

stages, whether or not the creative forces were natural or man-induced. Furthermore, following a Ruppert Sheldrake morphogenetic (morphogenetic) field type of idea, continued viewing and interpretation of the structures may have reinforced later interpretations.

The Markawasi sculptures are point-of-view manifestations, not typical sculptures in the round. Most can only be seen from a particular angle, and in many cases under particular lighting conditions, be it in the morning or evening, on a solstice sunrise, by the light of a full moon, or under other special conditions. Believers in the sculptures feel there are special spots that have been designated as viewing locations, and to move even a few feet from some of the spots means that the sculpture is obscured or not visible at all. Certain sculptures appear to change form as one moves, or the light changes, perhaps from a face of one race to a face of another race. Such apparent

subtlety and precision in sculpting and viewing has been used to argue for the reality of the artificiality of the monuments, but likewise has been advanced as strong evidence that they are simply natural structures to which humans bring their own meaning and interpretations. In the monuments of Markawasi we have a mirror to view our own soul. Essentially the stones and cliffs of Markawasi are like a huge Rorschach test. Among the forms that various people, including Ruza and others, have identified at Markawasi are men and women of various races and nationalities, from native South American to Semitic to African; mostly these are facial profiles, but some of the figures consist of standing forms or reclining forms. Along with people are a diverse array of animals such as horses, camels, elephants, lions, frogs, seals, turtles, sphinxes, a hippopotamus, sea lions or seals, a crocodile, lizards, and many other forms.

The indigenous Andean peoples had a

traditional concept of wakas (guacas, huacas), which can in an abstract sense refer to laws (as laws of nature) or knowledge, or could at times be personified as heroes and deities (similar, perhaps, to the Egyptian concept of neterw [also spelled neters] or divine principles) or as cult ancestors. Wakas, it was believed, could sometimes take the physical form of uniquely shaped rocks or other natural structures. This is exactly what we may behold in the simulacra of Markawasi. The perfection and abundance of the manifestations of the wakas would make this an incredibly sacred place indeed.

There is no doubt in my mind whatsoever that Markawasi is a very powerful, energy-filled, and sacred place. At one spot on the plateau is a large cross, oriented to the cardinal directions, neatly incised on the surface of a precipice overlooking one of the small valleys of the plateau. Sometimes referred to as the “healing cross,” an experienced dowser invariably picks up a signal when walking over it and I witnessed firsthand various colleagues as they lay on the cross with outstretched arms and experienced the mystery of the spot. The “healing cross” may be a spot for both physical and spiritual healing on the plateau, but it is certainly not the only area of Markawasi that has sublime healing powers, which can benefit both the individual and our species.

Markawasi as a whole, I believe, represents one of the quintessential high holy spots on Earth. There are many ways to describe it: in terms of a power point or power place, a center

