Paititi: The Last Secret of the Incas?
A Critical Analysis of the Legends Surrounding the Lost Inca City of Gold

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This information is current as of September 2009

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Abstract

This paper describes some of the ideas surrounding the legend of the lost city of Paititi preliminary to defining the areas of Inca domain, investigating the Antisuyo jungle area, and assessing whether its inhabitants constructed large scale settlements in the Peruvian Amazon Basin. After examining primary sources that provide evidence for these claims and assessing both sides of the arguments, I conclude that such sites could theoretically have existed. © 2007-2009 Archaeodiversity Research Group & Syllaba Press. All rights reserved.

Keywords: Paititi, El Dorado, Large Scale Jungle Settlement, Antisuyo, City of Gold.

Introduction

Since the discovery of the New World in the sixteenth century, and in particular the western coast of South America, which was at the time populated by the mighty Inca Empire (which today we know as being the countries of Ecuador, Peru, and parts of modern day Bolivia and Chile), legends have abounded about secret storages of wealthy and deposits of gold to be found within its borders. Perhaps developed and promoted by an elite of sixteenth century Spanish conquistadors, who possessed an unquestionably fanatical obsession for gold, which arguably gave birth to the legends that still exist in the area to this day. Cities of gold, hidden temples of treasure, and the famous mythical Inca city of Paititi, which many believe it to be one of the last remaining Inca strongholds as the empire retreated into the jungle to escape Spanish oppression - and interestingly named in Spanish as the City of El Dorado, where it is believed that the last vestiges of Inca treasure remains – have been in existence now for hundreds of years; since Francisco Pizarro’s famous expedition to conquer the land of Biru (today known as Peru). Indeed, even the possible existence of large scale Inca dwellings in the jungle regions of Peru is controversial within many domains, with debate raging as to whether or not it is possible for large scale civilisation outposts and substantial municipalities to exist in such harsh climates. This paper will endeavour to critically analyse such argument and aims to elucidate the archaeological and primary historical evidence that suggests that not only was large scale jungle dwelling possible, but was very much extensive within some territories of the Peruvian jungle. Also, this paper will assess the historical veracity to the legends of the lost Inca city of Paititi, and investigate whether such a city could theoretically exist within the eastern fringes of the Peruvian Amazon. The implications of such debate are far reaching, and, if seen to be historically possible, then our knowledge of the last chapters of the story of the once mighty Inca Empire may still be awaiting a satisfactory and factual conclusion.
The Realm of the Antis

Firstly, therefore, it is only necessary to assess the debate to whether large scale jungle dwellings and cities could theoretically exist within the Peruvian Amazon Basin. The Antisuyo region of Peru, so named by the Inca to describe the region from where the jungle dwelling enclave of the empire was derived (known by the Inca as the Antis people, and constituted a broad definition of all jungle tribes to inhabit the eastern environs of the territory), clings to the eastern fringes of the country of Peru, and marked the obscure boundary to the Inca empire. Indeed, the Antisuyo was considered to be a harsh, unforgiving and utterly merciless plain of steaming jungle, deadly wild animals, and associated with the unforgiving heat, intolerant profusion of disease and uncivilised collection of peoples. This was certainly the opinion held by many to the proposed Inca view of the eastern domains of the empire; indeed the Antis people themselves were observed by the sixteen century Jesuit missionary José de Acosta, who describes them as savages and barbarians, lacking in the manner of morals, actively practicing idol worshiping, and to be utterly lawless, with respect to no king (Acosta, 2001). Whilst this may be true, upon further postulation it may be seen that such reports, when considering the source, may be purposefully inflammatory with prejudiced intention to condemn and provoke immediate further missionary action from the Church to the area. However, such descriptions are also found amongst other noted authors not only to the disposition of the behaviour and unique culture of the Antis people, but also to the general Inca population, with Pedro Pizarro documenting that Atahualpa Inca, the last sovereign Emperor of the Incas, was indeed alluded to several times as being a barbarian; with Pizarro suggesting in the early stages of the Spanish Conquest in 1532 that if the Emperor was brought before the Spaniards, then he would seen to have been rebuked by his [the Spaniard’s] superior genius, in the same manner as the wild animal of the forest is said to quail before the steady gaze of the hunter (Prescott, 1858:453). Such bias seems to be prevalent therefore in both the rebuking of the Inca king and of the Antis people to the east. Does this mean that even though in the eyes of the Spaniards the Inca and Antis people were seen to be barbarian, that they were incapable of building large scale civilisations and cities? (MacQuarrie, 2007) does not agree with this assessment, explaining that the Inca Empire was one of the most, if perhaps not the most extensive empire of the New World. The handling of such a mighty domain, and for the length of time of the existence of the Inca (from 1438 to 1533 – just under one hundred years) requires careful management if the Empire is to remain affluent, wealthy and thriving. Indeed one may argue that if it had not been for the arrival of the Spanish conquistadors in 1532, then perhaps the Empire would have continued to flourish. Perhaps, then, more credit should be given to the Inca, as indeed they were capable of the design and management of a large scale civilisation, and its continuation for almost one hundred years, and not simply the ignorant barbarians as described by Pedro Pizarro. Bauer (2004) further asserts that the construction of large cities, such as the centre of the then Inca Empire at Cuzco, was home to as many as 20,000 people, and constituted large scale places of gathering for ceremony and religious ritual. He describes that the Megalithic cities situated in the agriculturally fertile Cuzco Valley were prime examples of master Inca architecture at work. Therefore it may be questioned that if it was indeed possible for the Inca to develop and manage large civilisations and constructing large megalithic cities; could it also be possible that the Antis people developed such cities deep within the Antisuyo?

Despite the amalgamation of the Antis people into the Inca Empire, it can be seen from sources that the Inca and the Antis people were not seen to be the same. As described by Gamboa (2007), the Inca differentiated themselves very much from the Antis people, whom by their comparisons were seen to be relatively primitive. If we are to take this assessment of the Antis people at its word, the question then inevitably becomes whether it would be possible for these relatively primitive people to develop large scale dwellings within the Antisuyo region. To take this large leap of faith also does not successfully address the harshness of the jungle environment, and does not determine whether large scale cities could be self sustaining in the supposedly unforgiving climate of the Peruvian Amazon. The thought of how we define civilisation is central to this issue, a point that is proposed by Rudyard Kipling in his classic fictional novel The Jungle Books, where he raises the question:

*If the Jungle is not nature in opposition to civilisation, but is itself another civilisation, is one a metaphor for the other?* (Kipling 1989:21)

The answer to claims of how organised civilisation and large scale cities could exist within the Antisuyo, if indeed at all, it is only necessary to travel from the Amazon over the predominant Andes mountain range to the core of the Inca territory, and also to peel back the pages of history to reveal a date with destiny that would infuse the fates of the civilised world of the Inca with that of the people and region of the Antisuyo forever.

Vilcabamba - The Inca Capital of the Antisuyo

When Francisco Pizarro and his band of Spanish conquistadors landed on the shores of what is today’s country of Peru, they would have no idea that their conquest over the great Inca Empire would take less than a year: from the capture of the Inca Emperor Atahualpa Inca, holding him for ransom (subsequently execute him afterwards anyway), and entering victoriously into the mighty city of Cuzco, the very
pulsating heart of the entire Empire (Betanzos, 1996). This was to be achieved, no less, with a total of no more than 800 Spanish conquistadors, against the estimated 80,000 Inca warriors. Armed with tactical cunning, a significant abundance of duplicity, and with advanced weaponry and cavalry which is said to have overawed them [the Incas], while iron swords and armour confounded their obsidian-tipped arrows and blades (O’Connell, 1990:128). Having broken the proverbial back of the Inca, and desecrating the sacred capital of Cuzco, Manco Inca Yupanqui, the newly instated Inca puppet king, felt that he could no longer act as the figurehead to the new Spanish ruling that was so oppressing his native people, and rebelled against the Spanish rule. Taking command of the still sizeable fleeing Inca army, Manco decided to retreat into the ancient realm of the Antis and initiate a guerrilla campaign against their oppressors (MacQuarrie, 2007). Taking advantage of the hospitality of the Antis people, who were after all still members of the Inca Empire - thus making Manco their Emperor – the hiding army of Inca warriors, and the remnants of the royal concierge and the Inca government relocated to the fringes of the Antisuys.

This is perhaps a crucial moment if one is assessing the possibilities of large scale municipalities in the Antisuys region of Peru. The Antis and the Inca could no longer be viewed as two separate entities, but were now united in one cause to rid their land of this new European oppression. Still the question lingers: could it be possible that large scale Inca dwellings were fashioned in the time that Manco and his new Inca government spent their time in the Antisuys?

Firstly, therefore, the most pressing argument lies within the domain of the climate of the jungle region, and whether it would be possible for large scale civilisations to exist in such environs. The former secretary for Francisco Pizarro, Pedro Sancho De La Hoz, observes that,

“Those who dwell on the other side of the land... are like savages who possess but little and have neither houses nor corn. They have immense forests and live almost entirely on fruit from the trees. They have neither places to live nor known settlements [and] there are very great rivers. The land is so useless that it paid all of its tribute to the [Inca] lords in parrot feathers” (Hoz 1917:189 – italics mine)

This lengthy quotation is a very detailed account of the Antis region in general and provides a few tantalising clues as to the disposition of settlement within the Antisuys. Firstly, this quotation tells us that (to the knowledge of the author) there exist no substantial jungle settlements within the Antisuys. If one takes this observation at face value, then it may be true that until the time that the report was penned in 1543, no substantial native Antis jungle dwellings were known to exist in the eastern fringes of Peru. Thus the question soon becomes to why this is this case. The answer may also be alluded to in the above quotation, when the author writes that the land is of little use, to the extent that no proper tribute (a donation required from each area of the Inca Empire to the Emperor) could be found to be donated. This can be seen to be true in Silverman and Isbell (2008) who cite the work of the American Archaeologist Betty Meggers (1971), who represents the perspective that jungle areas of the world can be defined as being counterfeit paradises, effectively deriving that although the jungle may be perceived as lush, with an abundance of flora and fauna, surviving in a jungle environment is extremely difficult, with lack of food being a main problem for peoples living within such climactic zones. Indeed, Colonel Percy Fawcett, the legendary British Archaeologist and explorer who mysteriously disappeared in the Brazilian Amazon Basin in 1925 wrote, Starvation sounds almost unbelievable in forest country, and yet it is only too likely to happen (Fawcett, 1912:3). Place (2001) also agrees with this factor, who also cites Meggers’ Theory of Environmental Determinism, which concludes that the poor soil conditions of jungle regions restricts the types of agriculture that jungle dwelling people can achieve. This theory determines that due to these reasons, severe limitations are placed on the size of human populations within the jungle, and thus cannot expand outwards from small scale rainforest dwellings, as the conditions of the counterfeit paradise around them would not allow for the large scale agriculture needed for an expanding population. Thus to take the example of the Mayan civilisation, a pre-Columbian, Mesoamerican jungle civilisation of Central America, the collapsing of such a civilisation was inevitable as the environment to which they had based their society on was ill-suited for such advanced culture.

However, this theory has indeed attracted a substantial amount of critique from academics from a variety of fields, who claim that such theories are overly simplistic and detached from actual human ability to thrive in difficult conditions. Crang (1998:15) goes further still, and explains that such theory demonstrates incipient racism – as it defines that other cultures from other environmental climates should not develop, as they are going against the environmental conditions of the area that they are in, and asserts that it formed a self-serving justification for European imperialism, making a process of political conquest seem like the natural order. Whilst this opinion may be on the outer extreme of theoretical geographical thought, the criticism should be noted that such Environmental Deterministic thoughts on human development may be wholly detached from the real world. Indeed, looking at examples from history, it can be seen that cities can and do exist within the confines of the jungle environment, and also specifically within the Antisuys region of Peru. A key example of this is the Inca capital of Vilcabamba.

When Manco Inca retreated to the fringes of the jungle in Antisuys region of his Empire in 1539, a
new headquarters for the Inca Empire was developed in the jungle depths and named Vilcabamba (meaning sacred plain in Quechua). As Savoy (1970) asserts, the jungle Inca city of Vilcabamba, which was founded by Manco Inca himself, represented the capital of the guerrilla resistance against the Spanish occupation of the vast majority of former Inca territory. Interestingly, this sizeable city (with an estimated population of around a few thousand inhabitants (Lee, 2000), was made from stone in a fashion to mirror (albeit not entirely) some of the previous magnificence of the noted megalithic cities, such as Cuzco. This is an absolutely essential key in the debate of whether such large scale jungle cities could exist within the Antisuyo – the Inca had just built one. Indeed, up until the jungle city of Vilcabamba was captured and destroyed in 1572 (effectively ending the Inca resistance to the Spanish), the secret city was the capital and main municipality of the new Inca Empire, based upon an ideology of insurgency and belief that the technological advantages that the Spanish possessed over them (namely cavalry) would be useless within the confines of the hot and humid jungle. Ultimately, however, the Spanish did find and sack the city of Vilcabamba in 1572, where its ruins lay forgotten for over three hundred years, until they were rediscovered by the explorer Hiram Bingham in 1911. Later work by Gene Savoy in 1970 recounts further discovery at the site of Vilcabamba, as Savoy (1970:105) describes, One could easily see that she had been a great metropolis, a colossus of the jungle... Legend had been turned into history. This quotation therefore reveals several things. Firstly, the immense scale of the site of Vilcabamba, being alluded to as a great metropolis, implies that it was possible for large scale Inca dwellings to exist in the Antisuyo. Indeed, assessing the historical evidence suggests that Vilcabamba was very successful in its habitation of the jungle – one may even ponder that Vilcabamba may have continued to exist and thrive had it not been for the further conquest of the Spanish. Also, the quotation emphasises the point that the legend of Vilcabamba had simply been an extension of its history, waiting to be deciphered and rediscovered.

However, Vilcabamba does not personify the only ruins to be found in the Antisuyo – perhaps only the most well known. Explorers and archaeologists to the area document the existence of past settlements, usually found as fragmentary remnants and limited sections of past dwellings. Grann (2009:271) documents the exploits of Colonel Fawcett in the early twentieth century, and cites the advice of Fawcett, who insisted that on certain high areas in the Amazon very little scratching will produce an abundance of ancient pottery. Indeed, fresh discoveries in the 1980’s by Gregory Deyermenjian and his team of the site of Memeria, an area of high altitude jungle in the Antisuyo region of Peru, found the existence of a sprawling settlement of pre-Columbian stone ruins, thought to exist for the purpose of coca cultivation and the extraction of other jungle products (Deyermenjian, 2003).

With these discoveries in mind, this paper will now assess another virulent question and debate that is still being pondered to this very day, and one that concerns the legends surrounding another lost city of the Antisuyo, the Inca city of gold: Paititi.

Legends of Gold

In the first half of this paper, the argument was discussed to whether it could be theoretically possible for large scale jungle dwellings to exist within the realm of the Antisuyo; and it was found that, by assessing the historical evidence of Vilcabamba, the last refuge and lost jungle city of the Inca Empire, it is certainly possible for large Inca municipalities to exist in the harsh environs of the Amazon Rainforest. The second half of this paper will apply this finding to the legends surrounding the lost city of Paititi, to essentially conclude whether or not such a city, as defined by the legends, could historically exist.

Since the very commencement of Spanish exploration and subsequent occupation of the land that we today know as Peru, the lust for vast quantities of gold, and for each conquistador to effectively procure his own portion of immense wealth, was a foremost thought, if not the most principle consideration for the band of Spanish soldiers and explorers. Indeed, chiefly amongst the Spaniards was their leader, Francisco Pizarro, born of illegitimate heritage and into poverty, who had always sought a better way of life, and was determined to find a way to change his fortunes and social status. Perhaps spurred on by the exploits of Hernán Cortés in the domination of mesoamerican civilisations in Central America (as indeed Cortés and Pizarro were second cousins), and seeing the vast wealth to be obtained from such domination, Pizarro set off for the New World in the hope of improving his fortunes. It was in 1513 that he first accompanied an expedition to the New World, landing in Panama, and with an oppressive desire to obtain wealth, thus began his fascination with the exploration and subsequent exploitation of this New World. From this time until 1524, Pizarro remained in Panama, where he steadily rose the ranks in social stature and prominence, and also where he began to become gradually disappointed at this apparently barren and financially unfruitful country. Thus, when rumours reached his ear of potentially more wealthy lands further to the south; a land of abundance of gold and silver (a new land with the name of Biru), Pizarro found that he could not let such opportunities pass him by. Establishing a team of conquistadors, Pizarro set out for this mysterious land to the south in search of the vast wealth that he had heard about. On arrival on the shores of the new land in 1532, Pizarro was astonished to find a land with indeed vast quantities of the valuable metals, and also one ruled by a mighty empire known as the Inca.
After subsequent acts of duplicity with the people of the land of the Incas, and with the Inca Emperor Atahualpa himself, the Spaniards were able – although small in number – to effectively bend the will of the Inca people to satisfy their greed by capturing the Emperor and holding him for ransom. Anderson (2008) extols that upon his capture, the Inca agreed to fill the room in which he was being detained with gold in exchange for his freedom. Seising his first real chance to lay his hands on vast quantities of the precious metal to which he so coveted, Pizarro agreed. McEwan (2006) however asserts that the Inca did not value gold in the same way as the Spaniards did. In the Spanish, gold personified wealth and the upwards mobility of social status. For the Inca, gold was not used as a means of currency, and was used solely to placate the gods as it was crafted into objects of worship. Sources tell us that the Inca were very curious to why gold and silver held such fascination with the Spaniards, being unaware of its vast importance of status and thus standard of living back in Spain.

Once a substantial amount of gold being procured from the Inca approximated to be about $15 million (Bernstein, 2000), who truly believed in the Spanish promises that it would buy the freedom, the gold treasure was then recast into gold bars and ingots to allow for easier travel to Spain, and Atahualpa Inca was executed regardless. It is from this point onwards that details begin to become mirkier, with legend and history being increasingly difficult to differentiate as the Spanish continued on their conquest of Peru, and also their desire to find more Inca gold.

The first piece of evidence of secret gold that was hidden from the Spanish conquest therefore comes from the lips of the new Emperor Manco Inca, who rebelled against Spanish oppression in his homeland and later created the city of Vilcabamba. MacQuarrie (2007:267) cites a conversation (as recorded by Pedro Pizarro) between Manco Inca and the conquistador Rui Díaz, where Manco Inca discusses the amount of gold that it would take for the Spaniards to leave their shores:

When Rui Díaz arrived where Manco Inca was, he [Manco] received him very well... Tell me, Rui Díaz, if I were to give the King a great very treasure, would he withdraw all the Christians from this land? Rui Díaz replied. How much would you give? Rui Díaz said that Manco then had a [large quantity]... of corn [kernels] brought out and had it piled on the ground. And from that pile he took one grain, and said, The Christians have [only] found as much gold and silver as this kernel; by comparison what you have not found is as large as this pile from which I took this single kernel.

This documented conversation describes one main line of thought, that the Spanish had found only a small portion of the vast amount of Inca gold. It also implies that Manco had knowledge of where the gold was, and indeed that it was being purposefully kept in secret from the Spanish, perhaps to ensure that their valuable gold items with which they worship their gods were not stolen and remolded into gold bars. However, it may also be argued that such a statement was indeed false, as Manco was seen to be a good tactition, and could possibly have been applying a certain amount of duplicity of his own. One has to assess, therefore, whether it was a genuine offer for the Spanish to once and for all leave their land, or a ploy of tactical cunning. If the offer had been accepted (it was subsequently rejected – the Spanish had no intention of leaving, and made that very clear), would Manco have been prepared to suffer the full backlash of the Spanish anger to being duped, or was it possible that Manco would have believed them and upheld the agreement – which means of course that such vestiges of wealth existed. The question then becomes to where these vestiges of wealth actually were, if they existed. Were they in extensive caves routes, perhaps buried at strategic positions in the Empire? Perhaps. Many believed that it was possible for such deposits of wealth to exist in the hidden Inca capital of Vilcabamba; indeed it did seem logical that the retreat of the Inca government also brought with it a proportion of hidden Inca gold. However, archaeological examination of the site of Vilcabamba shows that no deposits of gold are to be found within the complex. Therefore many believe that the vestiges of Inca wealth may well lie within a city that was established either as a further Inca retreat into the Antisuyo or were taken to a pre-established jungle city, and is existant within the confines of the lost Inca city of Paititi.

Paititi: The Inca City of Gold?

The origins of the legend of Paititi are still very much debated within academic sectors to this day. Indeed the very word Paititi may allude to a number of different things. Origins of the word may be found from the Bolivian word for a tribe, river and place, and was subsequently assimilated into the vocabulary of the Peruvian people (named those from Cuzco) to be used as a word to describe the lost ruins to be found in the Antisuyo. Childress (2003:123) asserts his belief that Paititi comes from the Quechua word Paikkin which means the same as Cuzco. If this assertion is to be taken as true, then the question becomes what does the same as Cuzco actually mean? It could be a physical description of Paititi, referring to similarities to the megalithic stone walls within the city of Cusco, which are mirrored in Paititi. However it may also describe the actual political and spiritual importance of the Paititi site (if indeed it even exists). Cuzco was seen at the time of the Inca to not only be the home of the government of the Empire, but was also the home of the Emperor himself, a religious figure who could be likened to a god to the people. Therefore to the Inca, Cuzco represented the heart of the Empire, the centre of the known world, and the
sacred capital of their religion. If the word Paititi is therefore derived from the Quechua Paikikin, then perhaps it alludes to one of these descriptions; and suggests the either physical or cultural significance of the site was thus very important.

What is known about Paititi comes mainly from the local legends and stories of the Q’ero people, a Quechua community who claim that they are the direct descendants of the Inca, and found in the high elevation of Paucartambo in Peru. Documented by the anthropologist Oscar Núñez del Prado in the 1950’s, he recorded the legends of these people with regards to the mythical king Inkari. According to legend, the story of Inkari is very much related to the messianic return of the Inca and the end of the Spanish domination (Steele and Allen, 2004:194), and tells of the mythical Inca king who supposedly founded the town of Q’ero and Cuzco, and eventually retired into the Antisuyo to found a great city there named Paititi, where he lived out the rest of his days. Therefore perhaps it is a development of this legend that led to the belief that the Inca knew where this city was located and fled there with vast quantities of treasure to escape the Spanish.

Such an amalgamation of legends of a great city and vast quantities of treasure (thus provoking many to view Paititi and El Dorado as one and the same place) has, naturally, led to a fair amount of critique at taking these stories at face value. The historian Victor Angles Vargas wrote his book El Paititi No Existe in 1992, where he details the fact that historically, the Inca did not hide their wealth from the Spanish on their arrival to Cuzco, as they were viewed as Viracochas – strange bearded white men who were here to liberate them, and were therefore not known as prospective enslavers, thus would not have hidden gold from the conquistadors. Therefore it is conceivable that the Inca did in fact donate most of their gold and silver to the Spanish, before their true intentions were revealed. However, one must keep in mind the offer made by Manco Inca (if it was legitimate) to the Spanish, where he boasts that the Spanish have not found the vast majority of Inca treasure. Whether Manco was telling the truth therefore, or was lying, becomes of crucial importance to this debate, and harbours the very crux of the issue of whether more treasure existed, and therefore if it was hidden from the Spanish in the depths of the Antisuyo. The trail, it had seemed, had turned cold. That is until very recently.

In 2001 an Italian archaeologist and historian by the name of Mario Polia made an astounding discovery. Whilst pouring through the archives of Jesuit missionaries in Rome, he came across a manuscript in the first volume of Historia Peruana, where he alleges that a Jesuit missionary wrote in the sixteenth century directly to the Pope for permission to attempt to convert an area known as Paititi. According to Polia, the report spoke of a highly detailed system of governance in the form of a monarch on the population of the city of Paititi, and also was seen to be abundant gold and silver and many precious stones. If seen to be true, the entire debate for the search for Paititi becomes reopened. Indeed the report does not identify the location of this supposed kingdom of Paititi, nor does it successfully address whether or not this city was a last vestige of Inca resistance. It therefore must be approached with a degree of scepticism; if such a city had been found, why was its location not disclosed? How could it be that a sixteenth century missionary had singlehandedly found a lost city and subsequently convert the populace of this Paititi, when so many other explorers, both in the sixteenth century and even up until this very day, had failed. Could this manuscript either be a fake, or is its description of a city of Paititi very much different from the lost city that was so sought by Spanish conquistadors? It seems more plausible that the manuscript was an exaggeration or a fake rather than implying that the Church has known of Paititi since the sixteenth century and not disclosed its location. Regardless of the disposition of the manuscript, however, the conclusion therefore becomes clear: the only way in which to conclusively prove that the lost city of Paititi exists, the city which abounds of legends of gold and Inca treasure – is to find it.

Conclusions

In conclusion, therefore, this paper has assessed the debate firstly surrounding the historical evidence to suggest that substantial Inca dwellings could exist within the Antisuyo region of Peru. What was found, by analysis of archaeological findings and historical substantiation, was that it was possible for Inca municipalities to exist within the Antisuyo, such as when the Inca retreated to the jungle and established Vilcabamba, and also the growth of the settlements at Memeria, two noted examples of jungle dwellings. The paper then moved on to assess the history surrounding the origins of Spanish legends of gold in Peru, assessing the (perhaps exaggerated) boasts of Manco Inca that the Spanish had found only a small proportion of the gold in the Empire, implying that the vast majority had been hidden from them. Lastly, this paper demonstrated the highly contentious issues surrounding the establishment of the legend of Paititi, its possible origins and meanings, and also the critiques to the existence of a jungle city that served as both a dwelling place and a vestige for hidden Inca treasure. Therefore, this paper can make several conclusions on the possibilities of large scale jungle dwellings, and specifically those surrounding Paititi; that it is certainly possible for more Inca ruins to be found within the Antisuyo, and perhaps one such ruin belonging to that of the elusive Paititi. Thus, if anything, this paper has hoped to stimulate thought on the issue, and provide debate that there is by no means conclusive evidence that can assert definitively that
Paititi either exists or does not. The answer therefore lies within the actual finding of the ruins, and the vast amount of Inca wealth that is supposed to exist within its confines. If it were to exist, the discovery of such a site would be absolutely momentous for the world of archaeology and exploration, which would force the rewriting of the last chapters of the story of the Incan Empire. Indeed, it is hard to tell the exact ramifications of such a discovery; but would no doubt be the defining discovery of the century, dwarfing that of Machu Picchu considerably. Perhaps then it is a case of simply continuing to voyage into the unknown and uncharted areas of the Antisuyo, and continue to develop our knowledge of the mysterious point of history in a hope that perhaps some day such a discovery can indeed be made.

Acknowledgements

Never more true have the words standing on the shoulders of giants been than in this case. I am indebted to explorers, archaeologists and historians who have in some capacity (be it large or small) contributed to this debate, and the ongoing work of some of these scholars to this day continues to amaze me at the discoveries that they continually produce – and yet gain little or no accreditation for it. It is these people who did the major legwork. I just wrote the paper.

I would like to thank Gregory Deyermenjian, a true jungle explorer, who has helped me grasp some of the fundamental concepts behind the legends of Paititi, and selflessly gave his free time to help me in understanding. To Vincent Lee, I thank for kick-starting my career in exploration, and who inspired the writing of this paper. To all the writers over the years who have contributed to my writing style (and who I sometimes creatively borrow material) and to all the authors who I quote in this paper, as well as the use of illustrations from various sources, I cannot thank you enough.

Lastly (but not any less importantly), thank you to family and friends who have supported me and always taught me to aim to be the very best I can be – in whatever I do.

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Shadow of the Tomb Raider - Welcome to Paititi Walkthrough Video. Do you like this video? Paititi is a legendary Inca lost city. It allegedly lies east of the Andes, hidden somewhere within the remote rainforests of southeast Peru, northern Bolivia or southwest Brazil. The Paititi legend in Peru revolves around the story of the culture-hero Inkarri, who, after he had founded Q'ero and Cusco, retreated toward the jungles of Pantiacolla to live out the rest of his days in his refuge city of Paititi. "The legend essentially is that the Inca took the gold out of the Llanganates and then returned it to where they had taken it from," Honigsbaum said. But he never found the site, which seemingly had been lost as a result of the earthquakes that regularly rock the densely forested mountains. Guide to Lost Inca Sites?

Archaeologist Johan Reinhard, an explorer-in-residence at the National Geographic Society, has an explanation for why numerous expeditions in search of the gold mine and artificial lake mentioned by Valverde have failed. "Most have followed Guzman's map that does indeed lead to some mines located on the northern end of the Llanganate range, but not to the area as can be ascertained from Valverde's description," Reinhard explained. In the 16th century, the Spanish conquistadors reached the town in the majestic Andes mountains that served as the political seat of the sprawling Incan Empire. For over three centuries, the Incas had developed a complex and thriving civilization. They built stunning strongholds in the mountains (if you need convincing, just take one look at Machu Picchu); they carved out a mind-boggling series of trails that extended over 14,000 mountainous miles and across what are now six different countries; and they collected gold, silver, and other opulent symbols of wealth and lots of it. It was stories