

INTRODUCTION

The iconographic method of interpretation developed by Erwin Panofsky, applied for systematic research of graphic representations, encloses three steps: First, previously to formulate an art piece exegesis, it must be decomposed through its elements, evaluating the symbolized graphics as if existing in reality. This will allow us to establish an appropriate correspondence between the characters, that is to say, we relate the graphic nature with specific events. Second, the motives and motives' mixture should be related to themes and concepts, supporting them as much as possible with literary sources. This is the iconographic field in the strict sense. And to the last step corresponds to reveal which are the religious beliefs, philosophic convictions and moral principles from an epoch, or as of a social group and how all these are reflected in the inspected piece of art. According to Panofsky, this is the responsibility field of the iconology or of the iconography in its profound sense.

To formalize the exegesis in the most permissive strict way according to this method, it is obligatory, apart from a previous proper concepts, motives and arguments identification, to submit it to a permanent confrontation and correction. This is made through a discernment of historical process that should be documented by written sources. This pictographic representational interpretation becomes difficult in the Andean cultures, since its lack of written practice. For this, it is necessary for the working technique to be adjustable to this context, trying to retrieve the absence of written sources. This circumstance is not unfavorable for the Queros iconography study; for our current analysis we will consider as sources the chronics that were written during the colony and the modern ethnography. These sources document well enough the high-plains south Peruvian native's customs and live since the Inca period, colonial and, in some cases until today's times, however focused frequently from European epistemological criteria.

The ethno historical and ethnographical sources are essential to place the Queros in a cultural context in order to recognize the motives of the pictorial representations, just as its interpretation inside the meaning frame. After this, we'll reveal the components content and its combinations that the comparative inquiry has established as transcendental. The drawings in the Queros as resulting, illustrate an argument in which the different scenes are conceived as part of a thematic relation. Consequently, the representations and the historical text should be "Interwoven" or interlaced strictly one with other. Verena Liebscher, in her "The Queros Iconography" shows various vessels that she catalogs as "Conflict armed scenes". These scenes show generally hostiles encounters between Incas and Chunchos.

If we inspect in a detailed way the motives of this 'thematic field', we'll discover that the Incas warriors graphemes or the Chunchos ones, illustrate troops, which are confronted in a battle. When we look for an historical text that could match up to it, we found the Inca, Garcilaso de la Vega, who in his chapter XIV: Events in the Musu expedition until the end of it, he told us:

"By this river although so big, and until now badly knew, the Inca Yupanqui wished to make his entrance to the Musu province... It took a while for them to cut down the woods, to prepare it and to make with it many and very big boats, almost two years. They did so many that ten thousand warriors fit in them, with their respective supplies. All provided, the people and the food pressed together, named the general and the field masters and the army ministers. All Incas with noble blood, embarked in the ships that hosted 30, 40, 50 Indians each one, more or less... With this equipment, the Incas went down stream, *where they had great confrontations and battles with the naturals called Chunchu* (Chunchos) who lived in the shores from one and other rivers hand. Which came out in big numbers by water and land, to defend themselves and to avoid the Incas jump to land and fight with them down stream; *they exhibit, as offensive weapons, arches and arrows, which are the most common used by all nations in the Antis. They came out with discolored faces, arm, legs and the whole body in various Cahares (colors), and since this region was very hot, they were completely naked, only with two little cloths; on their heads they carried ornaments with parrots and macaws feathers.*

It is like this that at the end after many weapons trances and talks that ones and the others had, they diminish themselves to the Inca obedience and service, all nations from one and the other great river shores send, acknowledging their servitude, lots of presents to the king Inca Yupanqui, consisting parrots, monkeys, macaws, honey, wax and other things that were produced in those lands... They continued and subjected other nations to them until they reached to the province called Musu, land populated by many bellicose people, with fertile soil, 200 leagues from Cuzco.

It is said that when the Incas arrived there, their people, because of the many wars that they had before, were little. But even that, they dared to persuade the Musus in order to reduce them to his Inca service... Especially it is said that they were told about the Inca Viracocha dream and his feats. With these stories the Musus were so admired that they even were happy to receive the Incas friendship and idolatry... However they thanked to be their friends and confederated, and via their friendship they will do everything that were convenient to the Inca service, but not by vassalage, since they wanted to be free as their ancestors. Under this friendship the Musus allowed the Incas populate their lands, that were a bit more than a thousand when they arrived; as the wars and long walks had diminish them, and the Musus offered their daughters as women and were satisfied with this relationship...

The Incas said, that in de Huayna Capac times, the descendants that populate in the Musus, wanted to return to Cuzco; since it was no longer needed to do more service to the Inca, according to them, they were better in their land than outside of it, and having their departure concerted in order to return to Cuzco with their woman and children, they received the news that inform them of the Incas Huayna Capac decease, and that the Spaniards had dominated the land and the Inca empire and lordship were lost; therefore they agreed to stay there definitively.” (Garcilaso de la Vega, Inca. *Comentarios Reales de los Incas*. Buenos Aires, (1609) 1945)

The priest Polentini, famous Paititi explorer, explains: Sarmiento tells us: “And then the Topa Inga entered with the said captains into the Andes, those are terrible and frightening mountains with many rivers where he suffered many tough jobs, and the people that they took from Pirú, with the change of the temper from cold and dry climate to the Andes mountains that are hot and humid... And he, himself Topa Inga with only one third of his people, the ones that he took to conquer, were walking for a long while lost in the mountains without been capable of coming out to an end or another, until Otorongo Achachi found him and lead him. Topa Inga and his captains conquered this time four large nations, the first were the indians called Opataries and the others called Manosuyo and the third ones called Mañaries or Yanaximes, that means the ones with black mouths, and the River province and the Chunchos province. And going down the Tono River he walked by many lands and reached the Chiponauas. And by the road that now is also called the Camata, send other great captain called Apo Curimache, *which went again to the rising sun and walked towards the river and now again there have been news, called the Paytite, in where the Inga Topa placed the mojonas*”. (Polentini, Juan Carlos. *El Pai tití*. Asoc. Lib. Ed. Salesiana. Lima-1999).

Fray Bovo de Rivello tells us: “The Incas and their descendants that took hold and stayed among the Musus, wanted to return to Cuzco in Huayna Capac times, but this was not verify since while preparing the trip they knew about the Inca (Huayna Capac) decease, and also about the end of the empire and the Inca lordship, since the Spaniards have came, conquered and took possession of their land. Therefore they decided to stay definitively among the Musus... They are brave and fearless, even the Inca being powerful with his army never was capable to conquer them, having to oblige them with presents to the Lord of Paititi (the Musus one) that allow him (in the memory of the arrival of his captains till there) *to rise two forts, and even with struggle he was allowed to rise them in the shore of the great lake of Paititi with ostentatious buildings, the most beautiful of his times, and till today they last in those parts rising*

their fame with them as an Inca trophy... They dress their natural clothes as used by the Inca; its ceremonies are the same as well. In the mentioned manuscript that is from a very antique date, it is said in the same way the river names of Totes Cabanga, Toayma, Paucartambo, Inga and Mano, Guariguay, Callimani, Pulepule and others with magnificent fluent, it's said that they go to humiliate and prostrate before the Tono greatness, that as a king of all the others in these provinces, shows with majesty and splendor in its dilated league, till arrive to the narrow point with horrible boulders, that embrace it, it falls and cast to the prodigious Paititi lake, where coming out, even stronger with its waters continues to enter the sea. That the clear waters from Manu River, very rich in gold, moist the plants of the Paititi hill, from where the Toromonas provinces uncover" (Bovo de Rivello, "Carta abierta..." Fray Julián. 1848).

Felipe de Alcaya writes about the entrance of Manco Ynga to the Great Paititi: *True relation which the priest Diego Felipe de Alcaya, Mataca's Priest, send to S.E. Mister Marquez de Montes Claros, Visorrey of these kindoms, taken from the one, the Captain martin Sanches de Alcayata, his father, left done, as first in discover and conquer Santa Cruz de la Sierra Government and the first in populate it, which with his particular care and study was the one who placed all what happened while his discovering; and in special of the rich land, that Mango Inga the second captain with this name, have conquered, and today possess in great happiness since his vast prosperity, called Paytiti, in where all kinds of metals are discovered, even one more shiny than gold...* (Tyuleneva, Vera. La leyenda del Paititi en Revista Andina, Cusco 2003).

"The Ynga from Cuzco send his nephew Mango Inga, second with this name, to conquer Chunchos, Caribbean people that occupied all Cuzco's slopes, Chuquiago and Cochabamba. Who came inside with eight thousand army Indians, taking his son with him; and with this prosperous event reached the flat lands of that range, that comes to be one with the current Santa Cruz de la Sierra, though there are plenty of land and great rivers that go down from these ranges, and many swamps and waterlogged... and passing through great roughness and dangers by the bad-tempered rivers with great flowing, with wild currents and deepness, *adding to this the natural people that every day they came out to defend their lands;* Helping these inconvenient with silver half moons gifts that they put in their heads, and with some other worth stuff, with ones the naturals of these valleys were serving him, giving boats for him to navigate by the large rivers, that are many and great, and brought their daughters to serve them, and gave them all the necessary corn, yucca and peanut provisions to this captain.

And having reached the Cuapay great river, where by its hills slopes the two cities of San Lorenzo and Santa Cruz were founded, a bit more than a hundred leagues down from these cities he passed with no Indian lost, since the naturals have knowing him, and since he didn't want to stay in his towns, they gave him plenty of bouts, with the one that he did his trip between North and West. And reaching other large river, which has in some parts a league of width, called Manati, (Guapore) that runs next to another large range (sierra de Parecis), he made with his people a bridge made of criznejas, after he considered the most even place, and today it stills alive, renewing it every year, that is a very narrow, place since with a tile it is possible to cross to the other side, in where he placed this great master a stone ram, by seal and sign that his kingdom starts there.

And he climbed after having crossed all his people, the range that has a bit less than a league... Where he found innumerable provinces from different nations and without difficulty even without taking arms, *they received this blissful king and recognize as Master until today. And taking the earth disposition he populated to the back of the range called Paititi,* where the natural Guaranies that have come after to see this powerful Lord say, that in this hill there are parts where running silver is found, and from there they take their metal and they refine it and melt it and take clean silver. And as here, when it was the head of this kingdom, the Cuzco, is now in that glorious Kingdom of Paititi, called Mojos" (Alcaya, D. Diego Felipe de: *Relación e Informaciones, de Lizarazu, Maurtua, IX*).

Martin Sanchez de Alcaayaga, in his report say: "... specially in the Rich Land, which Mango Inca, second captain with this name, has conquered, and today has in great happiness since its great prosperity called paytiti, in which he has discovered all kinds of metals, even the shiniest, which is gold; he takes stones of all colors with great worth; and the Rich hill, that the Captain Condori worked in the Chiriguanes land, called Caypura; and the gold that his brother Guacane took, new King from the Grigota valleys, *which fortress is still today on its feet* as testimony of what has been said, by his great foundation called Sabaypata, that is as it will continue. Just before the Spaniards arrival, the Inga send his captain Caucana, his relative; with a king title, to the conquest of the mentioned Grigota valleys, a name that his caciques always took. The big ears, entered by the Misque valley, Pojo, Comacopa, the Sauces, Pulquina and Big valley, and he stopped in Sabaypata, *in where he built a great fortress with craved stone, and in the following years he conquered the valleys, and garrisoned with fortress...* With the surroundings safe, he entered to the Grigota lands, with a great equipment and luxury: which obeyed pacifically, just like other powerful caciques. So he continues searching for mines and discovered the Chaypurum hill.

Satisfied by his conquest, he send the chasqui to the Inga with the news; and by the way with the pleaded of sending Conduri, brother who Quacane had left in Cuzco, with the title of General Captain, he guarded with strong houses and dedicate himself to explore it... peace was absolute: the agricultural labors, imposed by the king, were counted by ostrich, turkeys and hares. Quacane even suppressed the guards on his fortress: *the 500 Peruvian Indians slingers don't even watch at night.*

The news of the prosperous kingdom reached the South, and when the guaranies heard about this, it exited their greed. They prepared a fleet with canoes and 8000 Indian warriors, with their woman and children, they walked up-stream...In the Jarayes province got divided en three armies, which the main one was the 5000 man forth... one night they attacked by surprise, slaughtered without mercy, and Guacane was dead and Grigota escape badly bounded. Continuing with the victory they attacked the hill, seized Conduri, takeover of Sabaypata fortress and also the two brothers coyas and concubines... In the meantime, the Inga had commanded his nephew, Mango Inga II, with 8000 Indians against the chunchos, to the west form the Chuquiago and Cochabamba mountain ranges; which ran all the way he could to the south plains... Came over by Guapay until the San Lorenzo y Santa Cruz front, and without difficulty was received by the lord of those provinces, rich and populated... *and populate at the back of the hill Paititi*, "where the guaranis natives say that they have found this powerful lord that in this hill there is in some parts running silver. And, as in here, he was the head of this kingdom of Cuzco, now is there, from the great kingdom of Paytiti, called Mojos." (Alcaayaga, Martín Sánchez de. Op. Cit.)

Roberto Levillier told us: "The penetration of the Incas in the Amazon region, the one called "Antisuyo" would go back to the Inca Pachacutec (1438-1471). This is how the quipocamayos confirm it in their information to Vaca de Castro in 1544. The sovereign, that couldn't take the barbarians control because of the war, *"brought them to him through compliments and gifts that were the Chunchos and Mojos and Andes provinces until he had his fortress by the river Paititi and the people of garrison in them"*. Since the great emperor was consecrated in the first years of his reign dominating the Andean regions closer and then to submit the chimues; it is probable that his invasion to the east warm lands occurred more precisely in the middle or at the end of his government, that is to say, long after 1450". (Levillier, Roberto. *El Paititi. El Dorado y Las Amazonas*. Buenos Aires-1976)

The Indian chronicler Joan Pachacuti yanqui Salcamayhua, tell us: "the Inca sent to proclaim the new conquest and the entrance to de Andes and take 300 thousand men. For this he named as Army general, to Otorongo Achachi and after to Capac Huari and to apo Quihuacta, to other from the chisques and papres, other from Cana, etc. These ones do very well the province conquest of Manarisuyo and Opatari until the Huancavelica limits and towards the north they reached until the front of Carabaya, where they sow a province all of Huarmi woman auca. (The Amazons!)

This providence is called Dorado, where was found a big kingdom named Escayola, rich land and its people a lot more bellicose than the rest of the nations around here, which say that is sustained with human flesh. This is to cast poisonous venoms, known as people who have a pact with the devil. *And they are great archers, with whom there have been two battles hardfought. The third time the Incas made the contraries give up*, although the ones around here were not many as they, in motivation and strength only they took advantage in arms; the people with good order and concert and all dress in gold and silver and feathers”. (Pachacuti Santa Cruz, Juan de: *Relación de Antigüedades de este Reino del Perú*. F.C.E. Lima 1995).

After this analytical reading, a few would doubt that these Incas expeditions existed for real, the battles as well. That mythical place that was mentioned as Paititi exists also? All will be confirmed if we discover in the iconography near to us, some elements quoted by the Chroniclers who help us to ‘interweave’ the scenes with its text.

We will start describing these battles; (Fig. 01) is evident that they are being waged in the middle in a jungle geographical ambient, just as the divers palms and parrots shapes, monkeys and snakes. Look how this corresponds to the “*adding to this the natural people who every day went out wearing arms to defend their land*” (Felipe de Alcaya). This also corresponds to what Garcilaso tell us: “*where they had great combats and battles with the naturals called Chunchu (Chunchos) that lived by the river shores in one and other rivers hand* ” (Garcilaso de la Vega).



FIG-01

The Chunchos attire consists in general, of a t-shirt without sleeves very alike to the “uncu”, Incas t-shirt which coincide perfectly in its shape and length with: “*they wear their dresses just as used by the Inca*” (Bovo de Rivello). The touch in the head testify for the feather hats called also penachos or a cap which in the back part, are found placed two or three feathers, let’s take a look to what Garcilaso mentions about it: “*above their heads they carry feathers props from parrots and macaws*” (Garcilaso de la Vega). Just as we can prove in the face war painting, that has relation with: “*they came out dyed red in their faces, arms, legs and all over the body of divers Cahares*” (Garcilaso de la Vega) and the typical long hair that identify them as jungle habitants, this includes all the human groups who coexist with the Incas in the territory called “Antisuyo” east from Cusco.



FIG-02

Garcilaso told us: *“the exhibited as offensive arms arches and arrows, that are the most common used by the Antis Nations”*. In different scenes we can point out how characteristic Chunchos weapons: the arch or p’ejta, about them we can find illustrations and that are mentioned in the chronics rhetoric. Guamán Poma shows us the Antis with little arches. Bernabé Cobo, in turn, describes the arches of wood of 2m. high. Mentioning that the arrow points (huachi) were constructed with fish spines, bones and stones. Just like, we should consider the carcj or huachi churani or apana (the arrows bags) and the arrows inside it (Look at fig. 02 and 03).

These expeditions organized in the way of the Antisuyo conquest by the Incas, motivated the fortress building. In the chronics exposed above we can note the building of the two cities or “mojones” that would be represented in the Fig. 01, 02, 03, 04 and 05 by a tower, in which above there is a warrior showing his weapons in action. We observe how these scenes corresponds to: *“rise two forts, and even with struggle he was allowed to rise them in the shore of the great lake of Paititi with flamboyant buildings, the most beautiful of his times, and that today they last in those parts rising their fame with them the Inca as a trophy...”* (Bovo de Rivello). Also coincides with: *“The sovereign, who couldn’t size the barbarians by war, bring them to him with flattery and gifts that were the Chunchos and Mojos and Andes providences until they had their fortress at the Paititi River and fittings in them”* (Vaca de Castro, quoted by Levillier). Just as also coincides with *“in where he built a great stone carved fortress, and in the following years conquest the valleys, and garrisoned with forts”* (Sanchez de Alcayata). Felipe de Alcaya mentions: *“received to this blissful king and recognized him as Lord until today. And considering the land disposition, populate at the back of the hill called Paititi”* (Felipe de Alcaya). Sarmiento de Gamboa narrates to us: *“which was the return of the sunrise and walked until the river, from now there are news again, called Paytite, in where he placed the Inga Topa monks”*. (Sarmiento de Gamboa; quoted by Polentini). We can appreciate that these are constructions drawn in the keros, definitely are of carved stone “in best fashion” as maintained by the chronicler, are placed in the forest in the place from the zone known as the Paititi or the Musus one.

The Inca practice pointed out by Guamán Poma, that before an offensive a libation honoring the sun was formalized, to increase the warriors’ aggressiveness (practice that was prove in the war between Peru and Ecuador, where the Ashaninkas recruited drank ‘Ayahuasca’ to ‘see with anticipation’ the enemies movements). The deposits shown at the chunchos feet in fig. 02 and the “eyes” drawn in their uncus, can be related with this fact. Just as, was the used to play little drums, big pututos or sea shelf escargots, as flutes and trumpets made of bone or clay (Look at Guamán Poma). In fig. 03 we can see behind the Inca a warrior playing a pututo.



FIG-03

Just as we can see the Waraka, another throwing weapon, made of Llama fiber, sometimes brute leather. Uses stones as projectiles, and comes along a bag called “llucu” that holds the stones. This coincides with “500 Peruvians slingers didn’t even watch at night.” (Sanchez de Alcayaga, Martin). A mythic bird helps in the victory bringing in its peak a bag and a sling. This makes reference to Huanacaure which is the god of war and victory, since Cieza confess to us: “I will forever, by voice and by your descendants sanctified and beloved and will called me Huanacaure... and making yourselves this; you will be in war helped by me” (Cieza de León, Pedro de. *Crónica del Perú. Primera Parte*. Lima: 1553/1984). **Fig.03 y 04.**

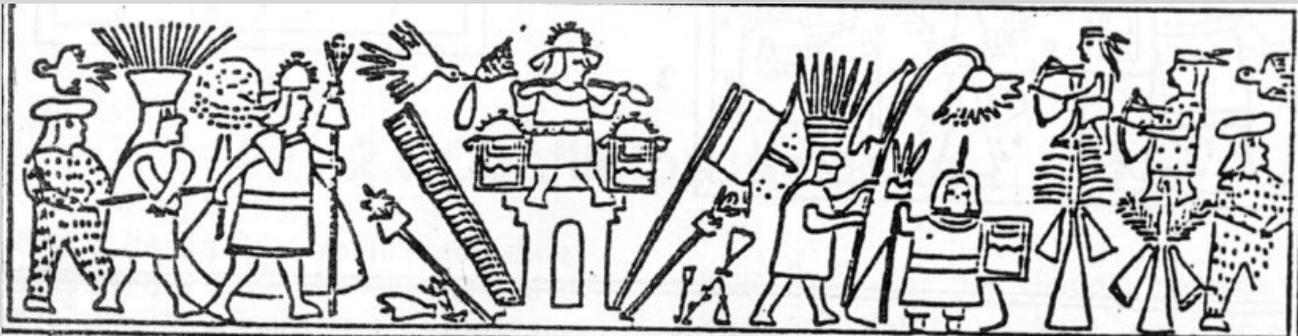


FIG-04



FIG-5

The long mane was not documented historically; Guamán Poma, shows the Inca with a short haircut. This is why we should accept that in reality the hero of these battles is not the Inca Tupac Inca Yupanqui, but the captain Otorongo Achachi Apocamac Inga; which according to Poma and Garcilaso is the one who leads the expedition by the Amaru Mayo, this hypothesis is supported by the fact that in **fig. 05** there is a feline that according to the geography characteristics of the scenes (the forest), only can be referred a jaguar (otorongo), which holds the Inga ‘champi’ confirming his victory, just as a hummingbird points its beak to “Otorongo” Achachi’s shield, as significant ‘pointing’ the winner.

The chunchos main chief holds the umbrella above the Inca, in second plane one of the chunchos rush with the presents to the Inca, in this respect Garcilaso points out: “*were send a lot of presents to the Inca king Yupanqui recognizing vassalage*”. The flag expresses in all its splendor, the mythic hummingbird has passed and live with the company of the one who is taking the prisoners. Otorongo Achachi has been enthroned and sits, which coincides with: “*Therefore agreed stay definitively among the Musus, which received and adopted many laws, customs, practices and Inca cults*” (Bovo de Rivello).

By the way we have been interwoven the story with the different keros iconographic scenes, the scientific investigation methodology proposed by Panofsky, has been completely satisfy. Therefore talking in an iconological form, we can hit if we conclude that the pyramids built in **fig. 01**, corresponds to the fortresses that the Incas built in Paititi and it means the irrefutable prove of its existence.

In 1782 the expatriate Jesuit Carlos Kirschko compose in Vienna a memoire, with his Chunchos and Mojos remembrances and send them to the Spanish representative. At there, he remarked: “It is known by the conquest history that the Incas relics, by the ones the revolt one declares his descendent, they had retired of Cusco to the mountain by one of these neighbor rivers, be now the Santa Ana or the Apurimac. The truth is that there they stayed, multiplying themselves in quietness until our days, without being troubled by the Spaniards”. Hirschko review with insistency to the “revolted one” that since the date, should by Tupac Amaru II and to his relations with the Portuguese and also indicates: “knowing the rivers flow that pass by his territory and in where they end, that is the Mamore, it will not difficult to hit with the road that conduced the Portuguese to the revolted Indian”.

Roberto Levillier, tells us: “The Governor form Peru, Lope Garcia de Castro, anxious of taking the surplus of the Lima idle captains, rely to his noble from Salamanca, Juan Alvarez Maldonado, the Paititi mojos discovery. The government would had from 13°30′ in the 18°30′ latitude, and would extended since Opatari in the 70° longitude, an indigenous province placed 40 leagues northeast form Cusco until the Brazilian coast, by 46°30′ longitude. It was nothing less than the very middle of America, since the Andes range till the line of Tordesillas” (Levillier, Roberto. Op. Cit).

Florencio Daniel Heredia, writes: “There is no doubt, that as in the Incas time as in the colonial, the Paititi placement or Musu has been in a long distance, which can be probably exaggerated or deficient, but in a prudential average, the province is placed searching in the 10° latitude and 65° to 67° logitude west the Grenwich meridian, by the confluence zone of the Beni rivers, Amarumayo and Mamoré, by the arch that the river shapes in this zone...”. (Heredia, Florencio D. “*The Paititi, Its possible existence and its probable placement*”. Revista del Museo e Instituto Arqueologico, 1951).

Priest Polentini gives to his second book a remarkable scientific touch and change his principal hypothesis; he assures that the Great Paititi, is placed in the Parecis sierra, in between the parallels 10° and 11° and the meridians 65° and 64°. The San Petersburg University (Russia) through Dr. Vera Tyuleneva, which has made rigorous research about the Paititi ultimate placement: “In the right shore of Guaporé river, in the sierra paresis north part, the name “Paititi” is visible with the date of 1769. From which source this Nimuendaju information proceeds? We don’t know yet, but the fact of this source existence seems to us promising” (Tyuleneva. Op. Cit).

Other explorer Ross Salmon, comment to us: “I shall particularly look forward to hearing the results of the four-year project by the Smithsonian Institute in the plains of Beni and the lowlands of the eastern half of South America. Was this, as I suggest, *the home of the first settled community of man, the first nation in South America? Will the investigators prove that these lowland Indians migrated into the Andes at the time of a great flood, and founded the enormously powerful Aymara culture?* Did an epoch of cold, dry weather lead to the collapse of the Aymara, and was the legendary Inca nation founded on the

scattered remains of some of the surviving Aymara rulers who joined the first explorers from Europe? Was the Inca Empire even larger and more advanced than we believe at present? Did it have a sophisticated language or medical skills even more advanced than those of today? Did more than one million Inca subjects escape the Spanish conquistadores? *Did they re-group in the hills and fertile valleys north of Cochabamba on the banks of the rivers Chapare, Isiboro, Cotacajes and Ichoa? Do a few of their descendants still live there today? Is this vast, unknown and unexplored area the Paititi of Inca legend?* (Salmon, Ross. My quest for El Dorado. Odder and Stoughton. London 1979).”

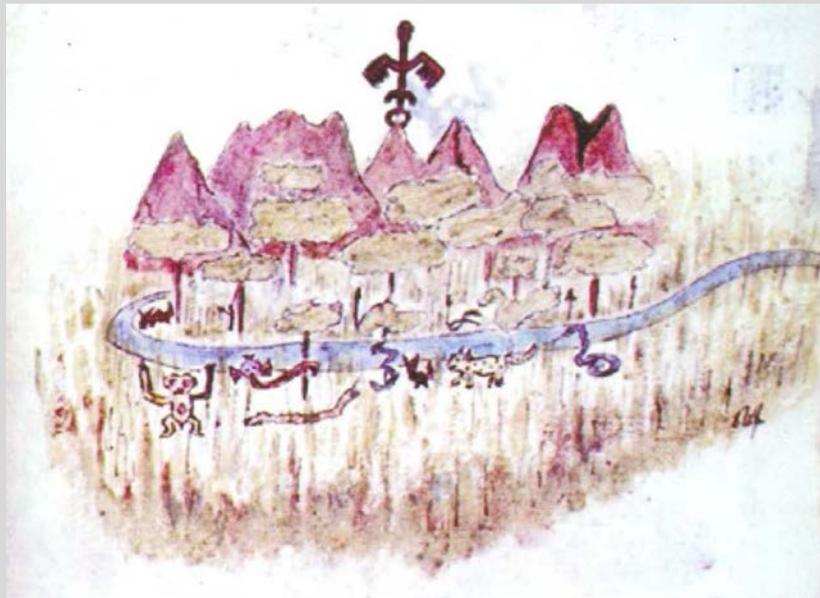


FIG-06

Dr. Laura Laurencich Minelli, which translated the Blas Valera Chronicle, confirms this location: “All what discord had ordered was achieved in the Tahuantinsuyu. Therefore, I say that, forced by the Spanish deceive, the fathers of Tahuantinsuyu escape to the sun”. Also, there is a map from the place sketched from the XVII century **fig.06**. with a text that says: (Paititi figure, amazonic fluent) “Domineering, here is the gold that you couldn’t took. Domineering, here is the freedom that you took from us. You, Tahuantinsuyu town, can trust still. I wait for you”.



Fig-07

Then other illustration, **fig. 07**, where we can appreciate walled cities and the chuncho anti fighting with the Inca idol. Aldo cities on the mountains related with concentric circles just as in the our cover, there is an Inca trail between them which has stairs going down to the jungle; with the text: (Paititi figure, Andean fluent) “And when it was open, I saw the souls from the ones that were killed because the word of god. And claimed with shouts: Until when lord, you who are saint and trustful, are not you going to judge and revenge our blood? Apocalypses (Apocalypses 6, 9-10). Ama chay campacpas canca Viracochas concaychu (Don’t forget, Viracochas (spaniards), that also for you there will be)” (Laurencich M, Laura. “Exsul Immeritus Blas Valera Populo Suo e Historia et Rudimenta Linguae Piruanorum”. Clueb. 2009).

We can conclude that the two fortress built by Otorongo Achachi, one on the Amazon and the other on the Andes are represented with the two concentric circles (look at the front page). The 14 little llamas symbolize the Inca exodus to Paititi, (14 Incas, dynasties or panacas) one of them apart by the symbol of the Capac last name, the eight pointed star (see Burns. 1981). By the length of the road featured in the staggered line. The importance and the deep meaning of this finding it is manifested in the two red llamas–puca llamas (see Aparicio. 2001).

If you’re resolute to come with us in its search, then... TO ARMS! My intrepid reader, a Great Battle awaits us...

