cause man to hide in caves and we must begin again and again.

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<sup>1</sup> David Hatcher Childress, Lost Cities and Ancient Mysteries of South America (1986) 157

There were four main pre-Incan civilizations: the Chavín, Mochica, Tiahuanaco, and the well-known Nazca.<sup>2</sup> Before the Chavín it is believed that the people were nomadic and left little record of their existence. The Chavín are the most ancient of the Andean cultures and not much is known about them. The temple these people are named after is called the "Chavín de Huántar" which exhibits their excellent engineering and masonry skills with its elaborate drainage and ventilation systems.

After the Chavín were a people that began the development of the important irrigation systems. The first of these people are called the Moche (from the north coast). Ironically drought and floods were the reason for the fall of this empire.

Next into power came a highland people called the Tiahuanaco with their capital on the shores of Lake Titicaca. Lake Titicaca is the highest navigable lake in the world. It is located 3800 meters above sea level. The masonry and buildings of these people would be adopted by later cultures. However, their methods and technologies are still a mystery.<sup>3</sup>

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<sup>2</sup> Mauricio Wiesenthal, Peru and the Inca Civilization (1979) 4

<sup>3</sup> Dennis Nishi, The Inca Empire, World History Series (2000) 12-14

The Inca's were the last Andean empire. The correct name for the Inca is Tahuantinsuyu (in Quechua) which means the four corners (suyus) united.<sup>4</sup> The Inca's were the last offspring of the Tiahuanaco culture.<sup>5</sup> The Inca's despised their pre-Inca Nazca culture.<sup>6</sup>

The Inca's were very skillful at adopting and integrating other ideas, religions, cultures and architecture into their own society and using it for their own individual purposes and in order to maintain control of their people. For instance, the roads the Inca's used so well had already been there for 10,000 years. They even admitted that they took over the existing temples like the one at Machu Picchu and made it their own.<sup>7</sup>

All religions hinge on two things: 1) their origin whether it is true or false (the Indian's origins of man) and 2) the afterlife promised to those who follow all of the rules of that religion (life after death).<sup>8</sup> The universal creator of the Inca's was a god who ruled over everything. The other smaller gods were said to rule smaller things. At the same time they worshiped anything and everything which they

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<sup>4</sup> Maria Longhena, Maria. The Incas and Other Ancient Andean Civilizations (1999) 66

<sup>5</sup> Mauricio Wiesenthal, Peru and the Inca Civilization (1979) 4

<sup>6</sup> Mauricio Wiesenthal, Peru and the Inca Civilization (1979) 7

<sup>7</sup> Dennis Nishi, The Inca Empire, World History Series (2000) 12

<sup>8</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 11

believed was necessary to sustain life.<sup>9</sup> Figures of symbols of the Incas are the sun, moon, lightning, the hill of Guanacaure and the caves at Pacarictambo.<sup>10</sup> Shrines and guacas were built at these places or the places themselves have become sacred. Each one originated from fables and legends.<sup>11</sup> The Inca's proclaimed that their earliest ancestors were gods. After the gods had children they turned into objects, birds or animals. This is why a different idol is worshiped at each guaca.<sup>12</sup> The Inca's also worshiped anything and everything that was either good for them or bad for them. They worshiped the good things so they would continue to sustain life and the bad things like vermin were worshiped to try to satisfy them enough that they would stay away.<sup>13</sup>

Viracocha and Pachayachachic were the two main gods of the Inca's. Sometimes words were added to their names like Ticci Viracocha meaning "divine origin", Pachayachachic and Viracocha Yachachic both mean "creator of the world". Of the two, the name Viracocha is the most famous as it was handed down from generation to generation. However, Viracocha was not worshiped as the

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<sup>9</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 6 & 22

<sup>10</sup> Juan De Betanzos trans. Roland Hamilton and Dana Buchanan. Narrative of the Incas (1996) 17

<sup>11</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 17

<sup>12</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 13

<sup>13</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 25-27

universal creator until an Inca king and then his son named themselves after this god.<sup>14</sup>

Since the Inca's claimed to be born of Apu Inti (Lord of the Sun), they made sure that the sun received the most, best and brilliant offerings. The sun was believed to be very important (after Viracocha) because Pachayachachic gave the sun the power to grow food. The shiny golden face the Inca's made in the image of the sun god was inlaid with jewels and faced the rising sun. Because the sun reflected so brightly off of it they believed that the sun used the light to transmit it's power. (See Appendices Part I, Section VII.) Naturally, the Inca's imagined the sun in the shape of a man so that made the moon his wife and their daughters were the stars. Because of their veneration for the sun it is not surprising to note that the Inca's thought that eclipses were very bad. More offerings were made (objects, livestock and children) and women wore mourning garb and fasted to show their sadness. No fires were lit during an eclipse and the Inca's would go to secret places to fast until it was over.<sup>15</sup>

Regarding a person's soul and what happens after death, Inca religion basically said that good people were rewarded by becoming a star and bad people

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<sup>14</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 23

<sup>15</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 25-27

were sent to a certain place and punished. They also believed that each person has an immortal soul and they are more than what can be seen.<sup>16</sup> For a little more information about this please see Appendices Part I, Section VI.

Father Bernarbe Cobo (1580-1657) listed many theories about the possible origin of the Incas. 1) South America was considered to be the "fourth part of the world" and the Inca's may have arrived a few at a time in each region. 2) Maybe they are a people that were carried there by a storm at sea. 3) It is also possible they were a planned expedition by sea. 4) From Phoenicia and Carthage. 5) From one or more of the ten tribes of the Hebrews. 6) Descended from the survivors of Atlantis. 7) Descendants of Spaniards who by now had also populated the Canary Islands and that from these islands came the ancestors of the Inca's. 8) The Romans came when their empire was at it's height. 9) From the Tartars and the Chinese.<sup>17</sup>

Four fables are the most common and important told by people in several provinces:

- No flood: Creator made the sky, earth and different men of all the nations.

After everything was organized he departed from Tiaguanaco to heaven.

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<sup>16</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 19

<sup>17</sup> Dennis Nishi, The Inca Empire, World History Series (2000) 16

- No departure from Tiaguanaco: the creator made man and all of the living creatures from a high place. There are many opinions about the location of the high place. Two of the most common are Tiaguanaco and the island of Titicaca in the Lake Chucuito (Titicaca) in Chuquiabo.
- Creation: from nothing, from clay, man from stone and animals from the leaves of the trees. The creator gave man the tools and knowledge to survive.
- Flood: The indian's had a lot of information about the time of the flood. But the only information about the origin of the flood is that Viracocha wished it. One legend is that the waters of the flood covered the highest peaks. Only one man and one woman survived by floating in a drum. When the waters receded the drum settled at Tiaguanaco. Another is that everyone died in the flood so the creator made man from clay and gave them a language, songs, foods and seeds. Then he sent them beneath the earth to emerge from many different things like lakes, springs, tree trunks, etc. called guacas; their place of origin. A third legend says that some people survived by hiding in caves, trees or the tops of hills. A shrine was built at the place where each group survived. For each ancestor that survived in that place an idol of metal was placed. The indian's believe they began to exist (due to divine providence) after a Universal Flood.

As you can see, the Inca's were a little confused regarding which came first, Creation or the Flood or both at the same time.<sup>18</sup> See Appendices Part I, Section V. for detailed story of one of their creation legends.

Coastal plain inhabitants believe creation happened at Pachacama near Lima. (Pachacama means "creator of the world".) On a high hill called Huanacauri near Cuzco the creator came from across the North Sea and created man, language and designated provinces as he traveled across the land. The Indian's believed that the end of the world will happen again due to one of three causes: hunger, disease or fire.<sup>19</sup>

Lord Contiti Virachoca Pacha-yachachic means "God, maker of the world". He was described as tall, wearing a white garment down to his ankles and a belt at his waist. He also had short hair and wore no head covering. In his hands he was said to have carried a book.<sup>20</sup> More descriptions of their creator are said to have been things such as having no joints in his body, he was fast, he could crack the earth with the end of a staff so it could be cultivated for planting, and his word could cause food to grow.<sup>21</sup> A statue in human form of Viracocha was placed in a

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<sup>18</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 11

<sup>19</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 12

<sup>20</sup> Juan De Betanzos trans. Roland Hamilton and Dana Buchanan. Narrative of the Incas (1996) 10

<sup>21</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 23 & 24

temple in Cuzco. It was that of a ten-year-old boy and made of solid gold.  
Another statue was made of mantles and it was brought out during festivals.

This report, of course, only begins to scratch the surface of the many interesting legends and facts I discovered about the Inca's and other ancient civilizations. For instance, the reason for the existence of shapes sculpted in the landscape, large stone statues and cities created large enough to be seen from great heights. All of these can be found not only at ancient Andean sites, but also



Figure 2 Julian Nott and Jim Woodman from England once flew this reconstructed primitive craft over Nazca. (Date Unknown) Picture from [Peru and the Inca Civilization](#) by Mauricio Wiesenthal on page 28.

others around the world. According to various legends it is possible that flight had been mastered by some ancient societies. From India it is said that their were airships called *Vimanas*, that King Solomon had an airship, Alexander the great was attacked by flying shields, and the well-known legends of flying carpets, fiery chariots. The Bible also refers to airships and model planes have been found in Egypt, Columbia and Yugloslavia. There is an account from the monks during the time of Pizzaro's conquest that the Aztec's and Inca's flew from peak to peak in their own gliders made with stork feathers. The monks called these flying machines "criers". India and South America share a common ancient script called

the Harappan. It is similar to a script found on ancient Easter Island which is located off of the coast of South America.<sup>22</sup>

Another interesting tale is that of the appearance and philosophy of Viracocha, one of the Inca creators which contains similarities to the Christian Jesus.<sup>23</sup> See Appendices, Part I, Section XII. Manco Capac himself is said to have had red hair and a beard and that he was a messenger from God.<sup>24</sup> Was he perhaps simply an Irish Missionary?<sup>25</sup>

And what about the numerous tales and legends (along with evidence quickly carted off by Smithsonian and never to be seen of again) of giant birds and remains of humans that have been found?<sup>26</sup> Tales about the Thunderbirds are common among the Native Americans of North America. These people also tell stories about ancient underground caverns and tunnels that range throughout North America and Canada. A similar system of passageways exists throughout South America today and one person drew a map of them. However, this map is secreted away in a Dutch museum at this time. (See Appendices, Part I, Section XIII for a

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<sup>22</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 26, 27 & 74

<sup>23</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 21

<sup>24</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 56

<sup>25</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 106

<sup>26</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 224

detailed account of how the original map was "obtained".) Only a copy drawn by Harold Wilkins who used secret sources can be seen today.<sup>27</sup>

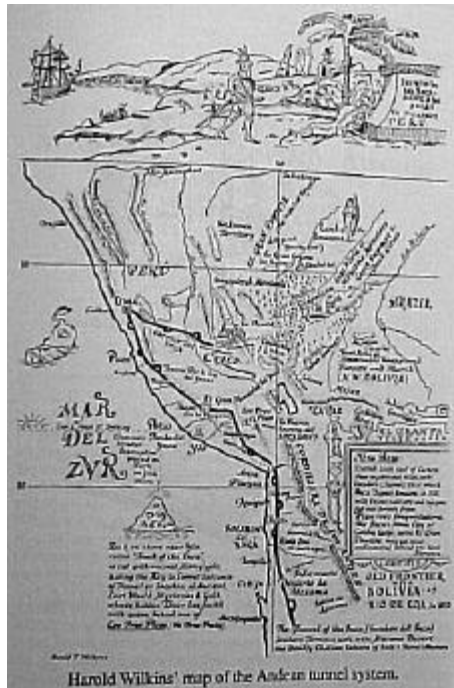


Figure 3. Map of Andean tunnel system as drawn by Harold Wilkins from his secret sources.<sup>28</sup>

One of the tunnels was said to end at a dry desert called Atacama. It may have ended there because at one time there may have been more water. Sunken

<sup>27</sup> David Hatcher Childress, *Lost Cities & Ancient Mysteries of South America* (1986) 104, 174

<sup>28</sup> David Hatcher Childress, *Lost Cities & Ancient Mysteries of South America* (1986) 159

cities have been located under places like Lake Titicaca and because of past severe earthquakes there is a theory that a great cataclysm may have disrupted ancient societies enough to either destroy or disperse them so they would have to start over and over again each time. High mountains, hills and caves would be the best places to hide during or after each great disaster.

It is believed that at one time Lake Titicaca was larger than it is today. Evidence that Tiahuanaco was once a port city at sea level has been argued by many people and the author David Hatcher Childress during his visit to Tiahuanaco found a fossilized trilobite in the ruins.<sup>29</sup> There are references to a "sunken Red Land" in many legends and the figure in the center of the "Gateway to the Sun" at Tiahuanaco is said to be crying for this lost city.<sup>30</sup>



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<sup>29</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 138

<sup>30</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 145

I could go on and on with many other stories and examples about the origins of the legends and myths of the Inca's, but that is all they would ever be. Each day more and more archeological evidence is found in the Andes (some frauds, too) and with technological advancements we are sure to discover many more facts about these ancient peoples that might substantiate and prove one or all of these puzzles and we will be able to put them together. But until then we will have to imagine what those answers might be.

The space shuttle has already been able to show evidence of other lost cities beneath the surface of the earth. I wonder if their cameras have ever been pointed towards the Andes? Maybe they have and that evidence, like so many others, has been hidden away based on the fear of what might happen to the relative "peace" in the world if they showed us something they didn't want us to know. This type of evidence could turn our world upside down without having to wait for the next polar shift. Maybe another ancient society of the far past pondered these same questions about people's even older than themselves and actually found answers to them. We may never know because "A technical civilization is the easiest to destroy." Hapgood

## Appendices

This section is optional. It is separated into two parts. Part I contains short and interesting stories that I came across during my research that were particularly interesting to me. Part II is a list of titles of books for suggested reading.

### PART I: EXTRA INFORMATION

#### I.

There was a tribe of people called the Uro's or "Idle Kings of the Lake" that lived along the edge of Lake Titicaca. They believed that they were the original descendants of the inhabitants of the lake and that this made them subhuman because their blood was black, they could not feel heat or cold or die of drowning. Apparently they claimed this made them so special that they should not do any work. So a clever Inca king devised a special task for these people to collect as tribute to the Inca king. They were required to fill a hollow piece of cane with fleas! The Uro's still live and fish on Lake Titicaca to this day.<sup>31</sup>

#### II.

Ayar Cache was said to have such great strength that the others began to fear him. So they decided to trick him by telling him that they needed some more supplies from the cave Pacarictambo. After he entered they placed a large flagstone over the opening and a lot of mud and stones to further block it. When they heard Ayar Cache pounding from the inside they were satisfied that he was trapped and they were safe so they left him there. They gave his wife to Ayar Manco to work as a servant.<sup>32</sup>

#### III.

After relaying their father's, the sun's, message to Ayar Manco, Ayar Oche turned to stone with his wings outstretched. Some indians passed by one day and fearing the

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<sup>31</sup> M. Wiesenthal, Peru and the Inca Civilization (2000) pg

<sup>32</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 14

statue they threw a stone at it and broke one of the wings. Seeing that the statue did not move they were no longer afraid of it and went away. Ayar Oche was never able to fly to heaven to visit his father again.<sup>33</sup>

#### IV.

Four brothers and four sisters came from mountain caves. The world was dark and the people were living like animals at that time. The oldest was Manco Capac to whom their father the sun god had given a golden rod to test the fertility of the soil. The story goes that Manco Capac threw the rod and it sank into the earth at Cuzco. Manco Capac then told his sister-wife that this is where their father the sun wanted them to live and teach the natives. He taught them how to build and harvest. She taught them how to spin and weave. In this story they had many children who he told to work hard and have a good life. It was their duty as children of the sun to civilize the Andean people and teach them with peace.<sup>34</sup>

#### V.

At first there was only darkness and a ruler over the people who lived in the land. This land and the name of these people have been forgotten. Lord Contiti Viracocha came to the land and created the earth and the sky but everything remained in darkness. During this time he also made the people that lived in this dark land.

But they did something to anger him so he returned a second time. The next time Lord Contiti Viracocha came out of a lake with some of his people and went to Tiahuanaco. When they arrived they made the sun, the day, the path of the sun, the stars and the moon. Lord Contiti Viracocha turned the people and their ruler of the dark land into stone for their transgression. Lord Contiti Viracocha then made models of new people out of stone and placed them in separate areas.

When he finished he told his people what they were called and where they would come from and he sent his people called the *viracocha* in those directions. Each *viracocha* stood by each appointed place and called out the people that were to populate the land.

Lord Contiti Viracocha had kept two of his people beside him. These two he sent to the east and west of the Inca empire called Andesuyo and Condesuyo. As he

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<sup>33</sup> Father Bernabe Cobo trans. Roland Hamilton, *Inca Religion and Customs* (1990) 15

<sup>34</sup> Dennis Nishi, *The Inca Empire*, World History Series (2000) 14-15

went to the middle called Cuzco he called out more people from the land and things in the land.

One particular set of people he called forth did not recognize him and tried to kill him. So he sent fire down from heaven to burn a nearby mountain range and they were afraid they would be burned so they threw down their and themselves to the ground. So Lord Viracocha used his staff to put out the fire.

When Lord Viracocha reached Cuzco he made a lord and named him Alcacicca and the people called *orejones* then he went on making more people along the way until he met with his people once again and they all walked out over the sea as if they were on land and never returned.

Alcacicca was in Cuzco when the earth opened a cave nearby called Pacarictambo and four men came out with their wives and in the following order: Ayar Cache with Mama Guaco, Ayar Oche with Cura, Ayar Auca with Ragua Ocllo then Ayar Manco (later called Manco Capac or "King Manco" with Mama Ocllo. From the cave Pacarictambo they went to a valley on the other side of a hill called Guanacure where they planted the food of the indians called *papas* (potatoes).

After a year they decided the place they were living in was not suitable any longer so they found the town where Alcacicca lived and agreed to live there but they also decided that one should stay behind on the top of the hill Guanacure to protect them from their father the sun. Ayar Oche decided he was the one to intervene for them and he sprouted wings and flew so high the others could no longer see him. After he returned he told Ayar Manco that his new name was Manco Capac and he should go back to the town of Alcacicca and take care of Cura, Ayar Oche's wife and also take Ayar Auca with him. After he said all of this he turned to stone.

When Manco Capac and Ayar Auca arrived with their wives and the other two women they spoke with Alcacicca and told him they had been told by their father the sun to live there. When Alcacicca saw their golden tools and fine garments woven with gold he told them they could live wherever they wanted. They all made a house and although the indians wanted to help them they would not let them. And so they lived in their house and were friends with Alcacicca.

The only son of Manco Capac was Cinche Roca who had a son named Lloque Yupanque who matured and strengthened quickly both physically and mentally. The legend says that as an infant Lloque Yupanque threw a stone and accidentally

hit and broke the leg of one of Alcacicca's descendants. So the priests of that time determined that because of this incident that Lloque Yupanque and his descendants were to rule and Alcacicca's descendants were sent away.<sup>35</sup>

#### VI.

According to Inca religion, each star in heaven used to be a good person who is now enjoying heavenly bliss with the sun in places designated by Viracocha. However, there were differing opinions about what would be considered delightful in heaven. Some thought there would be no food, drinks, sleeping or women since they were not needed anymore. But mostly it was thought that was all that heaven was. Punishments varied depending on the whim of the Inca priests. For example reincarnation or sometimes souls left and never came back, some believed the souls never left and were either happy or under punishment by wandering around hungry, thirsty, cold, hot and tired. The legend says that if one was visited by a dead ancestor it meant someone was about to die or something very bad was going to happen. To try to avoid this family members made it a regular duty to offer food, drink, clothes, etc. to their ancestor's graves on their birthday so they would not come walking about and cause some calamity to befall their descendants. For the bad people the Inca's believed that ugly and terrifying monsters would torture them in an inferno beneath the earth in a narrow and cramped space forever. The unfortunate souls who ended up in this place are always hungry and thirsty but are forced to eat coal, snakes, toads, rats, etc. and to drink rancid, muddy water.<sup>36</sup>

#### VII.

One legend claims that the Qorig'ente, a golden bird that sings in paradise told man how to change stone into mud for the adobe buildings. A second version says that a god turned men into stone and they were dragged to Machu Pichu and placed there as punishment. No one really knows who built Machu Pichu or why it was built.<sup>37</sup>

#### VIII.

When the Spaniards conquered the Inca's one soldier received a golden mask as part of his plunder. He then lost it the same day while gambling. There was a

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<sup>35</sup> Juan De Betanzos trans. Roland Hamilton and Dana Buchanan. Narrative of the Incas (1996) 7-15

<sup>36</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 19-21

<sup>37</sup> M. Wiesenthal, Peru and the Inca Civilization (2000) pg

proverb created about big gamblers from this incident: "He plays away the sun before it rises." And so a new legend was created.<sup>38</sup>

#### XI.

According to Dennis Nishi in his book The Inca Empire, author Loren McIntyre wrote in his own book The Incredible Incas and Their Timeless Land that after the conquest of the Spaniards a Dominican church was built on top of the holiest shrine in Cuzco called the *Coricancha*. There was a severe earthquake in 1950 during which he was present. Afterwards, Loren McIntyre witnessed that the church had caved in. One of the priests said it had not been the first time this church had to be restored after an earthquake. However, because of this earthquake the Coricancha was discovered directly beneath the church completely intact exactly because the church built atop had protected it. The Dominican monks had unknowingly been using the shrines of the Inca's for their cells for over 400 years. Of course, after this discovery the monks decided to make the Coricancha open to tourists by moving out.



#### XII.

From New Zealand and Peruvian legends, it is said that a man named Wakea was tall, had a long beard (Inca's are known for their inability to grow a beard), long hair, and he wore a robe. He walked around telling stories in parables to encourage people to love and help each other and to despise war and violence. Supposedly he was also able to heal the sick. One of his stories, it is said, is that of a man who was persecuted and nailed to a cross on a hill with two other people. This legend links itself to the appearance of the Candlestick of the Andes. It says that this landmark feature is that of the shadow of this persecuted man and his two companions on their crosses created while he was telling this story. After he finished




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<sup>38</sup> Father Bernabe Cobo trans. Roland Hamilton, Inca Religion and Customs (1990) 26

and left the shadow remained and his followers scraped it into the hillside where it remains today.<sup>39</sup>

### XIII.

A Russian-American woman named Madame Helena Petrovna Blavatskaya is said to have hypnotised a priest to obtain information about a rumored tunnel system in the Andes. With the information garnered from this unfortunate priest, she says she discovered hieroglyphics on a large volcanic rock. Supposedly, the inscriptions can only be read when the sun hits them at a certain angle and particular time of day. A map was given to her by an old Peruvian woman and the entrance was said to be on one of three peaks.<sup>40</sup>

### PART II: SUGGESTED READING

Incas: Lords of Gold and Glory. Lost Civilizations, Time-Life Series. Anker, Charlotte and Robert Somerville.

Inca Myths Urton, Gary (1999)

The Incas and Other Ancient Andean Civilizations. Longhena, Maria and Walter Alva. (1999)

The Incredible Incas and Their Timeless Land. Loren McIntyre

Memorias Antiguas, Historales, Politicas del Peru. Montesinos

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<sup>39</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 21

<sup>40</sup> David Hatcher Childress, Lost Cities & Ancient Mysteries of South America (1986) 172-175

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