

**THE SECRET OF PARATOARI
PAITITI DISCOVERED**

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This discovery would not be possible without the support of many people, especially I want to thank my mother Nelly Calderón de Yábar, for her unconditional support in this project and for her research. I also want to thank Santiago Yábar Calvo, co-discoverer, for preparing me for his countless lessons, and to thank my brothers Ramiro Yábar Calderón and Zaida Yábar Calderón, followers of these expeditions.

I would like to thank each and every one of the expedition partners are very numerous and some are no longer in this world.

I want to dedicate this book to my nephews Benjamin vera Yabar, Santiago Vera Yabar, Thiago Yabar Muro and especially Ramiro Yabar Muro even though he is a child, he motivated me with his life lesson and how brave he is.

I dedicate this book to each of the believers in the Paititi, to each and every one of the explorers who went into the southern Peruvian jungle in search of these ruins, to those who lost their lives in the attempt, to those who are no longer in this world, the Paititi is real and material.

PROLOGUE

The names of people, places and stories mentioned in this book are completely true and not fictitious.

This book is the conclusion of a work, a life long mission that started in 1978 when I was a child and I first heard about the Paititi, then first reading about expeditions, then participating in expeditions in search of these mythical ruins, organizing expeditions, researching to finally find them.

In this book we make a time line from where we have records of the presence of civilization in the area of Pilcopata and surrounding especially the Manu National Park, that is the stories of the chroniclers who involve this area, and subsequent expeditions to our times, highlighting the most important and those that triggered the discovery of the ruins of Paratoari.

Although hundreds of expeditions were organized by an equal number of explorers in search of Paititi, to the pyramids of Paratoari and other areas near this area, this book only mentions those of importance to the author.

Finally I present evidence about the Paratoari citadel, the Paratoari petroglyphs and the Paratoari geoglyphs.

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CHAPTER I

BACKGROUND OF PAITITI IN THE SERVA MERIDIONAL PERUVIAN MANU BIOSPHERE RESERVE

Some chroniclers mention the great Inca incursion during the reign of Inca Roca towards the Antisuyo the lands of the chunchos(antis).

Among the most important are

1.-GARCILASO DE LA VEGA

Inca Garcilaso De La Vega in chapter XVI of the Royal Commentaries mentions that Inca Roca commanded his son Yahuar Huacac to conquer the Antisuyo. At the command of fifteen thousand men, they first arrived at the Paucartampu (Paucartambo) river, then passed through Challapampa (Challabamba), subduing the few rebels that he found. Of there I happen to Pillcupata (Pilcopata) where I command to populate or possibly to construct four towns whose location at the moment is not known, continuing with their story the Inca Garcilaso says that the Inca hosts passed for Hausca whose name and location have been lost in the time and Tunu (Tono). It was in the latter two places that the Incas first cultivated coca.

In addition, Inca Garcilaso mentions that his father had been the owner of this place called Hausca and that Inca Garcilaso himself had inherited it from his father. He also makes reference to the old horseshoe path a branch of what we know as capacñan that communicated from the present Challabamba to Pilcopata and Hausca, the same Garcilaso relates it like this: "It passes through a slope called Cañag-huay, which has a descent of five leagues almost perpendicular, that makes grim and frightening just to look at it, the more it ascends or descends by it, because by all it ascends a path in form of snake, giving turns to a hand and to another one".

Whoever speaks to you about these places notes a precise and truthful account by Garcilaso, nowadays the bridle path exists in part and it is called the Union Trail, it starts in the Apu Cañachuay and goes up to three kilometers above the Union Bridge, on the Cusco Pilcopata road, I had the opportunity to travel on this trail. In the days of the haciendas before the road was built, this was the access route to the Kosñipata valley from Cusco, transporting coca and cane in mule herds in the direction of Cusco. In addition, the section referred to by Inca Garcilaso is now known as the cloud forest.

It is noteworthy that the Inca Garcilaso refers to populate four villages possibly close to the current Pilcopata, the term "populated" would imply that the four cities or towns already

existed physically the other alternative and the most likely is that Yahuar Huacac command to build and then populate the four villages. From the current Pilcopata to the pyramids of Paratoari there are approximately thirty kilometers in a straight line.

From this expedition of Yahuar Huacac, this area had great importance for the Inca Empire mainly because of the coca leaf.

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2.-FELIPE GUAMAN POMA DE AYALA

According to Guaman Poma de Ayala mentions that Inca Roca commanded his son Otorongo Achachi to conquer the Antisuyo. He was also called Apo Camac Inka after conquering the Andesuyo-Chuncho and going into the mystical aspect, his leaders believed that he was transformed into an otorongo (Jaguar) just like his father; according to Guaman Poma Otorongo Achachi died in the Andes and had a son in a chuncho Indian, this son was Otorongo Achachi Amaro Inca. These Incas were the ones who brought the coca and showed their properties to the Inca people.

Guamán Poma agrees with Inca Garcilaso in that Inca Roca was the one who commanded to conquer the Antisuyo, they differ in the name of the son of Inca Roca who directed this conquest, they agree again in that after this conquest the coca leaf was known, due to the coca leaf mainly the region acquired a great importance.

It is interesting that in the general description that Guaman Poma de Ayala makes about Inca Roca with respect to the conquest of the antisuyo, he mentions referring to the antis(chunchos) that the Incas did not necessarily conquer the territory but that they made "friendship and company" we must

to understand it as an establishment of good relations that are more peaceful than hostile.

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CHAPTER II

HERMAN GÖHRING'S EXPEDITION IN 1873

In relatively more recent times it is worth noting the expedition organized by the Peruvian government to the Kosñipata valley in 1873, this is known as:" Report to the supreme government of Peru on the expedition to the Paucartambo valleys in 1873 under the command of Colonel D. Baltazar De La Torre, By Herman Göhring".

The report tells how the expeditionary group was led by the Prefect of Cusco, Colonel D. Baltazar De La Torre, as engineer Herman Göhring, both accompanied by armed soldiers and other assistants in total more than 50 men. They left Cusco on May 23, 1873 and gave a detailed description of the route including latitude and longitude (Paris) and altitude above sea level. The expedition reached Pilcopata with difficulty but without major shocks, from there Colonel Baltazar de la Torre had a very large raft built with the intention of navigating the Madre de Dios River downstream, for that river they thought that the river Amaru Mayu joined the Urubamba bone that could reach Iquitos by this route, that shows how unexplored these places were at that time.

After reducing the number of expedition members to only 20 due to the difficulty of supplying food to the expedition, in a confusing incident the Baltazar De La Torre when inaugurating

the raft in Pilcopata was left alone without company. From this point the return on foot upstream and his companions of expedition did the same downstream managing to be with great emotion after three days, in the course of the expedition they put in touch with different ethnic groups as the huachipaires, sireneyris (these last ones do not exist at present) and machiguengas with all these groups were practicing mostly the barter. The intention of De La Torre was to find the raft downstream and continue the expedition by river. In the previous days there were other fatalities in the ranks of the expedition, drownings in the river. The Sireneyris, as a result of the expedition, camped in a native village and consumed the yucca and bananas grown by them. When De La Torre was bartering, he was ambushed by many natives and killed by them. This fateful incident marked the end of the expedition and the hurried return to Cusco of the rest of the expeditionaries; in addition to these fatalities, four natives had been shot dead in the incident by Colonel Baltazar De La Torre.

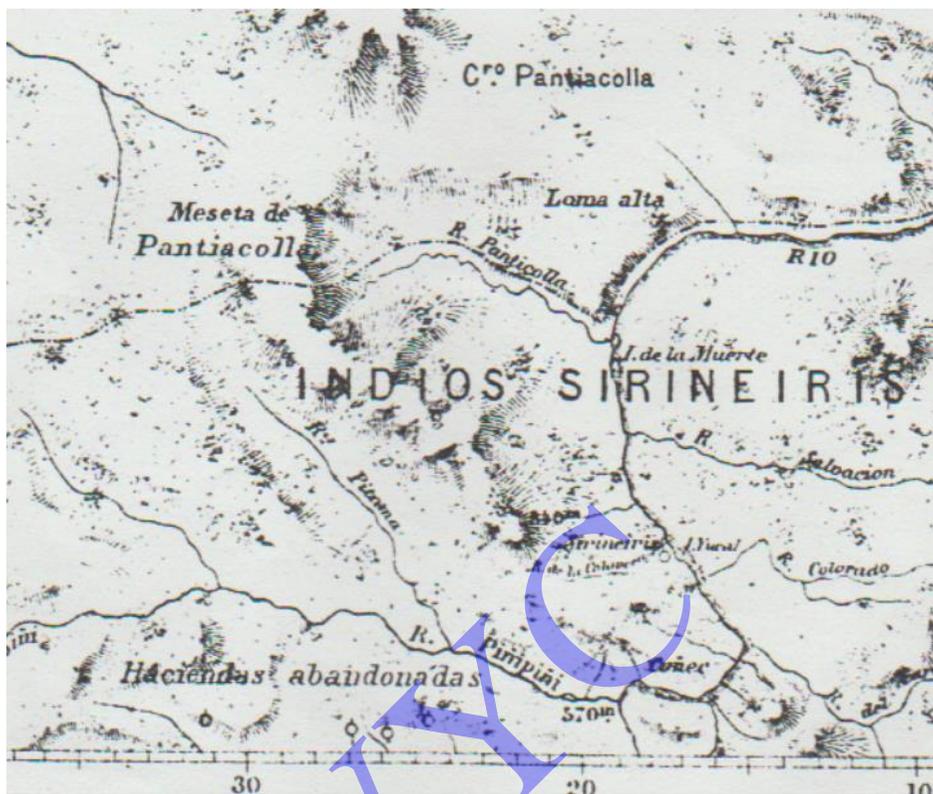
It is worth noting that according to Herman Göhring the current Palotoa river would be mentioned in his report as the Pantiacolla river and by deduction the Pantiacolla plateau would be the extensive esplanade of the Palotoa river, in this

esplanade are the Petroglyphs of Pusharo and the Pyramids of Paratoari.

Herman Göhring on page 37 of his report says the Yucal Island is at 12°46' latitude and 73°47' longitude (Paris), if we place those coordinates on Google Earth they don't make sense, that's because Göhring at that time used the Paris meridian for longitude, also in latitude there is a variation. Fortunately Göhring himself gives us the solution because he mentions the coordinates of the confluence of the Pilcopata and Piñipiñi Rivers. With this data it is possible to make a correction of the coordinates he used to the WGS84 system that we currently use, the Yucal Island is located at 12°44.65" of Latitude and 71°22" of Longitude these coordinates if they have sense observing the Google Earth this island would be equidistant between the Carbon River and the Palotoa River(Pantiacolla) following the course of the Madre De Dios River.

It is known that the raft that Baltazar De La Torre ordered to be built was downstream from this point. Also the island where he found his tragic end which is called the island of death, in the map that I make Göhring in his report is clearly observed the island of death, he located the mouth of the river Pantiacolla directly in the river Madre de Dios. He also describes the Pantiacolla river as a flowing river similar to the Carbon river, in flow currently there are no other rivers of that

flow in that section, in addition in the map he locates the chain of the Pantiacolla (retains this name today) next to the river where the Pantiacolla river currently flows Palotoa. In his story he mentions that in the plateau of the Pantiacolla inhabited the Pacopacoris (by traditions it is known that they were the caretakers of the sacred city) and that these were expelled by the Sirineyris possibly they changed the name to the river or in its defect they did it the machiguengas that still inhabit this zone at the present time; In addition, if one follows the Palotoa River upstream to the Pusharo petroglyphs in the surroundings of that point, the Sinkibenia and Pantiacolla rivers converge. The important thing is that based on these conjectures the Pantiacolla plateau would be the esplanade between the Piñipiñi mountain range, the Madre de Dios river and the Pantiacolla mountain range.



Enlargement of the map made by Herman Göhring 1873, are visible the river Piñi piñi, the pongo of the Coñec, also the hill **Pantiacolla** is observed conserves its name until the present time, figures in the map the river **Pantiacolla** discharging directly to the river Madre de Dios, in this point the river Madre de Dios changes of course abruptly in direction to the East. In this map there is not figure the river Palotoa because Göhring put it with the name of river Pantiacolla, therefore the sacred plateau of the Pantiacolla

would be the extensive esplanade of the present river Palotoa (pantiacolla) as it is consigned in this map.

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CHAPTER III

CARLOS NEUENSCHWANDER LANDA'S EXPEDITIONS

It is worth mentioning the numerous expeditions carried out by Carlos Neuenschwander Landa in search of the ruins of Pantiacollo during the years 1959-1979. In his explorations, he covered an extensive territory such as the Pacartambo valley in its lower course, the Piñipiñi valley in its entirety, the Pantiacolla mountain range, the Pusharo Petroglyphs and the Paratoari pyramids, etc.

I will only deal with the Palotoa river region and the Pusharo petroglyphs and the Paratoari pyramids.

Neuenschwander rediscovered the Pusharo petroglyphs in July 1969, which were totally unknown at that time. Neuenschwander himself acknowledges that the discoverer of these petroglyphs was Father Vicente Cenitagoya of the Palotoa Shentuya mission in 1921.

However, Neuenschwander's merit is to make the site known for its great importance and its historical and archaeological value. Later on, numerous explorers and even a few tourists and adventurers have visited the site, all of whom are amazed by its meaning and by those who made it.

Personally I think that the petroglyphs of Pusharo are of Inca manufacture. I have been able to observe very similar petroglyphs in the museum of the municipality of Huaró in the southern valley of Cusco. Other people have noticed in images of the Echenique shield (Cusco's shield) the faces are identical or very similar to those observed in the Pusharo petroglyphs.

That is how my father Santiago Yábar Calvo participated in many of these expeditions with Dr. Carlos Neuenschwander Landa, this because of his skills as a guide, explorer and expert in survival in the field especially in the jungle, at that time Santiago Yábar was working as a worker for the Social Security of Peru institution of which Dr. Neuenschwander was head, so they met and became friends, among other things because of their affinity in the exploration and discovery of the Paititi. At that time I was a child who was delighted with the stories his father told him about these expeditions.

Neuenschwander in his book *Paititi In the Mist of History* page 83 mentions that the first reference to the ruins at Pantiacolla was in 1957. From an old huachipaire at the Villa Carmen hacienda in the Kosñipata valley, this native mentioned to Neuenschwander that he had seen monuments or very large buildings on the banks of the **Paratoa** river that he could not explain or specify better, Neuenschwander thought that the area the native was referring to was the Palotoa river,

Personally I think that it is the region of the pyramids of Paratoari of these pyramids numerous streams run that form the river that is currently known as Ichipato, this river runs parallel to the Palotoa River until its mouth in the Madre de Dios River. I think that the similarity of the names Paratoa and Paratoari is not a simple coincidence.

Neuenschwander in his book *Paititi en la bruma de la historia* pages 85-89 describes a very interesting story about the legend of Paratoari, which was told by Aristides Muñiz in Paucartambo on one of his work visits. Muñiz told that a miner named Dionisio Vargas stayed at his Arenal hacienda in Paucartambo after having made an expedition to the region of Paratoari. Vargas in turn learned how to get to Paratoari from a native born in the region. The native revealed to Vargas the secret of Paratoari "In this place there is a temple or fortress, hidden among a pile of small hills that have the shape of anthills, covered with mountains. Underneath, there are some tunnels or caves and many treasures are buried inside". The native also indicated how to get to this place, first you have to go to Paucartambo, and then enter the valley of Kosñipata and go down the Pongo del Koñec (Actual Atalaya) in a raft and continue sailing on the Madre De Dios River until the mouth of the Palotoa. You go up that river which is very muddy and runs through the pampas full of forest finally reaching the

mounds in the shape of an ant hill (the pyramids of Paratoari). So Vargas following this route managed to reach the mouth of the Palotoa River by raft, and then continue to the mounds what we know today are the so-called pyramids of Paratoari, where the natives lived who cared for the place by giving them trinkets managed to establish friendly relations with them, He continues to report that all the natives wore metal ornaments on their nose and ears and also wore rings. He also noticed that the chief of the natives would go into the mounds and return with these ornaments and distribute them to all the members of his community, including Vargas, he obviously being a miner, was interested in where they obtained the metal from the ornaments that he identified as some kind of alloy, he secretly managed to locate between the mounds a grotto where he extracted a small plate of said metal, the natives realized and his attitude change, Vargas realized that the food they were giving him had a strange taste and he was sick. He decided to escape, achieving his objective by arriving in Paucartambo, but unfortunately he was very sick and arrived at the Arenal Hacienda of Aristides Muñiz, after his departure to Cusco, Dionisio Vargas was never heard from again.

Based on Neuenschwander's account, Dionisio Vargas' expedition chronologically took place before 1930, most likely in the 1920s, coinciding with the time Aristides Muñiz lived at

the El Arenal hacienda in Lares. At that time, there was no road to Paucartambo.

Vargas's story describes with great precision the Palotoa river esplanade and the river itself and most importantly it describes with great precision what we know today as the pyramids of Paratoari and how to get there, Adding this to the mention of the natives who took care of the place until today the natives of the Machigenga ethnic group continue guarding both the Petroglyphs of Pusharo and the pyramids of Paratoari only have retreated a little and are no longer in the precise place of the story, now they live in the community of Palotoa and have camps in various places in the basin. Dionisio Vargas is the first explorer who discovered the pyramids of Paratoari and explored them. He did not describe ruins but a tunnel or sinkhole he found.

CHAPTER IV

G COPE SCHELLHORN EXPEDITIONS

1.-FIRST EXPEDITION.

In 1998 G cope Schellhorn, an American writer, decided to organize an expedition to explore the petroglyphs of Pusharo and especially the objective of the expedition was to explore the pyramids of Paratoari . Schellhorn, as head of the expedition, formed a team composed of Frank Ciampa as explorer and Tom Tulien as cameraman and photographer. The plan was to document the petroglyphs of Pusharo and then to thoroughly explore the pyramids of Paratoari.

G C Schellhorn took the services of a tourism agency in Cusco that organized natural history tours to the Manu Biosphere Reserve. This tourism company couldn't think of a better idea than to hire the services of my father Santiago Yábar as a guide for the expedition.

By that time my family had moved from Cusco to the Manu Biosphere Reserve, my parents Santiago Yábar and Nelly Calderón were owners of a tourist lodge called "AMAZONIA LODGE" located in the department of Madre de Dios in front of the town of Atalaya on the Madre de Dios River, the property is 230 km from Cusco on the road to Paucartambo, Shintuya, the house is 530 meters above sea level.m, the

property is crossed by the mountainous chain of the Piñi piñi, the same chain where they are located so much the pyramids of Parotoari and the petroglyphs of Pusharo, to the pyramids, in straight line of the lodge there is not but of 23 km, nevertheless those km were as if they were the double or the triple by the inaccessible thing of the place, because it is part of the National Park of the Manu besides that the natives who control the place must allow the access.

I spent the best years of my life at my parents' lodge enjoying the company of my brothers Ramiro and Zaida, especially my brother, because of the mutual interest we had in learning about the birds that inhabit the place in great numbers. It was registered 630 species of birds on the property alone, and I also learned a lot about the jungle there.

Returning to the expedition, the base of operations was Amazonia Lodge, the logistics was a little complicated by the number of members and equipment, food, in total we were approximately 14 people, the main problem was to transport the food because most of the expedition would be walking as we will see later.

It was in November 1998 when we left Atalaya by boat as the leader of the expedition G C Schellhorn and as my father's guide, heading for the Palotoa River this journey takes approximately two hours of navigation on the Madre de Dios

River, after arriving at the mouth of the Palotoa River we sail west until we reach the native community of Palotoa, they are Machigangas the ethnic group that inhabit this place we had to ask permission for access to both the petroglyphs of Pusharo, as the pyramids of Paratoari.

The chief of Palotoa was an old native man named Vitaliano, with whom my father, who knew him before, met with his social skills from Santiago and with some gifts that he gave him, he had no problem giving us access to these places that are sacred to them, only on one condition that a member of his community named Oscar would be part of the expeditionary group.

Once we were authorized to enter, we had another problem: the Palotoa River does not have enough water to be crossed by a large 15-meter boat with an out board engine.

My father contacted a settler named Severo who owned a smaller boat with a stationary engine. These boats are known as "peque peque", once the price for their services was agreed upon, G.C. Schellhorn and my father Santiago designed a plan of action that consisted of dividing the numerous group of expeditionaries so that they could enter the boat, besides, they were not necessary in the area of the Pusharo petroglyphs porters and machete workers(sendeadores). So we left on the first trip G C, Tom, Frank, Santiago, Porfirio who was the cook

of the expedition, Luis Guillen who did the functions of translator and I, heading to the mouth of the river Rinconadero or Abaroa according to other authors, navigation was very difficult and slow in parts we had to get off the boat and pull it, After an exhausting day and late in the afternoon we arrived at the mouth of the Rinconadero river where there was a small machiguenga camp. The chief of that camp was called Shopori who received us amicably, I had cigars which I gave him as a gift and he was very grateful, after setting up our tents and having dinner we fell into a deep sleep.

The next day after having breakfast very early we began the walk towards the petroglyphs, after a walk of about two and a half hours wading the river we finally arrived to such a spectacular place, as to describe it with a single word "mystery" was the first time that the third or fourth of my father arrived to this place, I was stunned seeing those faces in the form of heart in the rock, some spirals other glyphs like stylized x, with others engraved in their vertices, etc. Probably as excited as I was G C Schellhorn, Frank and Tom started to record carefully documenting as much as possible, also recording G C and my father the rest of us including Luis, Porfirio, Severo, we were taking pictures and contemplating that place in that we were when we realized that Frank was missing, As a good explorer, he had decided to go a little further by crossing a rushing part

of the river, the pongo, on the walk and when we reached the petroglyphs it rained, this made the river grow to such a point that Frank had serious difficulties in returning to where the whole group was. What Frank passed walking had to pass this time swimming vigorously and was safe, after this anecdote we returned to our camp at the mouth of the river Rinconadero, my father and severe left immediately to meet with the rest of the expeditionaries and organize the trip to the pyramids of Paratoari setting up a camp in the river Palotoa chico and we had to wait in the camp of the river Rinconadero.

The plan was to transport expeditionaries, equipment, food in the boat of Severo, in several trips from the camp of the Palotoa Chico, black river for other authors whose cause leads directly to the pyramids of Paratoari in its northern end, this operation took two days, in addition there was a desertion, for reasons unknown to Frank Ciampa decided to abandon the expedition. My father was very busy solving all these issues. After this all the group together we camped in the camp of the Palotoa Chico River, the plan was to furrow but possible with the boat of Severo, although it was November and the rivers have much but water this was not possible, the water was not sufficient and the palisades, branches made impossible the advance of Severo, in view of this G C and my father decided that we would continue on foot, After distributing the load

equally, we started the walk, towards a suffocating heat, after continuous fords by the river, the sand in the feet that skinned them was a very difficult walk, suddenly at the distance we could already notice the mounds that are known as the pyramids of Paratoari, I remembered the story of Dionisio Vargas that I had read many times in the book of Dr. Neuenschwander, look the pyramids was like an injection of energy for me, there was no more fatigue, I was so tired that I was able to follow the step of Oscar the native and we went ahead a little, being close to the pyramids Oscar saw an appropriate place to camp and as a way to wait for the rest he began to fish with an arrow, I quickly captured eight fishes (sabalos), I threw them away and I ran along the beach picking them up, when the rest of the expedition started to arrive, in an impulse that I cannot explain I decided to go ahead until I reached the foot of the pyramids and to camp there I only had my tent and some food in my backpack, I left in charge that my father be informed of my decision and that we would meet the next day. In half an hour more of road I was in the Pyramids of Paratoari, in this place I proceeded to arm my tent and to wait that it darkens, suddenly two expeditionaries of names arrived Moises to which they said the cat and Geronimo Aguilar to which my father had sent so that they make company to me, But they didn't have a tent and were planning to sleep outdoors, so I had to make the decision to give them my tent,

there was a maximum of two people in it and I returned with my heavy backpack to the main camp where we slept in the kitchen tent that was really big and we all fit in without any problem.

The next day the news was that Geronimo told us that he had a dream in which a man offered him corn on a tray, he accepted the corn, the curious thing about his dream is that it mentions that the man had a tail like a alligator, do not overlook this dream and remind all the sendadores that it was a good omen that we were welcome, partly to reassure the sendadores and largely because one must be open, receptive to all kinds of signals especially when one is in a sacred and remote place.

After breakfast and moving the main camp to the foot of the pyramids, we noticed that G C and Tom's feet were very swollen from the previous day's walk and coupled with the mosquito bites they had some kind of allergic reaction, we provided them with medicine and they also had to rest in their tents. A plan of action was circumscribed while G C and Tom were recovering the rest of the expedition would proceed to climb the mountain behind the pyramids or rather the mountain on whose slopes the pyramids are located, climb to explore the mountain and try to observe the esplanade in front of the pyramids to see if something similar to ruins could be distinguished. Our camp at the foot of the pyramids was at 588

m.a.s.l. It is so in the following days we proceeded to climb the mountain in zigzag looking for the best route of access, in that Porfirio noticed something unusual as a small wall was proceeded to discover it a little, we could not be 100% sure that it was artificial, in the course of the expedition was able to locate three suspicious structures but one of them was the most important was a big rectangular rock with flat surface to this structure we will know it as the altar of here for ahead of this story and to the side had structures as a wall, However, it was not level, it had a difference in level, which made us doubt whether it was a man-made structure. G C and Tom recovered and of course went to appreciate these structures and the consensus was that we could not be sure if the structures were natural or artificial.

Later, after documenting the structures already mentioned, we proceeded to climb to the top of the mountain at 1,350 m.a.s.l.m and explore in a southern direction following the summit, the view was spectacular we could observe the endless Amazon plain beyond Boca Manu and we had a spectacular view of the Paratoari pyramids esplanade with the use of binoculars we watched closely trying to see ruins which was very complicated, hypothetically if they were there it would be impossible to see them under the tangled forest at that time there were no high resolution digital cameras whose images

could be studied in depth later on in computers. What we did see was another access route to the pyramids of Paratoari by the Ichipato or Inchipato river, which starting from the peasant community of Llactapampa leads directly to the esplanade of the pyramids.

Another objective was to explore the pyramids themselves for which it was not necessary to climb to the top but to climb to the middle of the mountain and turn south, as seen in the many and abundant photographs that exist of the pyramids of Paratoari are distributed in two rows one attached to the mountain not separated, are not symmetrical each is different from the other, some are much higher than the others I mean each mound. They are of gigantic dimensions very big, easily of but of 300 meters of length each one, as already it was said some but big that others and of variable height, in the photos satellite are appreciated approximately 10 pyramids, in the land are observed many but with great variation of size.

It was possible to observe that there is nothing similar to man-made structures in the pyramids themselves. Therefore, we agreed with other explorers such as Dr. Neuenschwander, who supposed that they were natural structures formed by the erosion of mountain streams.

It is noteworthy that these structures these mounds make the place an indescribable scenic beauty must be seen to measure it

in all its magnitude is in itself a great tourist attraction this coupled with the existence of ruins give it a very important potential.

One day while the rest of the expeditionaries went to explore the pyramids in the mountain, in an impulsive decision I decided to explore alone the pyramids but for the low part, for the esplanade this way I returned to the camp I continued until the river Palotoa chico and I entered the forest in direction South, with a small knapsack, a machete and thirst of adventure immediately I meet with a pacal (forest of bamboo) very dense what made me the very slow advance I decided to change of route finding a small creek, although making curves it took me to the desired direction and I only had to cut a few branches with the machete to advance in this way for an hour or two and I noticed that it began to rise in height on the ground which indicated to me that I was beginning to climb the mountain which was not my objective but the esplanade is why I returned a little and again I set a course south into the forest saying plain is what you perceive at first sight in the distance, In reality it is a very broken terrain with trenches and fallen trees, very tangled in the undergrowth and with large trees, I only observed forest and nature, nothing similar, made by man, so I realized how difficult and complicated it would be to find Paititi, It could be ten meters from me and I would not see it. It could even be

buried under me and I would not see this together with the immense extension of the land to be covered, It was already two o'clock in the afternoon and it was time to return to the camp, by the same path that I opened and by the ravine I managed to arrive without any news to the camp for the tranquility of all the expeditionaries who were already beginning to worry.

After completing our itinerary in terms of number of days G C Schellhorn terminated the expedition and we returned to our places of residence.



Virgilio Yábar Calderón in Pusharo during the expedition of G C Schellhorn



Virgilio Yábar Calderón in the river Palotoa Chico, at the bottom left you can see the mountain of the pyramids of Paratoari, during the first expedition of G C Schellhorn.

2.- SECOND EXPEDITION.

G C Schellhorn to the Pyramids of Paratoari, G C and my father became very good friends, that is why G C contacted directly Santiago Yábar to organize a second expedition, once the plans and arrangements were made G C arrived in Cusco in July 1999, According to the plan drawn up by G C, they would first fly over the pyramid area in a light aircraft and equipped with cameras. I was very busy replacing my father's work at the Amazonia lodge, as July is high season for tourist arrivals, so I missed the flight and the rest of the expedition. After developing the photos of the overflight in Cusco, at that time there were no digital cameras like today, they left for Amazonia Lodge and make the last preparations and continue with the expedition this time the plan was different the access route would be the Ichipato river, this route we had been able to observe from the summit of the mountain of the pyramids in the first expedition with the naked eye this route was the most direct to the pyramids of Paratoari.

They left by motor boat from Atalaya to the community of Llactapampa a settlement of settlers dedicated mainly to agriculture here it is also necessary to ask for permission for access, obtained permission immediately set out westward wading and following the course of the river Ichipato in the course of eight hours of walking were already in the vicinity of

the pyramids where they made their base camp. From which they made multiple explorations in different directions, at this time they found a large rock with strange inscriptions on it, these are the petroglyphs of the Ichipato river about their location G C provides us the following GPS reading $12^{\circ}40.450'$ South and $71^{\circ}27.097'$ W, converting $12^{\circ}40' 27''$ S and $71^{\circ} 27' 5.82''$ W indicating that at the site itself it was not possible to take a GPS reading as is usual in older models of that time, when trying to get readings in dense forest and very rugged terrain, the reading was taken at the creek or ravine where the rock was about a mile from the exact site.

After that discovery G C decided to document in a better way the discoveries of the first expedition, so skillfully led by a sendeador named Alfredo Vaca they managed to cross from the Ichipato river to the Palotoa Chico river and move their base camp, they looked for the altar that was found in the first expedition. They found it and G C Schellhorn gives us this GPS reading $12^{\circ}39.723'$ S and $71^{\circ}27.602'$ W converting $12^{\circ}39'43.38''$ S and $71^{\circ}27'36.12''$ W .

Apart from the discoveries mentioned here, many more details of the two expeditions in the book "DISCOVERING RUINS AND ROCK ART IN BRAZIL AND PERU" by G Cope Schellhorn.



G C Schellhorn and Santiago Yabar Calvo petroglyphs from the Ichipato River.



Santiago Yábar Calvo in the place called the altar. I am not presenting this evidence as a discovery, G C Schellhorn already did it in 1999.

CHAPTER V

YABAR 2000 EXPEDITION.

My father Santiago Yábar was very impressed about the discovery of the last expedition of G C Schellhorn in the pyramids of Paratoari, it became our favorite topic of conversation, specifically the big rock with inscriptions (petroglyphs of the Ichipato), it was what attracted all his attention so we decided to organize an expedition with economic contribution of our own and of my brother Ramiro, One of the lessons we had learned over the years was that it was not strictly necessary to organize large expeditions with large numbers of participants, because this made the budget considerably more expensive, in addition to the logistical difficulties involved. The plan was to organize an expedition of maximum five participants in total to reach the objective and return in four days maximum.

The goal was to document the discovery as best as possible because at that time I had acquired a GPS, we also wanted to take pictures and video.

In August 2000 we left from Atalaya Alfredo Vaca, a sendeador named Miguel, Santiago Yábar and I, after arriving at the community of Llactapampa and asking for permission, we started walking upstream on the Ichipato river, it was the first time we did this route, This river has much less flow than the

Palotoa and the Palotoa Chico rivers, this makes it relatively easier to wade and walk along its course in the course of eight hours of walking we were in a place with a wide sandy beach ideal for setting up our camp and close to our goal.

The next day we left towards the great carved rock, my father and the sendeador Alfredo Vaca knew very well the route to arrive, we walked about three hours following the course of a creek that went into a mountainous part we had arrived at the exact place but the rock was not seen anywhere, what had happened was that in the rainy season possibly a flood moved it of place and buried it, there was no room for regrets, mother nature is in charge of these places, the petroglyphs of the Ichipato river were not in sight, the only evidence that there was of the rock are the photographs of the previous expedition besides a photograph of that rock is the cover of the book that G C Schellhorn had written.

We slept that night on the banks of the Ichipato River and the next day we left for Atalaya, concluding the expedition.

CHAPTER VI

PRO MANU 2002 EXPEDITION.

Pro Manu was an NGO in agreement with the European community, working to protect the Manu Biosphere Reserve by involving the local population to this effect.

The head of Pro Manu was Abel Muñiz who owned the Villa Carmen hacienda very close to Pilcopata. Abel Muñiz was a close friend of my father Santiago Yábar, at that time in September 2002, Pro Manu had a project to make a tourist circuit that connected the petroglyphs of Pusharo and the Pyramids of Paratoari and had people doing a trail from the banks of the Madre de Dios River to the pyramids of Paratoari, this trail started from the mouth of the Teparo River to the Madre de Dios river, this is further south than the Ichipato River.

Interestingly, Abel Muñiz was the grandson of Aristides Muñiz, whom I mentioned earlier in this book. Aristides Muñiz was the one who revealed the secret of Paratoari to Dr. Carlos Neuenschwander.

My father told Abel Muñiz about the access routes that the most convenient was to follow the course of the rivers walking these were like roads that went in and led to the desired place,

however Abel Muñiz had been informed by his workers via radio that the trail was already completed.

Abel Muñiz told us that the inconvenience of wading and walking is that when the feet are wet and sandy all the time it produces blisters and if this gets worse it can produce trench foot which is basically an infection in the feet that makes the person unable to walk.

In September 2002, Abel Muñiz contacted Santiago Yábar Calvo so that he could participate in a visit to the pyramids of Paratoari. The plan was to reach the pyramids of Paratoari through the trail that was already built and explore the area in search of possible ruins. This time I wasn't going to miss the expedition, my father and I were picked up from Atalaya and we went downriver to the Teparo River. Until the end of the eighties, there was a small village of the Machiguenga ethnic group in this place, but at the time of the Pro Manu expedition they didn't live there anymore. The trail was wide and as straight as possible with muddy areas, without problems it crossed a large esplanade, suddenly the trail began to climb in a mountainous terrain and late afternoon we camped in the place that the sendadores had planned for that purpose there was a small stream nearby which is very good for camping. According to the trailers, we should already be in the vicinity of the pyramids, which we would reach the next day. At night we had

a sumptuous dinner, including a lamb roast after a pleasant conversation, already very tired, sore from the walk with our heavy backpacks, we fell asleep placidly with the song of a great owl that echoed throughout the forest.

The next day with all our equipment we left with the goal of moving the camp to the pyramid area, the truth is that the trail ended about two hours away from the camp and now we were walking a very complicated terrain with ditches to cross over small bridges which was very difficult with our heavy backpacks and other equipment, With my father we were at the forefront of opening a path with the sendadores and it was half a day later and there was no sign of reaching the pyramids in that we were when I remembered that I had my GPS inside my backpack and I devoted myself to trying to get a reading to know exactly where we were, after about twenty minutes I got a signal from three satellites which provided a reading $12^{\circ}41'28.46''$ S and $71^{\circ}24'06.06''$ W with this reading we returned to the meeting of the Pro Manu staff because they had a national chart laminated with them, we could know exactly where we were, we found them in the same process of trying to know where we were with their GPS but theirs could not give a position, due to the tangled forest and the rugged terrain, with the reading I got, We saw the letter and we realized that we were really far from the objective

approximately a little more than half is what we had managed to advance, it was a moment of uneasiness for all the expeditionaries, we decided to return to the camp of the day before to which we arrived already late afternoon after installing the camp they prepared a tasty dinner and we met to agree that to do, unfortunately the time of my father and mine was exhausted and we decided to return to fulfill our obligations. The rest of the expedition continued, we found out later that they arrived at the pyramids following the cause of the Ichipato River walking and wading, but details of the expedition are unknown for me.

One important thing we noticed with my father is that there was a new route to reach the pyramids of Paratoari following the cause of the Teparo River which runs close to the southern end of the pyramids.

CHAPTER VII

EXPEDITION 2004

It was September 2004 when my father and I felt the need to go again to Paratoari to continue their exploration, we discussed which was the best route and concluded that walking along the Ichipato River was the most convenient because it would take us directly to the pyramids of Paratoari, in addition our interest was to explore the southern end of the esplanade, at that time we had a low resolution satellite photo that had been given to us by geologists who went to explore the Manu in search of gas.

The photo showed latitude and longitude but without the geodetic lines so it was not very precise but it showed details in broad strokes, With the help of my brother Ramiro and the Amazonia lodge, we left very early in the morning of September 2004 with the same itinerary which is to arrive at the community of Llactapampa and follow the course of the Ichipato River on foot with two porters. We left on foot and fording said river the walk was strenuous, but for which all the expeditionaries were prepared for which we arrived at the camp at 4 pm, said camp is located at $12^{\circ} 40'2.87''$ South and $71^{\circ} 26'27.53''$ West, at that time had an extensive sandy beach. The next three days we explored the south of the esplanade also took abundant panoramic photos we could not find anything of

relevant interest, we explored systematically making incursions to the left or right of the Ichipato river could only observe a lush forest with trees and vines very old the important achievement of this expedition is that we were reducing the area of search, When saying esplanade of the pyramids of Paratoari is only a reference in reality for what we experienced in this and other expeditions is a very broken land and of difficult access there are gullies, furrows, ditches, hills and the vegetation is totally tangled one has to open step with the machete the vision is very limited inside the forest, nevertheless if we found a very rough land obviously it was not propitious for the existence of ruins for what this way we continued reducing the area of search.

So on the right bank of the river Ichipato this already in the esplanade of the pyramids there is a small mountain range we climbed to the top of that chain and explore the surroundings, we found some areas covered by low bush bone dominated by grasses without high forest this seemed strange and explore it in detail, without finding anything man-made after discussion, we had seen similar phenomena on the summits of our lodge, where there are these areas without high forest of 1/4 of Ha on average possibly ancient landslides, predominance of some grasses possibly associated with the type of soil.

The interesting thing is that from those summits in Paratoari, we had a panoramic view of the Pyramids and the esplanade we scrutinized the terrain thoroughly and took many pictures, the area is really huge and spectacular and the so called pyramids are hypnotic, this view alone is a mega attraction of natural and tourist type.

The last night it rained a lot in the pyramids and in our camp the river Ichipato grew a lot, but happily there was no need to move the camp to the interior of the forest, however so strong was the rain that water entered the tents.

After four days we had to return as planned which we did without major inconvenience.

CHAPTER VIII

ARC GIS EXPEDITION

In May 2019, having completed a master's degree, my interest in the Paititi, which had been relegated for so many years by my work as a guide in bird-watching and in the family business in the Manu National Park, was unexpectedly revived. This interest in archaeology and exploration, in broadening the knowledge of the Paititi's believers about Inca or pre-Inca cultures in the southern Peruvian jungle.

From 2004 to 2019, the technology of satellite images had made an exponential leap, so researching on the Internet I could find very high resolution images of the area of the pyramids of Paratoari in this analysis focused not on the so-called pyramids but in the area adjacent to them and the Ichipato River, so I managed to identify some suspicious structures immediately I felt very excited and could not wait to be in the area to explore it because it had never been in that area in previous expeditions.

Because what was seen in the satellite images must necessarily be confirmed and verified, contrasted in the field, but this could be paradoxical instead of being a reason for joy in the discovery, this could also involve the destruction or deterioration of these invaluable historical monuments and remains, I had to take precautions so that this does not happen.

So I decided to organize on my own an expedition to the pyramids of Parotari in July 2019. I found an agency that organized tours to the area by contacting the owner Abel Pacori. I was immediately impressed by his vast knowledge of expeditions and tours and his interest in the conservation of flora and fauna, ethnic groups and archaeology.

Four years had passed since a change of spin in the family business so I had not been in the jungle, in Manu so it was a mixture of feelings to think about returning, but it was much stronger the impulse to confirm or deny the hypothesis that I had raised about those mysterious structures seen in the last satellite images.

So we left Cusco by land on July 15, 2019 on the road Cusco Paucartambo, Pilcopata, after breakfast in Huancarani we arrived at Paucartambo where they were in preparation for the feast of the Virgen of Carmen decided to stop a while there to visit the temple and pray to the Virgin.

After an hour we left for Acanaku and being in those places again I felt rejuvenated and very happy with the morale at the top, then we descended through the cloud forest finding many trucks and tourist groups some entering the park and others leaving. We arrived at Pilcopata at 4 pm, we settled comfortably in a hotel in the area with a beautiful garden on the banks of the river Pilcopata after calling my family, to spend the rest of

the day watching and photographing hummingbirds and birds in the garden this would be the last night of comfort.

The next day after breakfast we leave for the community of Llactapampa. The trip is mostly overland on the Pilcopata, Salvación, Shintuya road. After passing the bridge over the river Carbon river we arrive at Salvación town where we buy the last supplies for the expedition from this point no more communication via telephone. We arrive in front of the community of Llactapampa at 10 am. We only had to cross the river Madre de Dios by boat and we would be in the community which we did quickly. Abel is a member of this community, after hiring three porters to organize the loads and have lunch we started the walk towards the pyramids led by Abel we took a shortcut through the forest until we reached a point upstream in the river Ichipato in this walk was very entertaining identifying by the singing, a great variety of birds. Once in the river we did the usual maneuver of walking across the river and found it murky, one of the porters told me that two days before it was crystal clear and much lower. This turbidity slowed down our progress and we could not see what was under the water, it could be a trunk, stones and rocks of different sizes, this added to the weight of our backpacks to the deep pools that are formed in certain places really slowed down the progress of the trip.

By averaging 5:30 pm we decided that was enough for that day and we camped on a sandbank after setting up camp quickly the shadows of the night covered everything and changed the noises of the jungle in the day to those of the night which are totally different captured our attention the singing of two different species of autillos which I tried to show everyone but it was not possible because I did not have my equipment as it is recorder, mp3 player, don't take them because it was not the objective of this expedition but we were entertained and after dinner we talked about adventures and expeditions in the jungle we all fell asleep peacefully.

At 5 am on July 16, 2019 we had breakfast and prepared for the hike of this day, this day was the hardest of the expedition we had to cut certain sections through the forest opening the way to machete where bamboo (paca) predominates because the river had very deep sites the night before I was told that in recent years there was a flood that changed the river mainly dominated the stones to the sandy places that existed and I could see in previous expeditions, After a stop for a box lunch we continue the walk along the river, through the forest and find a suitable place to camp at 4:30 pm, with plenty of firewood and a pond where the porters caught fish easily, pejeperros also known as huasacos, these fish reach medium size and are very tasty. We all felt happy as if we were at home.

After setting up the camp, we had dinner and relaxed, and we went to our tents to rest, In my tent I took the gps out and realized that we were less than 4 kilometers in a straight line from our goal and I fell asleep peacefully.

Early the next morning my feet were sore and I realized that physically I was not in good shape as in the previous expeditions but mentally I was prepared after an early breakfast and we started walking again in this section. I noticed the effects of the alluvium, this part used to have extensive sandy beaches and now you could only see rocks in the course of the river and in its banks, there were no ripples in the river so it was not necessary to enter the forest which allowed us to advance faster and we reached the adjacent area of the pyramids at 12:30 pm after eating our box lunch we divided the group Abel two porters and who speaks would go to explore the area of interest and two of the porters would set up camp in this place the river is more boxed and there is not much room to camp is located at $12^{\circ}40'27''$ South and $71^{\circ}26'43''$ West. We left without our backpacks and only with light equipment. This is the most difficult area to access, the big stones and the strong current made it difficult to advance. However, we advanced looking at the GPS until we got very close to the target, less than 30 meters. We found a stone in the riverbed that had all the edges polished and was rectangular in

shape. After a few minutes of searching, I realized that what looked like structures in the satellite photo was actually the riverbed in a very unique way. It had the shape of a z or a very large number 2 of approximately 70 meters, we explored the surroundings and found nothing like ruins, it was 4:30 pm so we had to return to the camp, my impression is that this unusual shape in the ravine could be an old canalization maybe some very old engineering work in the past, nature does not form equidistant straight lines. After dinner, we discussed the plans for the next day and the rest of the expedition, it was planned from the beginning two days of exploration in the area of the pyramids so we decided to explore all morning the area of interest and late afternoon start the return as far as possible, it was the best option because we were already very short of food so we rested that night quietly.

On July 18, 2019, after an early breakfast, the four of us who went to explore the day before left again. The day was sunny and beautiful as the previous days, the two who stayed would wait for us with lunch ready and the campsite set up. So we walked quickly to the point where we found the stone carved the day before and documented after exploring the surroundings we could not find anything like ruins, the stone had been moved by the river from a different location possibly by the alluvium that Abel and the carriers mentioned, however

in the riverbed was possible to observe , large rustic stone walls arranged as a defense river which we proceeded to take pictures after this we went into the forest to explore, in the interior of the forest my gps of an old fashioned model lost the signal constantly but it was easy to orient us seeing the pyramids another of my objectives was to reach height to observe the plain because in this plain I had identified other structures suspicious of human construction, the problem was that if my companions of trip knew the location of the ruins, they could return and to carry out excavations this eventually could cause legal actions against them and mine I decided not to approach the ruins, I didn't mention anything about this to Abel and friends, we went directly to the pyramids to reach the height and photograph the ruins, the terrain was very broken and steep and we made our way with a machete, we walked for about an hour and a half, with great surprise Abel told me that we were already in one of the pyramids, at that point I observed the plain and took some pictures in the direction of the ruins without arousing suspicion, after this we decided to return because it was getting late, We started to go down and it started to get warmer and we all could see a rainbow that was formed about 15 meters from us, one of the porters named Michael Palomino, ex-soldier and now photographer, was very excited and told me boss, we have already arrived, we had to continue our way but the singular phenomenon made me think

once again that all that area is sacred not only because of the existence of ancient ruins but also because of its spectacular geography. We arrived at our camp at 2 pm where we quickly had lunch with the concert of distant thunder, after this we had to start the return my feet were very painful I decided to walk that afternoon with sandals so we walked two and a half hours and it started to rain heavily but we managed to get to where we had planned to camp that night, Abel and the porters quickly set up a large plastic roof and under it we set up our tents after half an hour of rain and there was time for the porters to fish for huasacos for dinner and then we all had to go to sleep the next day to get to Pilcopata.

Apart from reaching the area of interest, which was the z-shaped structure, although it appeared that its location had been confirmed as indicated by the satellite images, and this singular formation in my opinion could be some kind of very old channel, it could be a geoglyph or part of it, The most important thing was that I was able to take pictures and observe with binoculars the other structures confirming that they were ruins. I was also happy to have returned to where I had lived most of my existence, the walks the rivers the forest the birds that I knew well and I fell asleep deeply exhausted but happy. The main objective I have is not only to find the ruins

but to ensure their protection. I cannot be the architect of their destruction or deterioration.

The next day, very early after breakfast, we walked quickly, the backpacks had lost weight due to the consumption of the food, and one of the porters helped me with half the weight of mine, so we advanced very fast despite the fact that the river was brown colored and a little swollen by lunchtime at 12 am we had passed the camp the first day without trouble we arrived at the community of Llactapampa at 2pm after reorganizing our things we crossed the Madre de Dios river by boat where the car was waiting for us, the adventure was over the expedition we were returning to civilization and we went back to Cusco. This had been the most successful expedition of my entire life.



World imagery of Arkgis in the lower right side there are two equidistant lines located at $12^{\circ}41'13''$ South and $71^{\circ}27'09''$ West, the pyramids of Paratoari are located to the West of the lines, part of one of them (pyramids) is visible, in the land what is observed is that the Ichipato river joins the two lines and continues its course, between line and line there are 70 m approximately. In reality the lines are the riverbed of the Ichipato River, this is the Z formation.



Carved stone found in the vicinity of the Z formation.



Ichipato River bank at the height of the Z formation.

CHAPTER IX

THE DISCOVERY OF THE RUINS OF PARATOARI

Once the Arc gis expedition was over, I dedicated myself to analyze and compile the most solid evidence possible of the ruins of Paratoari, with a previous knowledge of topography and cartography that I learned in the UNSAAC, autodidactic with you tube tutorials I learned about the analysis of satellite images through the use of softwares, also I dedicated myself to analyze the multiple photographs that I had taken of the esplanade of Paratoari through the years, analyzing as much as possible those photos. It is worth mentioning that in the last expedition I had been able to confirm the existence of ancient ruins in the esplanade of Paratoari.

Rethinking the problem of the location of the ruins of Paratoari each expedition had served to reduce the area of search, the esplanade adjacent to the pyramids has an area of approximately 134 Ha. This is too much land to cover in a single expedition. The expeditions of G C. Sclellhorn were in the north end of the esplanade and pyramids, later with my father we explored other zones and for the last expedition that I organize in 2019 the area of search had been reduced considerably, so the area that I had to analyze with the satellite images and in the land was much smaller.

After the Arc gis expedition I dedicated myself to learn in an autodidactic way about remote sensing, analysis of satellite images, after a time I achieved important advances, every day I was more enthusiastic with the results, there are websites that show directly the analyzed satellite images for example the vegetation indexes as the NDVI however these images are not of the required resolution these images serve for relatively wide extensions, extensive.

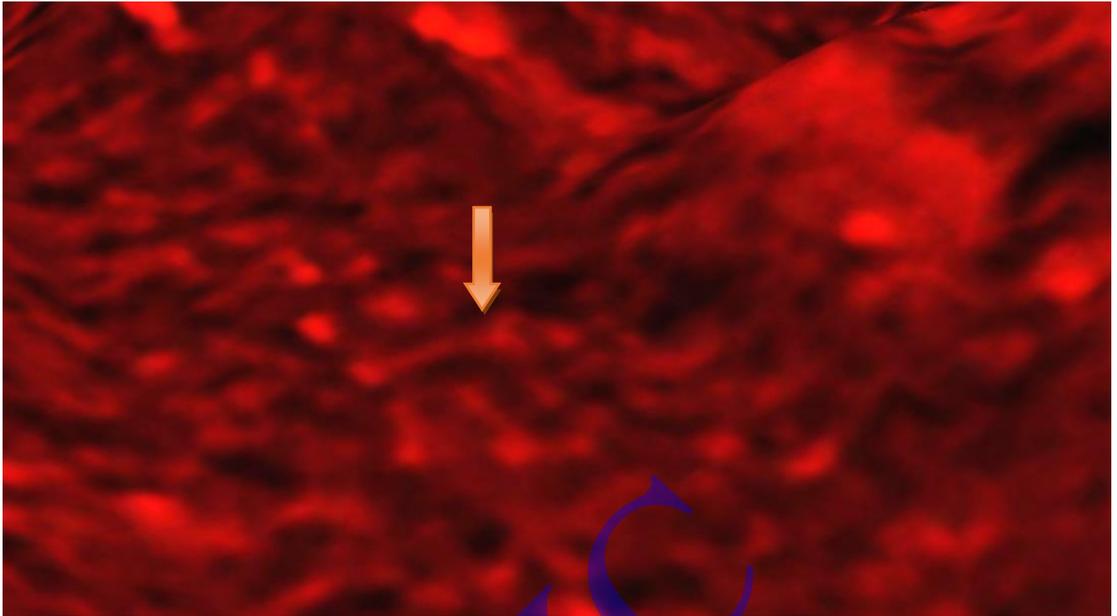
In my case I needed to process the images on my own, so I got better and more accurate results.

From the analysis of the satellite photos I can conclude that the citadel of Paratoari has an approximate extension of 4 Ha. The sector where the most notorious constructions could be observed has an extension of 0.66 Ha approximately; the reader has to understand that the citadel is covered by dense forest that the rocks are covered with moss what camouflages it and makes it difficult to distinguish in the field and with security, great part must be buried by the action of centuries of falling leaves, trees, growth of parasite plants. The level where this citadel is located to 570 m.o.n.l approximately, has a warm and very humid tropical climate, very favorable for the growth of plants in general, for reasons to safeguard the integrity of this citadel I cannot provide coordinates of latitude and longitude.

What I can do is show the evidence, to achieve the most satisfactory view possible I had to achieve a little height in the ground because at ground level there is not the necessary perspective; the photographs I present were obtained in this way.

VVC

THE CITADEL OF PARATOARI



PARATOARI RUINS

Imagine from Sentinel 2 satellite processed and analyzed by the author, the light colored areas indicate less vegetation cover, indicating rocks under the forest.

In the central part of the image we can see lighter colored linear structures, long and with symmetry as a whole, this added to the fact that the photographs in the field of the ruins are in the same area, indicates the existence of ruins in this area, under the dense forest in the esplanade of the pyramids of Paratoari. This is a panoramic view of the citadel of Paratoari.



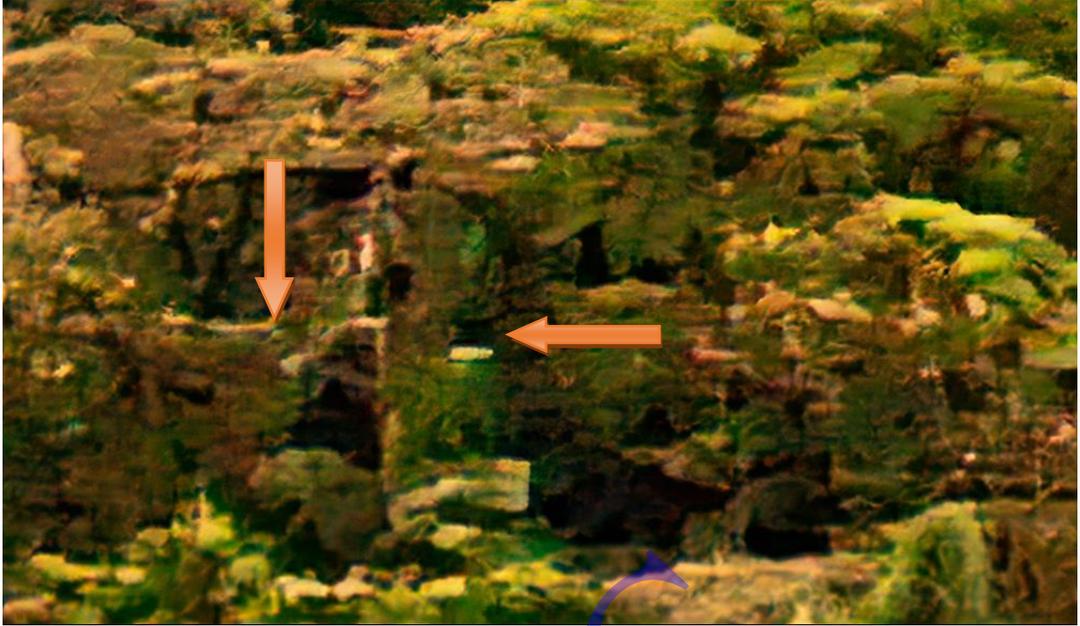
PARATOARI RUINS

World imagery of Arkgis of high resolution in the area of the citadel of Paratoari, in this image structures of geometric forms are appreciated but the significant one is one of square form this in the central superior part, is to notice that everything is covered of green color vegetation what makes difficult its visibility in the land. All the area in the land of the image is of 4,200 square meters approximately.



Photograph taken by the author in the field.

Panoramic view of the exact place where the ruins of Paratoari are located at first sight is very difficult to distinguish any building.



PARATOARI RUINS

Photo of the lower left corner enlarged from the previous photo, a rectangular structure with a kind of flat roof can be seen, what would be the wall is partly collapsed, in the center of the whole structure a gate with steps can be seen, a partially collapsed niche on the right side of the cover most of the structure is covered with vegetation. The entire structure is approximately 12 meters high and has two levels.



PARATOARI RUINS

Photo taken by the author. Constructions in ruins in the central and low part is appreciated a wall of carved stones, later to this wall but walls in ruins and covers of vegetation, in the left superior of the photography a niche of great size is observed.



PARATOARI RUINS

Photo taken by the author. In the upper right part of the picture you can see the structure that I call the wall of the petroglyphs, in the central part of this picture you can see a quadrangular structure partially covered with vegetation, in the back part of this structure you can see other similar ones but they are higher. There are visible walls made with carved stone.



PARATOARI RUINS

Photograph taken by the author in the lower central part a little to the left of this photograph shows a pyramid-shaped ruin standing out from the forest similar to the Intihuatana in Machu Picchu.

In the upper central part, a little to the right of the photograph, there are three equidistant walls of some kind of building, with the ceiling collapsed. This photograph shows the northern part of the citadel.



PARATOARI RUINS

Photo taken by the author. In the central part of the photograph you can see a big rectangular structure very symmetrical that protrudes from the forest. In the central part of the roof you can see some kind of structure possibly from some building behind the structure. The whole structure is covered with moss which gives it a green color that doesn't contrast with the forest and from a distance it camouflages perfectly. What contrasts the forest with nature is its rectangular geometric shape.

It has an orientation to the four cardinal points. East end of the citadel.

CHAPTER X

THE PARATOARI PETROGLYPHS

In a very large structure of approximately 40 meters long, this photograph shows the west end of this structure, in the outer wall I found some petroglyphs are large so they are visible in the photograph, surely there are smaller but not visible, coupled with this are covered with moss and vegetation. The wall of the petroglyphs.



Photograph taken by the author where traces of petroglyphs are observed in the central part is a large face with a shining eye and cheekbones and nose in high relief this large face that possibly represents the sun god, in what would come to be under the right cheekbone, another face is observed, smaller size with the right eye that shines, in the upper part in what would become the forehead of the large face is a heart or a face

shaped like a heart. This wall in view is approximately 10 x 7 meters.

VVC

CHAPTER XI

THE GEOGLYPHS OF THE PARATOARI

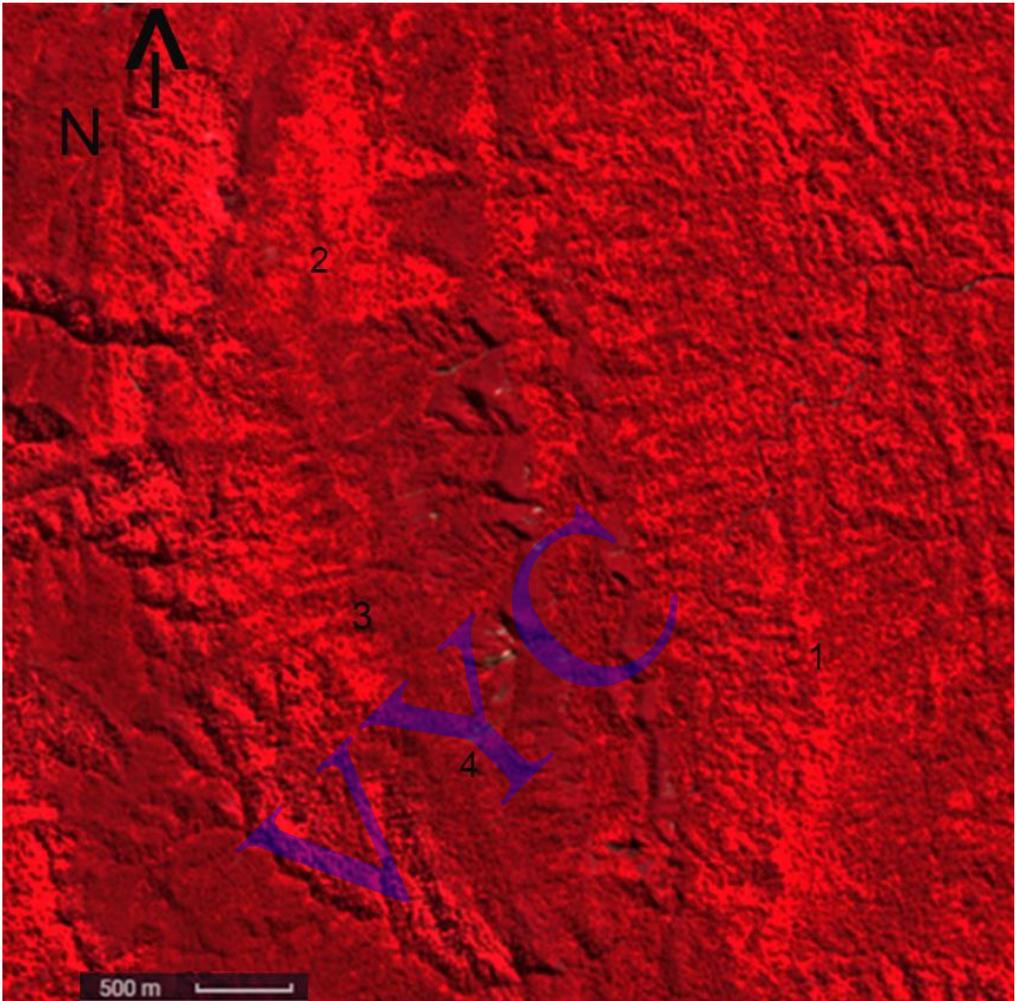
Being immersed in this work of processing satellite images documenting the ruins of Paratoari, one day during the quarantine, with much surprise and incredulity of what I saw, was a geoglyph or ideogram in the area of the pyramids of Paratoari that was noticed in the images processed in this way I identified two of them, the geoglyphs 1 and 2 that in my opinion are similar in shape to the petroglyphs of Pusharo, I also found two more geoglyphs, 3 and 4, with the difference that the last two were seen with the naked eye of aerial photographs and traces of these in the satellite images, in total four of them representing faces and anthropomorphic figures of very large dimensions, this is completely new in the area of the pyramids and raises more questions such as why do something that can only be seen from a great height above the ground, this also indicates some kind of correlation between the petroglyphs of Pusharo and the pyramids of Paratoari.

The geoglyphs 1 and 2 seen only after the analysis of the satellite photos with the naked eye are not visible are covered with vegetation.

I don't think that they are the only four in the surroundings, there must be some more to discover in this particular area, possibly the skeptics will say that it is a phenomenon of

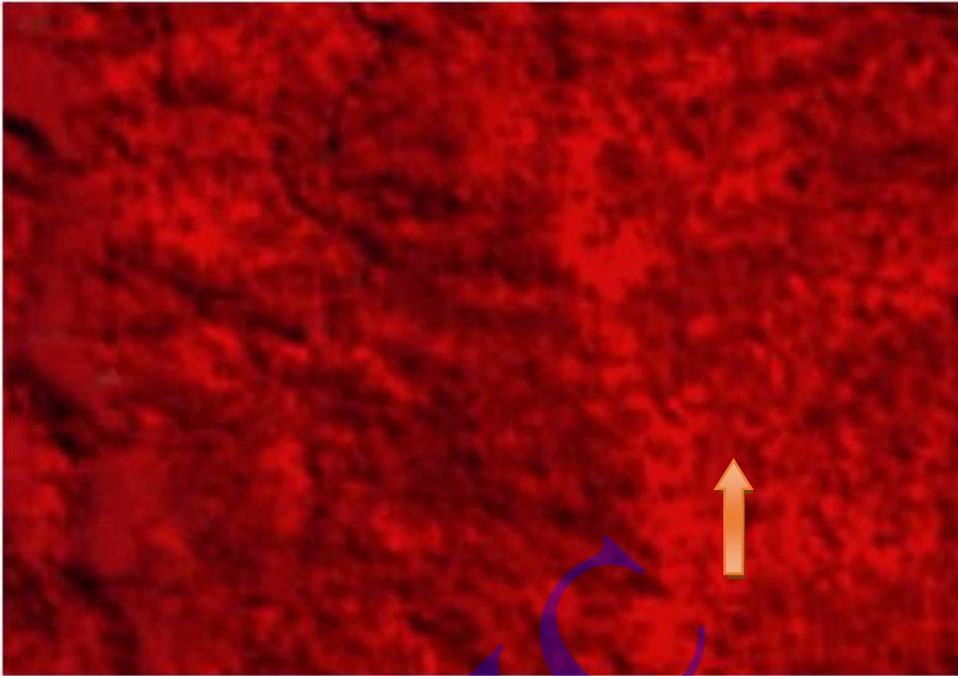
pareidolia (consists of seeing, finding faces or figures for example in the clouds) in my opinion, the ideograms of Paratoari are very similar to the faces that are observed in the petroglyphs of Pusharo this cannot be only a simple coincidence, besides it is not only one of them are in number of four.

About the Geoglyphs and how to observe them the Geoglyphs 1 and 2 are not visible to the naked eye nor flying over the area as they are covered with vegetation, they are only visible on computer screens, in the processed satellite images. The geoglyphs 3 and 4 although there is the possibility of observing them from the ground from some elevated place this possibility is very complicated, the best way to observe them is flying over the area.

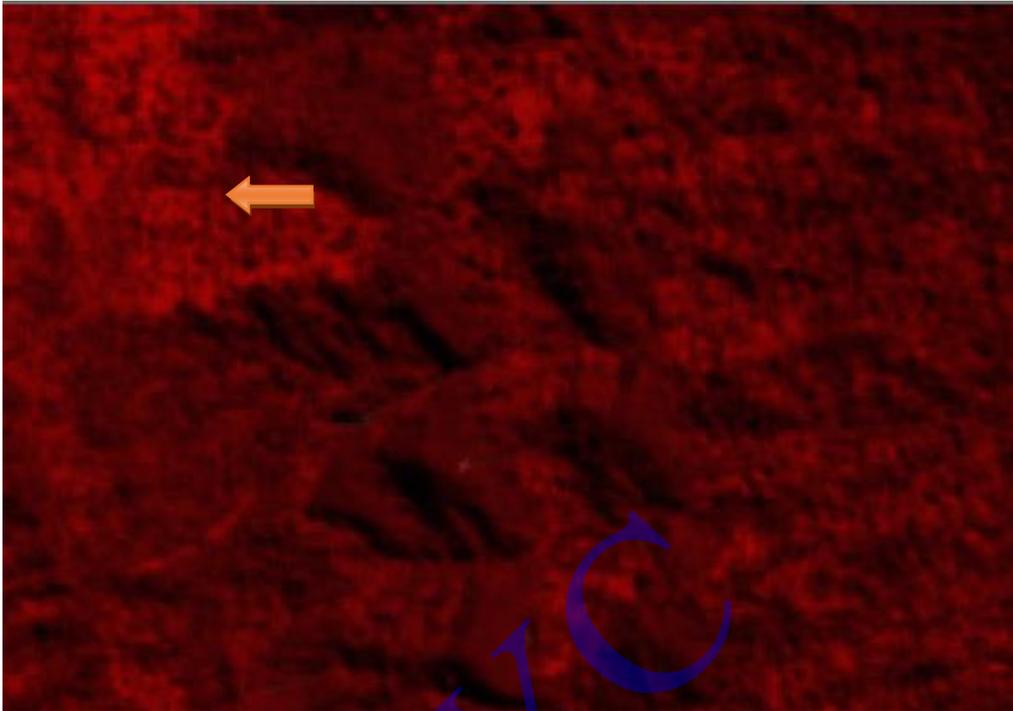


PLAN OF THE PARATOARI GEOGLYPHS

Plan of the Pyramids of Paratoari showing the four geoglyphs or ideograms found in this area.



Geoglyph 1 Sentinel 2 satellite image processed and analyzed by the author in the central part and to the right of the image there is an ideogram in the shape of an upside-down human face, it is located at $12^{\circ}41'26''$ South and $71^{\circ}26'48''$ West, it has a diameter of approximately 180 meters, the pyramids of Paratoari are to the west of the ideogram which are visible in the image.



Sentinel 2 satellite image processed and analyzed by the author where you can see in the upper left of the image an anthropomorphic ideogram, there are traces that suggest a head, a trunk and legs, is located on the same mountain of the pyramids of Paratoari which are also visible in the image, the head of the ideogram is at $12^{\circ}40'16''$ South and $71^{\circ}27'1''$ West, it has an approximate length of 450 meters including head, trunk and legs, the ideogram has a North-South orientation being the head to the North.



Geoglyph 3 photograph obtained by the author where it is observed in the central superior part a face in form of heart also resembles the face of an owl are visible the eyes and the contour of the face, is located in the mountain of the pyramids of Paratoari to $12^{\circ}41'11''$ South and $71^{\circ}27'4''$ West has an approximate length of 100 meters and the ideogram is looking at the East. Also in view is the summit of one of the pyramids of Paratoari.



Geoglyph 4 photograph obtained by the author, this ideogram with anthropomorphic form occupies all the photograph, this geoglyph is the most impressive of all, the head is in the central superior part of the photograph and the trunk occupies the rest of the photograph there is suggestion of arms, also the trunk has the heart form, all the ideogram is located in the mountain of the pyramids of Paratoari, the head of the ideogram is located has $12^{\circ}41'41''$ South and $71^{\circ}27'35''$ West, all the figure has an approximate length of 310 meters and is facing east.

CHAPTER XII

WHEN THE MYTH BECOMES REALITY

The conception of Paititi at the moment is not that it is only a city, the truth is that it is a kingdom or culture, that was located to the Northwest of the city of Cusco, in time of the Incas this region was known as the Antisuyo. The citadel and geoglyphs of Paratoari are vestiges of this kingdom as are the Petroglyphs of Pusharo, ruins of Mameria, etc.

So I would not be at all surprised by the existence of other ruins, citadels in the southern Peruvian jungle, and other vestiges that are the subject of other people's investigations.

In this book I make special mention of the expedition organized by the Peruvian government to the Kosñipata valley in 1873, which is known as: "Informe al supremo gobierno del Perú sobre la expedición a los valles de Paucartambo en 1873 al mando del coronel D. Baltazar De La Torre, Por Herman Göhring." Because in my opinion it is a link between ancient times where ethnic groups were very numerous and varied in the area of the pyramids of Paratoari and modern times. As a result of this expedition apart from the report itself, we are provided with maps where they locate the famous and sacred plateau of the Pantiacolla, precisely in the area of the pyramids of Paratoari, other researchers locate the plateau of the Pantiacolla much further north, Göhring undoubtedly collected

all these stories and locations, names of places and rivers of the local population at that time, This allowed me to understand that in the area of the pyramids of Paratoari there were very high probabilities of finding ruins, apart from this in the maps resulting from this expedition, besides the location of the plateau of Pantiacolla also located in river of the same name flowing directly into the river Madre de Dios, curiously in the map of Göhring does not appear the river Palotoa. In 1,873 what we know today as Palotoa river had the name of Pantiacolla river, this new conception allowed to direct all the efforts to this area, of what today we know as the pyramids of Paratoari.

Starting from that hypothesis about the existence of ruins in this area, through field explorations and the exponential jump of the mapping of the land that exists today, it was possible to find the exact location of the ruins and geoglyphs and petroglyphs of Paratoari, this cannot remain as something unknown, ignored is a transcendental, important part of our history, culture and future.

As important as the ruins themselves are the petroglyphs, geoglyphs or ideograms described in this book, a priori in my opinion they allow to correlate the area of the pyramids of Paratoari with the petroglyphs of Pusharo, and the ancient Inca city of Qosqo, this in turn correlates it as for example with the

Echenique shield where the same heart-shaped faces are observed.

The ruins of Paratoari to be able to resist the passage of time and the weather in that climate, are rock otherwise would not remain standing also indicates that the engineering applied in its construction was very advanced for its time, all this in turn indicates that they are very important ruins.

The construction material of the ethnic groups currently present in the surroundings is wood, this material does not resist the prolonged passage of time.

The spectacular geography known as sacred geography, its scenic beauty obviously did not go unnoticed by the ancient inhabitants for the builders of these ruins considered it a sacred type location worth the redundancy.

In addition to this, in the time of the Inkas, this area was of great importance for the empire, mainly because this altitude and climate favored the cultivation of the sacred leaf of the Inkas, I am referring to Coca, and possibly also the exploitation of mines of precious metals, all these factors would justify the construction of a citadel for the purpose of administering what had been conquered.

In the chroniclers' accounts of the iconography of the Inca culture, the great influence, the importance that the Amazon region had, the anti-Suyo for the Incas, can be noticed.

VVC

CHAPTER XIII

VALORIZATION

The pyramids of Paratoari are located within the Manu National Park in the province of Manu, department of Madre de Dios.

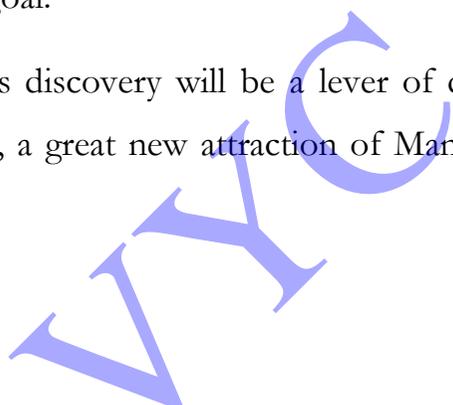
The closest road to Paratoari is the Cusco Shintuya Road up to kilometer 250, although the pyramids and their landscape are already a tourist attraction by themselves, until now about the existence of ruins in this site what was very vague because now it is known that they are not rumors, the citadel apart from the existence of geoglyphs and petroglyphs in Paratoari are something material, which exists is why being historical monuments will now also be responsibility of the Ministry of Culture.

The value of these ruins, something of such magnitude and potential is not the work of a simple mortal, it is necessary the consensus of the institutions previously mentioned From the Regional Government of Madre de Dios, the local population represented by the Municipality of Manu, the Machiguenga ethnic group of Palotoa, for a connective and historical aspect the Regional Government of Cusco and the Municipality of Pilcopata, should be involved, also of governors and ministers.

These ruins in their context would provide invaluable information about who and how they inhabited it, their beliefs, art, iconography, etc. It is something like a priceless time capsule.

Achieving such a consensus for insurance valuation will be very complicated but it is the right way to proceed and this publication will be the starting point for further studies, I am willing to collaborate with government institutions in anything to achieve the goal.

I hope that this discovery will be a lever of development for Madre de Dios, a great new attraction of Manu National Park and Peru.



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