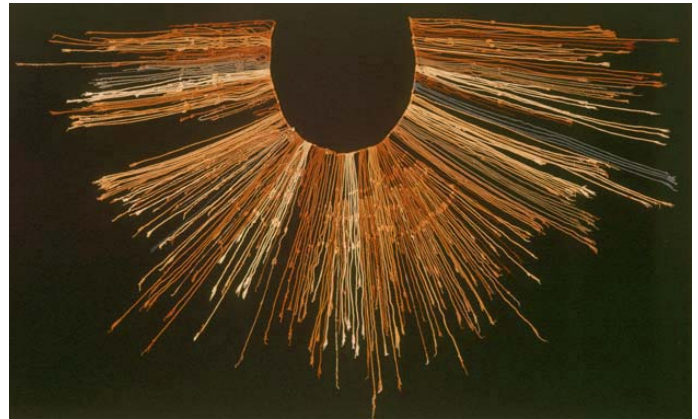


Stage 34, Andahuaylas - Eucalyptus forest

Quipus

Quipus or khipus (sometimes called talking knots) were recording devices used in the Inca Empire and its predecessor societies in the Andean region. A quipu usually consisted of coloured spun and plied thread or strings from llama or alpaca hair. It could also be made of cotton cords. The cords contained numeric and other values encoded by knots in a base ten positional system. Quipus might have just a few or up to 2,000 cords.

Quipu is the Spanish spelling and the most common spelling in English. Khipu is the word for "knot" in Cusco Quechua (the native Inca language); the kh is an aspirated k. In most Quechua varieties, the term is kipu.



Inca Quipu. Larco Museum Collection.

Stage 35, Eucalyptus forest – Abancay

Abancay

Abancay is located at an elevation of 2378 m in the central Andes above the Pachachaca River. The city is located at the junction of two important Peruvian roads: the Caminos del Inca Road, an old road since Incan times, between the cities of Nazca and Cusco, and the Via de los Libertadores, between Ayacucho and Cusco.

History

Abancay was already a populated area before the arrival of the Incas. It was the frontier of the Quechua-Inca influence area to the Chancas, an ethnic native group of Peru. Its name comes from a typical flower of the region called Amankay and when the Spanish arrived, they transliterated the word and named the city Abancay, Villa de los Reyes ("Amancay, Town of the Kings") and then it was later reduced to Abancay, its actual name.

Tourism

Carnival Festival is the main celebration of the town and is famous in Peru for being one of the best ethnomusical festivals. It takes place from the last week of February through the first week of March. The Comparsas contest and Yunsa games with people dressing local traditional dresses takes all the city.



Central square in Abancay

The city and its surroundings have some beautiful landscapes, such as the Ampay National Sanctuary, located at the north of the city, on which Apu Ampay (The Ampay Lord in the indigenous cosmiovision) is located and reach approximately 5300 meters above the sea level; lagoons, waterfalls, wildlife, and the famous INTIMPA tree (a unique tropical conifer) could be found in the Park.

Pachachaca River is famous for his colonial bridge and valley where you could practice canyoeering and kayaking in one of the best and longest Peruvian places for to do it. Remains of The Pachachaca State, an important producer of sugar and brandy in the colonial and republic times, is now part of the city.

Saywite Archeological Site is a famous temple and adoration centre of the Inkas time located a few kilometres of the city. Here is placed the worldwide renamed Saywite Stone which a representation of the Inka world with the particularity that the stone

has a spherical shape, which is evidence that the Incas had better astronomy than his European counterparts. Taxi service is provided from the city.

Cocnoco ("konoco") Thermal Waters is a resort located a few kilometres from Saywite and constitutes one of the best places in Peru to enjoy baths with volcanic waters. Numerous evidences show that regular baths with this water can cure arthritis, asthma, and psoriasis.

Abancay is the gate to the Inka city of Choquequirao, next to the Apurimac River, which is, for many, as important as Machu Picchu. Discovered remains show only a few of the real dimensions of the city.

Stage 36, Abancay – Limatambo

Guinea pigs

Guinea pigs (called *cuy*, *cuye*, *curi*) were originally domesticated for their meat in the Andes. Traditionally, the animal was usually reserved for ceremonial meals by indigenous people in the Andean highlands, but since the 1960s it has become more socially acceptable for consumption by all people. It continues to be a major part of the diet in Peru and Bolivia, particularly in the Andes Mountains highlands; it is also eaten in some areas of Ecuador (mainly in the Sierra) and Colombia. Because guinea pigs require much less room than traditional livestock and reproduce extremely quickly, they are a more profitable source of food and income than many traditional stock animals, such as pigs and cows; moreover, they can be raised in an urban environment. Both rural and urban families raise guinea pigs for supplementary income, and the animals are commonly bought and sold at local markets and large-scale municipal fairs. Guinea pig meat is high in protein and low in fat and cholesterol, and is described as being similar to rabbit and the dark meat of chicken. The animal may be served fried (*chactado* or *frito*), broiled (*asado*), or roasted (*al horno*), and in urban restaurants may also be served in a casserole or a fricassee. Ecuadorians commonly consume *sopa* or *locro de cuy*, a

soup dish. *Pachamanca* or *huatia*, a process similar to barbecuing, is also popular, and is usually served with corn beer (*chicha*) in traditional settings. Peruvians consume an estimated 65 million guinea pigs each year, and the animal is so entrenched in the culture that one famous painting of the Last Supper in the main cathedral in Cusco shows Christ and the twelve disciples dining on guinea pig. The animal remains an important aspect of certain religious events in both rural and urban areas of Peru. A religious celebration known as *jaca tsariy* ("collecting the *cuy*s") is a major festival in many villages in the Antonio Raimondi province of eastern Peru, and is celebrated in smaller ceremonies in Lima. It is a syncretistic event, combining elements of Catholicism and pre-Columbian religious

practices, and revolves around the celebration of local patron saints. The exact form that the *jaca tsariy* takes differs from town to town; in some localities, a *servinti* (servant) is appointed to go from door to door, collecting donations of guinea pigs, while in others, guinea pigs may be brought to a communal area to be released in a mock bullfight. Meals such as *cuy chactado* are always served as part of these festivities, and the killing and serving of the animal is framed by some communities as a symbolic satire of local politicians or important figures. In the Tungurahua and Cotopaxi provinces of central Ecuador, guinea pigs are employed in the celebrations surrounding the feast of Corpus Christi as part of the *Ensayo*, which is a community meal, and the *Octava*, where *castillos* (greased poles) are erected with prizes tied to the crossbars, from which several guinea pigs may be hung. The Peruvian town of Churin has an annual festival which involves dressing guinea pigs in elaborate costumes for a competition.

Andean immigrants in New York City raise and sell guinea pigs for meat, and some ethnic restaurants in major United States cities serve *cuy* as a delicacy. Peruvian research universities, especially La Molina National Agrarian University, began experimental programs in the 1960s with the intention of breeding larger-sized guinea pigs. Subsequent university efforts have sought to change breeding and husbandry procedures in South America, in order to make the raising of guinea pigs as livestock more



Two Peruvian dishes of cuy meat

economically sustainable. In the 1990s and 2000s, the university began exporting the larger breed guinea pigs to Europe, Japan, and the United States in the hope of increasing human consumption outside of these countries in northern South America. Efforts have also been made to introduce guinea pig husbandry in developing countries in West Africa. Nevertheless, as a food source they are still generally considered taboo in other countries in America and Europe; in reality television, guinea pig meat has been consumed as an exotic dish by such Western celebrity chefs as Andrew Zimmern (for his show *Bizarre Foods*) and Anthony Bourdain in *No Reservations*.

Stage 37, Limatambo – Cusco

Cusco

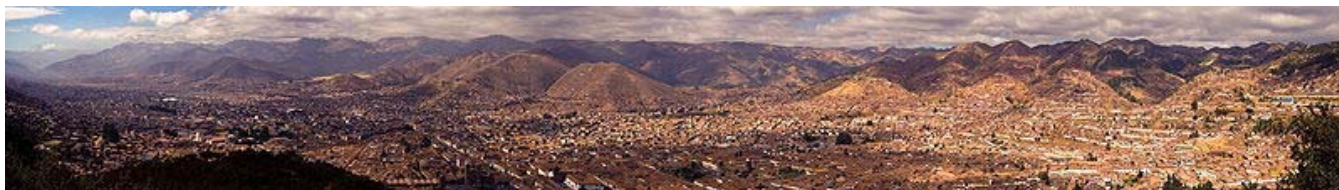
Cusco, in Quechua written Qusqu, is the capital of the Cusco Region as well as the Cusco Province. The city has a population of 358,935 which is triple the figure of 20 years ago. Located on the eastern end of the Knot of Cusco, its altitude is around 3,400 m. Cusco is the historic capital of the Inca Empire and was declared a World Heritage Site in 1983 by UNESCO. It is a major tourist destination and receives almost a million visitors a year. It is designated as the Historical Capital of Peru by the Constitution of Peru.

Spelling and etymology

The Spanish conquistadors adopted the Quechua name Qusqu for the city, but transliterated it into Spanish as Cusco or less often Cosco. This is how it appeared on Spanish maps from the 17th and 18th centuries. On maps from the 19th century (as early as 1810) and through the mid-20th century (until at least 1976), the name appears as "Cuzco". But in 1976, an open-city convention headed by the City Mayor approved and made official the use of the name Cusco in government publications as the original modern name of the city. Today, in Peruvian cartography the name has been returned to the original transliteration on Spanish-language maps: Cusco, with an s rather than a z.

The name Cusco is derived from the Quechua phrase, qusqu wanka, meaning "rock of the owl".

In English, both s and z are accepted, as there is no international "official" spelling. The Encyclopaedia Britan nica uses "Cuzco".



History

Killke culture

The Killke occupied the region from 900 to 1200 A.D., prior to the arrival of the Incas in the 1200s. Carbon-14 dating of Sacsayhuaman, the walled complex outside Cusco, had demonstrated that the Killke culture constructed the fortress about 1100 AD. The Inca later expanded and occupied the complex in the 1200s and after. On March 13, 2008, archaeologists discovered the ruins of an ancient temple, roadway and aqueduct system at Sacsayhuaman. This find plus the results of excavations in 2007, when another temple was found at the edge of the fortress, indicating religious as well as military use of the facility.

Inca history

Cusco was the capital of the Inca Empire (1200s-1532). Many believe that the city was planned as an effigy in the shape of a puma, a sacred animal. Under the Inca, the city had two sectors: the *urin* and *hanan*. Each were further divided to each encompass two of the four provinces, Chinchasuyu (NW), Antisuyu (NE), Qontisuyu (SW) and Collasuyu (SE). A road led from each of these quarters to the corresponding quarter of the empire. Each local leader was required to build a house in the city and live part of the year in Cusco, but only in the quarter that corresponded to the quarter of the empire in which he had territory. After the rule of Pachacuti, when an Inca died, his title went to one son and his property was given to a corporation controlled by his other relatives (the process was called split

inheritance). Each title holder had to build a new house and add new lands to the empire, in order to own the land his family needed to maintain after his death.

Cusco after the Spanish invasion

The first Spaniards arrived in the city on November 15, 1533. Francisco Pizarro officially arrived in Cusco on March 23, 1534, renaming it the "Very noble and great city of Cuzco". The many buildings constructed after the Hispanic invasion have a mixture of Spanish influence with Inca indigenous architecture, including the Santa Clara and San Blas neighbourhoods. The Spanish destroyed many Inca buildings, temples and palaces. They used the remaining walls as bases for the construction of a new city. Cusco stands on layers of cultures, with the old Tawantinsuyu built on Killke structures, and the Spanish having replaced indigenous temples with Catholic churches, and palaces with mansions for the invaders.

Cusco was the centre for the Spanish colonization and spread of Christianity in the Andean world. It became very prosperous thanks to agriculture, cattle raising, and mining, as well as the trade with Spain. The Spanish colonists constructed many churches and convents, as well as a cathedral, university and Archbishopric. Just as the Inca built on top of Killke structures, Spanish buildings were based on the massive stone walls built by the Inca.

A major earthquake on 21 May 1950 caused severe localised damage in Cusco. The Dominican Priory and Church of Santo Domingo, which were built on top of the impressive Qoricancha (Temple of the Sun), were among the colonial era buildings affected. The city's Inca architecture, however, withstood the earthquake. Many of the old Inca walls were at first thought to have been lost after the earthquake, but the granite retaining walls of the Qoricancha were exposed, as well as those of other ancient structures throughout the city. Restoration work at the Santo Domingo complex was conducted in such a way as to expose the Inca masonry formerly obscured by the super-structure without compromising the integrity of the colonial heritage. Cusco had also been the centre of a major earthquake in 1650, and many of the buildings damaged in 1950 had been impacted by an earthquake only nine years previously.

Republican era

After Peru declared its independence in 1821, Cusco maintained its importance within the administrative structure of the country. Upon independence, the government created the Department of Cusco, maintaining authority over territory extending to the Brazilian border. Cusco was made capital of the department; subsequently it became the most important city in the south-eastern Andean region.

At the beginning of the 20th century, the city's urban sprawl spread to the neighbouring districts of Santiago and Wanchaq.

In 1911, explorer Hiram Bingham used the city as a base for the expedition in which he rediscovered the ruins of Machu Picchu.

Present

A 1950 earthquake shook the city, causing the destruction of more than one third of the city's structures. Later, the city began to establish itself as a focal point for tourism and began to receive a greater number of tourists.

Since the 1990s, tourism increased, and the hotel sector subsequently expanded. Currently, Cusco is the most important tourist destination in Peru. The city's urban sprawl is still expanding, having extended to the San Sebastian and San Jerónimo districts.

Under the administration of mayor Daniel Estrada Pérez, a staunch supporter of the Academia Mayor de la Lengua Quechua, between 1983 and 1995 the Quechua name Qosqo was officially adopted for the city.



The first image of Cuzco in Europe. Pedro Cieza de Leon. Cronica del Peru, 1553.

Honours

- In 1933, the Congress of Americanists met in La Plata, Argentina and declared the city as the Archeological Capital of the Americas.
- In 1978, the 7th Convention of Mayors of Great World Cities met in Milan, Italy and declared Cusco a Cultural Heritage of the World.
- In 1983, UNESCO, in Paris, France declared the city a World Heritage Site. The Peruvian government declared it the Tourism Capital of Peru and Cultural Heritage of the Nation.
- In 2007, the New7Wonders Foundation designated Machu Picchu one of the New Seven Wonders of the World, following a worldwide poll.

Sights

Although the original Inca city was said to have been founded in the 11th century, more recently scholars have established that Inca did not occupy the area until after 1200 AD. Before them the indigenous people of the Killke culture built the walled complex of Sacsayhuaman about 1100 AD. In November 2008, archaeological researchers found that the Killke also built a major temple near Sacsayhuaman, as well as an aqueduct and roadway connecting prehistoric structures.

The Spanish explorer Pizarro sacked much of the Inca city in 1535. Remains of the palace of the Incas, the Temple of the Sun, and the Temple of the Virgins of the Sun still stand. In addition, Inca buildings and foundations in some cases have proved to be stronger than the foundations built in present-day Peru. Among the most noteworthy Spanish colonial buildings of the city is the Cathedral of Santo Domingo.

The major nearby Inca sites are Pachacuti's presumed winter home, Machu Picchu, which can be reached on foot by an Inca trail or by train; and the "fortress" at Ollantaytambo. Sacsayhuaman was expanded by the Inca.



The Plaza de Armas of Cusco

Less-visited ruins include: Inca Wasi, the highest of all Inca sites at 3,980 m; Old Vilcabamba the capital of the Inca after the capture of Cusco; the sculpture garden at Chulquipalta (aka Chuquipalta, Ñusta España, The White Rock, Yurak Rumi); Tipón with working water channels in wide terraces; as well as Huillca Raccay, Patallacta, Choquequirao, Moray and many others.

The surrounding area, located in the Huatanay Valley, is strong in gold mining and agriculture, including corn, barley, quinoa, tea and coffee.

Thanks to remodelling, Cusco's main stadium Estadio Garcilaso de la Vega attracted more tourists during South America's continental soccer championship, the Copa América 2004 held in Peru. The stadium is home to one of the country's most successful soccer clubs, Cienciano. Cusco's local team has built a reputation in the world of club soccer, as it has won several international competitions in South America. It has yet to achieve such success in its home country.

Food

As headquarters to the Inca Empire, Cusco was an important agricultural region. It was a natural reserve for thousands of native Peruvian species, including around 2,000 varieties of potato cultivated by the people. Recently many fusion and neo-Andean restaurants have developed in Cusco, in which the cuisine is prepared with modern techniques and incorporates a blend of traditional Andean and international ingredients.

Sacsayhuamán

Sacsayhuamán (also known as Saksaq Waman) is a walled complex near the old city of Cuzco, at an altitude of 3,701 m. The site is part of the City of Cuzco, which was added to the UNESCO World Heritage List in 1983. It was built by the prehistoric indigenous people of the Killke culture about 1100 AD. They were superseded by the Inca, who occupied and expanded the complex beginning about 1200 AD.

Some scholars believe the walls were a form of fortification. Others believe the complex was built specifically to represent the head of a puma, the effigy shape which Sacsayhuamán together with Cuzco forms when seen from above. There is much unknown about how the walls were constructed. The stones are so closely spaced that a single piece of paper will not fit between many of the stones. This precision, combined with the rounded corners of the limestone blocks, the variety of their interlocking shapes, and the way the walls lean inward, is thought to have helped the ruins survive devastating earthquakes in Cuzco. The longest of three walls is about 400 meters. They are about 6 meters tall. The estimated volume of stone is over 6,000 cubic meters. Estimates for the weight of the largest limestone block vary from 128 tonnes to almost 200 tonnes.

The Spanish harvested much rock from the walls of the structure to build churches in Cuzco. This is why the walls are in perfect condition up to a certain height, and missing above that point. Sacsayhuamán is also noted for an extensive system of underground passages known as chincanas, which connect the complex to other Inca ruins within Cuzco.

On March 13, 2008, archaeologists discovered the ruins of an ancient temple in the periphery of Sacsayhuaman. It also is believed to have been built by the Killke culture, and scholars believe this indicates the site was a ceremonial centre for religious as well as political activities. These people built structures and occupied the site for hundreds of years before the Inca, between 900 and 1200 AD.

In January 2010, parts of the site were damaged during periods of heavy rainfall in the region.



Sideways view of the walls of Sacsayhuamán showing the details of the stonework and the angle of the walls.

Machu Picchu

Machu Picchu is a pre-Columbian Inca site located 2,430 metres above sea level. It is situated on a mountain ridge above the Urubamba Valley in Peru, which is 80 km northwest of Cuzco and through which the Urubamba River flows. Most archaeologists believe that Machu Picchu was built as an estate for the Inca emperor Pachacuti (1438–1472). Often referred to as "The Lost City of the Incas", it is perhaps the most familiar icon of the Inca World.

The Incas started building the estate around AD 1400 but it was abandoned as an official site for the Inca rulers a century later at the time of the Spanish conquest of the Inca Empire. Although known locally, it was unknown to the outside world before being brought to international attention in 1911 by the American historian Hiram Bingham. Since then, Machu Picchu has become an important tourist attraction.

Machu Picchu was declared a Peruvian Historical Sanctuary in 1981 and a UNESCO World Heritage Site in 1983. Since it was not plundered by the Spanish when they conquered the Incas, it is especially important as a cultural site and is considered a sacred place. Machu Picchu was named one of the New Seven Wonders of the World through an online and telephone poll conducted by the New7Wonders foundation.

Machu Picchu was built in the classical Inca style, with polished dry-stone walls. Its primary buildings are the Intihuatana, the Temple of the Sun, and the Room of the Three Windows. These are located in what is known by archaeologists as the Sacred District of Machu Picchu. In September 2007, Peru and Yale University reached an agreement regarding the return of artefacts which Hiram Bingham had removed from Machu Picchu in the early twentieth century.

History

Machu Picchu was constructed around 1450, at the height of the Inca Empire. It was abandoned just over 100 years later, in 1572, as a belated result of the Spanish Conquest. It is likely that most of its inhabitants were wiped out by smallpox before the Spanish conquistadores arrived in the area, and it appears that they were aware of a place called Piccho although there is no record of the Spanish having visited the remote city. The Conquistadors defaced sacred rocks in other locations but they are untouched at Machu Picchu.

One of the earliest theories about the purpose of the citadel, by Hiram Bingham, is that it was the traditional birthplace of the Incan "Virgins of the Suns". Research conducted by scholars, such as John Rowe and Richard Burger, has convinced most archaeologists that Machu Picchu was an estate of the Inca emperor, Pachacuti. In addition, Johan Reinhard presented evidence that the site was selected because of its position relative to sacred landscape features such as its mountains, which are purported to be in alignment with key astronomical events that would have been important to the Incas.



Huayna Picchu towers above the ruins of Machu Picchu

Another theory maintains that Machu Picchu was an Inca "Ilaqta", a settlement built to control the economy of these conquered regions. Yet another asserts that it may have been built as a prison for a select few who had committed heinous crimes against Inca society. An alternative theory is that it is an agricultural testing station, the purpose of which is to test different types of crops in the many different micro-climates afforded by the location and the terraces, which were not enough to grow food on a large scale, as much to determine what could grow where.

Although the citadel is located only about 80 km from Cusco, the Inca capital, it was never found by the Spanish and consequently not plundered and destroyed, as was the case with many other Inca sites. Over the centuries, the surrounding jungle grew over much of the site, and few knew of its existence. On July 24, 1911, Machu Picchu was brought to the attention of

scholars by Hiram Bingham, an American historian employed as a lecturer at Yale University. Bingham was led up to Machu Picchu by a local 11 year old Quechua boy named Pablito Alvarez. Bingham undertook archaeological studies and completed a survey of the area. Bingham coined the name "The Lost City of the Incas", which was the title of his first book.

Bingham had been searching for the city of Vilcapampa, the last Inca refuge and spot of resistance during the Spanish conquest of Peru. In 1911, after years of previous trips and explorations around the zone, he was led to the citadel by Quechuas. These people were living in Machu Picchu, in the original Inca infrastructure. Bingham made several more trips and conducted excavations on the site through 1915, carrying off artifacts. He wrote a number of books and articles about the discovery of Machu Picchu in his lifetime.

The site received significant publicity after the National Geographic Society devoted their entire April 1913 issue to Machu Picchu.

An area of 325.92 km² surrounding Machu Picchu was declared a "Historical Sanctuary" of Peru in 1971. In addition to the ruins, this sanctuary area includes a large portion of adjoining region, rich with flora and fauna.

Machu Picchu was designated as a World Heritage Site in 1983 when it was described as "an absolute masterpiece of architecture and a unique testimony to the Inca civilization".

On July 7, 2007, Machu Picchu was voted as one of New Open World Corporation's New Seven Wonders of the World. The World Monuments Fund placed Machu Picchu on its 2008 Watch List of

the 100 Most Endangered Sites in the world because of environmental degradation resulting from the impact of tourism, uncontrolled development in the nearby town of Aguas Calientes that included a poorly sited tram to ease visitor access, and the construction of a bridge across the Vilcanota River that is likely to bring even more tourists to the site in defiance of a court order and government protests against it.

Early encounters

Although Bingham was the first person to bring word of the ruins to the outside world, other outsiders allegedly came across Machu Picchu before him.

Simone Waisbard, a long-time researcher of Cusco, claims that Enrique Palma, Gabino Sánchez, and Agustín Lizárraga left their names engraved on one of the rocks at Machu Picchu on July 14, 1901. In 1904, an engineer named Franklin supposedly spotted the ruins from a distant mountain. He told Thomas Payne, an English Christian missionary living in the region, about the site, Payne's family members claim. They also report that in 1906, Payne and another fellow missionary named Stuart E McNairn (1867–1956) climbed up to the ruins.

The site may have been discovered and plundered in 1867 by a German businessman, Augusto Berns. There is some evidence that a German engineer, J. M. von Hassel, arrived earlier. Maps found by historians show references to Machu Picchu as early as 1874.

The site

The ruins of Machu Picchu are divided into two main sections known as the Urban and Agricultural Sectors, divided by a wall. The Agricultural Sector is further subdivided into Upper and Lower sectors, while the Urban Sector is split into East and West sectors, separated by wide plazas.

The central buildings of Machu Picchu use the classical Inca architectural style of polished dry-stone walls of regular shape. The Incas were masters of this technique, called ashlar, in which blocks of stone are cut to fit together tightly without mortar. The Incas were among the best stone masons the world has seen, and many junctions in the central city are so perfect that it is said not even a blade of grass fits between the stones.

Some Inca buildings were constructed using mortar, but by Inca standards this was quick, shoddy construction, and was not used in the building of important structures. Peru is a highly seismic land, and mortar-free construction was more earthquake-resistant than using mortar. The stones of the dry-stone walls built by the Incas can move slightly and resettle without the walls collapsing.



A complete overview of the site as seen from Huayna Picchu

Inca walls show numerous design details that also help protect them from collapsing in an earthquake. Doors and windows are trapezoidal and tilt inward from bottom to top; corners usually are rounded; inside corners often incline slightly into the rooms; and "L"-shaped blocks often were used to tie outside corners of the structure together. These walls do not rise straight from bottom to top but are offset slightly from row to row.

The Incas never used the wheel in any practical manner. Its use in toys demonstrates that the principle was well-known to them, although it was not applied in their engineering. The lack of strong draft animals as well as terrain and dense vegetation issues may have rendered it impractical. How

they moved and placed enormous blocks of stones remains a mystery, although the general belief is that they used hundreds of men to push the stones up inclined planes. A few of the stones still have knobs on them that could have been used to lever them into position; it is believed that after the stones were placed, the Incas would have sanded the knobs away, but a few were overlooked.

The space is composed of 140 structures or features, including temples, sanctuaries, parks, and residences that include houses with thatched roofs. There are more than one hundred flights of stone steps—often completely carved from a single block of granite—and a great number of water fountains that are interconnected by channels and water-drains perforated in the rock that were designed for the original irrigation system. Evidence has been found to suggest that the irrigation system was used to carry water from a holy spring to each of the houses in turn.

According to archaeologists, the urban sector of Machu Picchu was divided into three great districts: the Sacred District, the Popular District to the south, and the District of the Priests and the Nobility. Located in the first zone are the primary archaeological treasures: the Intihuatana, the Temple of the Sun and the Room of the Three Windows. These were dedicated to Inti, their sun god and greatest deity. The Popular District, or Residential District, is the place where the lower class people lived. It includes storage buildings and simple houses. In the royalty area, a sector that existed for the nobility, includes a group of houses located in rows over a slope, the residence of the Amautas (wise persons) was characterized by its reddish walls, and the zone of the Ñustas (princesses) had trapezoid-shaped rooms. The Monumental Mausoleum is a carved statue with a vaulted interior and carved drawings. It was used for rites or sacrifices.

As part of their road system, the Inca built a road to the Machu Picchu region. Today, tens of thousands of tourists walk the Inca Trail to visit Machu Picchu each year, acclimatizing at Cusco before starting on a two- to four-day journey on foot from the Urubamba valley up through the Andes mountain range to the isolated city. Further evidence of Machu Picchu's role in long-distance trade comes from non-local artefacts found at the site. An example of long-distance transport are unmodified obsidian nodules from the Chivay Obsidian Source that were found at the entrance gateway to Machu Picchu by Bingham. In the 1970s Burger and Asaro determined that these obsidian samples were from the Titicaca or Chivay obsidian source and that these samples from Machu Picchu represent the further transport of this obsidian type in prehispanic Peru.

The Guardhouse is a three-sided building with one of its long sides opening onto the Terrace of the Ceremonial Rock. This three-sided style of Inca architecture is known as the wayrona style.

Intihuatana stone

The Intihuatana stone is one of many ritual stones in South America. The Spanish did not find Machu Picchu so the Intihuatana Stone was not destroyed as many other ritual stones in Peru were. These stones are arranged to point directly at the sun during the winter solstice. The name of the stone (coined perhaps by Hiram Bingham III) is Quechua: inti means 'sun', and wata- is the verb root 'to tie, hitch (up)' ('huata-' is simply a Spanish spelling). The Quechua -na suffix derives nouns for tools or places. Hence inti watana is literally an instrument or place to 'tie up the sun', often expressed in English as the "The Hitching Post of the Sun" because the stone was believed to hold the sun in its place along its annual path in the sky. At midday on March 21 and September 21, the equinoxes, the sun stands almost above the pillar—casting no shadow at all. Researchers believe that it was built as an astronomic clock or calendar.



The Intihuatana ("sun-tie") is believed to have been designed as an astronomic clock or calendar by the Incas

The Intihuatana stone was damaged in September 2000 when a 450 kg (1,000-pound) crane fell onto it, breaking off a piece of stone the size of a ballpoint pen. The crane was being used by a crew hired by J. Walter Thompson advertising agency to film an advertisement for a beer brand. "Machu Picchu is the heart of our archaeological heritage and the Intihuatana is the heart of Machu Picchu. They've struck at our most sacred inheritance," said Federico Kaufmann Doig, a Peruvian archaeologist.

Concerns over tourism

Machu Picchu is a UNESCO World Heritage Site. As Peru's most visited tourist attraction and major revenue generator, it is continually threatened by economic and commercial forces. In the late 1990s, the Peruvian government granted concessions to allow the construction of a cable car and development of a luxury hotel, including a tourist complex with boutiques and restaurants. These plans

were met with protests from scientists, academics, and the Peruvian public—all worried that the greater numbers of visitors would pose tremendous physical burdens on the ruins.

A growing number of people visit Machu Picchu (400,000 in 2003). For this reason, there were protests against a plan to build a bridge to the site as well. A no-fly zone exists above the area. UNESCO is considering putting Machu Picchu on its List of World Heritage Sites in Danger.

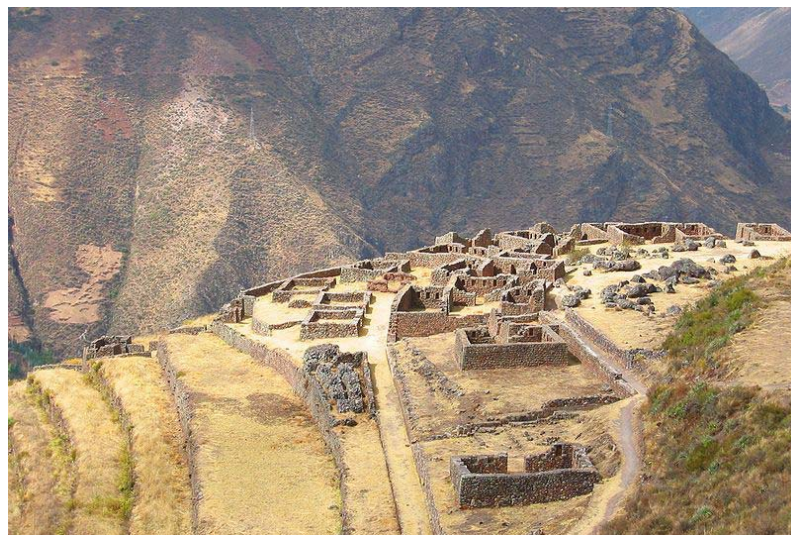
During the 1980s a large rock from Machu Picchu's central plaza was moved out of its alignment to a different location in order to create a helicopter landing zone. Helicopter landings were forbidden in the 1990s. In 2006 a Cusco-based company, Helicusco, sought to have tourist flights over Machu Picchu and initially received a license to do so, but the decision was quickly overturned.

Písac

Písac is a Peruvian village in the Sacred Valley on the Urubamba River. The village is well-known for its market every Sunday, Tuesday, and Thursday, an event which attracts heavy tourist traffic from nearby Cusco. One of its more notable features is a large pisonay tree which dominates the central plaza. The sanctuary of Huanca, home to a sacred shrine, is also near the village. Pilgrims travel to the shrine every September.

The area is perhaps best known for its Incan ruins, known as Inca Písac, which lie atop a hill at the entrance to the valley. The ruins are separated along the ridge into four groups: Písaca, Intihuatana, Q'allaqasa, and Kinchiracay. Intihuatana includes a number of bathes and temples. The Temple of the Sun, a volcanic outcrop carved into a "hitching post" for the Sun (or Inti), is the focus, and the angles of its base suggest that it served some astronomical function. Q'allaqasa, which is built onto a natural spur and overlooks the valley, is known as the citadel.

The hillside is lined with agricultural terraces constructed by the Inca and still in use today. These terraces were created by hauling richer topsoil from the lower lands by hand. They enabled them to produce surplus food more than would normally be possible at altitudes as high as 11,000 feet. With military, religious, and agricultural structures, the site served at least a triple purpose. Besides a country estate, it is thought that Písac defended the southern entrance to the Sacred Valley, while Choquequirao defended the western entrance and the fortress at Ollantaytambo the northern. Inca Písac controlled a route which connected the Inca Empire with the border of the rain forest. According to Kim MacQuarrie, Pachacuti erected a number of royal estates after he conquered other ethnic



Q'allaqasa, the citadel.

groups to remember the victories. Among these royal estates are Písac (victory over the Cuyos), Ollantaytambo (victory over the Tambos) and Machu Picchu (conquest of the Vilcabamba Valley). Other historians suggest that Písac was established in order to protect Cusco from possible attacks of the Antis nations. It is unknown when Inca Písac was built. Since it does not appear to have been inhabited by any pre-Inca civilization, it was most likely built no earlier than 1440. It was destroyed by Pizarro and the Conquistadores in the early 1530s. The modern town of Písac was built by Viceroy Toledo down in the valley during the 1570s.

The narrow rows of terraces beneath the citadel are thought to represent the wing of a partridge (pisaca), from which the village and ruins get their name. The birds are also common in the area at dusk.

Stage 38, Cusco - Raqchi Ruins

Típon

East of Cusco, these Inca ruins may have been a park for upper class or agricultural centrum. Still today, water is rushing through the channels, which is seldom, and the wide terraces - masterpieces of

motar-less walls - are in perfect condition. Several surrounding ruins are excavated, and many more are visible below the soil.

Raqchi Ruins

Raqchi is an Inca archaeological site in the Cusco region also known as the Temple of Wiracocha, one of its constituents. A town nearby has the same name. Both lie along the Vilcanota (Urubamba) River. The site has experienced a recent increase in tourism in recent years, with 83,334 visitors to the site in 2006, up from 8,183 in 2000 and 452 in 1996.

Temple of Wiracocha

The most prominent structure is the Temple of Wiracocha, an enormous rectangular two-story roofed structure that measures 92 metres by 25.5 metres. This structure consists of a central adobe wall some 18 to 20 meters in height with an andesite base. Windows and doors allow passage. It is flanked on each side by a row of eleven columns. The foundations measure 4 metres for both the wall and the columns are classic high Inca stonework with the remaining height built of adobe.

Prior to its destruction by the Spaniards, the temple had what is believed to be the largest single roof in the Incan Empire, having its peak at the central wall, then stretching over the columns and some 25 metres beyond on each side. The huge proportions of the temple, and its prominence on the site explain why the whole complex is also sometimes referred to as the Temple of Wiracocha.



The central wall

Living quarters

Adjoining the temple to the north are twelve living quarters, which would have housed both priests and local administrators. The living area is divided into separate squared lots the largest of which is roughly 4x6m. All have niches in their walls which might have been used for storage, though some of the niches have cover posts, suggesting they may have held sacred objects.

Storehouses

To the eastern side of the temple are some 100 round qolqas (storehouses) in parallel lines, each measuring some 10 metres in diameter. These storehouses were used to hold grains, such as corn and quinoa, that would have been used for ceremonial purposes. The storehouses are also unique as unlike other structures throughout the empire they are not square cornered. The reason for this is unknown.

Fairground and baths

To the west of the temple is a large field, now used by locals for farming, that might have been a fairground or to hold overflow of worshipers from the temple itself. On the far western edge of this field is a set of baths similar to ceremonial baths at important sites throughout the empire.

Stage 39, Raqchi Ruins – Pucara

Aymara

The Aymara or Aimara are a native ethnic group in the Andes and Altiplano regions of South America; about 2 million live in Bolivia, Peru and Chile. They lived in the region for many centuries before becoming a subject people of the Inca, and later of the Spanish in the 16th century.

History

The Aymara have existed in the Andes in what is now Western Bolivia, Southern Peru and Northern Chile for over 2,000 years, according to some estimates. The region where Tiwanaku and the modern Aymara are located, the Altiplano, was conquered by the Incas under Huayna Capac (reign 1483-1523), although the exact date of this takeover is unknown. It is most likely that the Inca had a strong influence over the Aymara region for some time. The architecture for which the Inca are now known is clearly modelled after the Tiwanaku style. Though conquered by the Inca, the Aymara retained some degree of autonomy under the empire. There were a number of ethnic groups which were later to be called Aymara by the Spanish. These were divided upon different chieftainties. These included the Charqa, Qharaqhara, Quillaca, Asanaqui, Carangas, SivTaroyos, Haracapi, Pacajes, Lupacas, Soras, among others. Upon arrival of the Spanish, all these groups were spread in what today is Bolivia. Looking at the history of the languages, however, rather than their current distribution, it is clear that Aymara was once spoken much further north, at least as far north as central Peru, where most Andean linguists feel it is most likely that Aymara originated. In fact, the Inca nobility may themselves originally have been Aymara-speakers, who switched to Quechua only shortly before the Inca expansion. For example, the Cuzco area has many Aymara place names, and the so-called 'secret language of the Incas' actually appears to be a form of Aymara.

Aymarans, in their turn, overrun and displaced some "more indigenous" Uru population from the Lake Titicaca and Lake Poopó regions, even so recently as the 1930s.

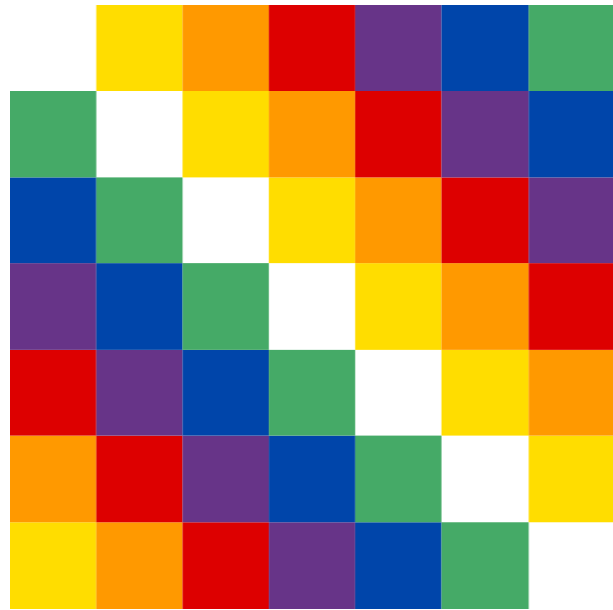
Geography

Most present day Aymara-speakers live in the Lake Titicaca basin beginning in Lake Titicaca through Desaguadero River and into Lake Poopo (Oruro) also known as the Altiplano, and are concentrated south of the lake. The capital of the ancient Aymara civilization is unknown, as there were at least 7 different kingdoms (Cornell University Anthropologist John Murra). The capital of the largely populated Lupaqa Kingdom was the city of Chucuito, located on the shore of Lake Titicaca. The present urban centre of the Aymara region is El Alto, a 750,000-person city near the Bolivian capital La Paz. For most of the 20th century the centre of Cosmopolitan Aymara Culture has been Chukiago Marka (La Paz), the only Latin American city whose indigenous name is still as commonly used as its Spanish name. During the government of General Pando (died in 1917) and during the Bolivian Civil War, Bolivia's Capital was moved from Sucre to La Paz.

Culture

The native language of the Aymara is also named Aymara; in addition, many Aymara speak Spanish, which is the dominant language of the countries in which they live, as a second language. The Aymara flag is known as the Wiphala; it consists of seven colours quilted together with diagonal stripes. Aymara have grown and chewed coca plants for centuries, and used its leaves in traditional medicine as well as in ritual offerings to the sun god Inti and the earth goddess Pachamama. Over the last century, this has brought them into conflict with state authorities who have carried out coca eradication plans in order to prevent the extraction and isolation of the drug cocaine, which is made from coca leaves using a complex chemical process. Coca plays a profound role in the indigenous religions of both the Aymara and the Quechua, such as the ritual curing ceremonies of the yatiri, and in more recent times has become a symbol of cultural identity.

Most of contemporary Aymaran Urban culture was developed in the working class Aymara neighbourhoods of Chukiago La Paz such as Chijini and others. Bowler hats have been worn by Quechua and Aymara women in Peru and Bolivia since the 1920s when supposedly a shipment of bowler hats was sent from Europe to Bolivia via Peru for use by Europeans who were working on the construction of the railroads. The hats were found to be too small and were distributed to locals. The



Flag of the Aymara