In his book, *Road in the Sky* (1959), George Hunt Williamson cites Cristobal de Molina, *(Relacion de las Fabulas y Ritos de los Inca)*:

“Tecsi Viracocha, the Incomprehensible God, came along the mountain road visiting and inspecting all the provinces to see how they had begun to multiply and to accomplish what he had ordered them. He found some rebellion nations that had not fulfilled his orders, and a large part of these he turned to stone, into figures of men and women, with the same dress they were wearing.”

The legend maintains that this conversion into stone took place at Tiahuanaco, and at other sites. Williamson goes on to elaborate on how today, one can see the giant stone figures, but, because no one understands them, they say the “gods” turned people into stone, suggesting that the “gods” of yesterday, the “Elder Race,” or “Els,” created the effigies on the Markawasi plateau, and elsewhere, as “an ancient museum” – a time capsule, with symbolism meant for the future.

In another story, he depicts Inca Yupanqui’s travels to Jauja, where the Inca visited ancient buildings built by brave strangers, who were fair-skinned, very tall, and so invincible and valiant, that only time could overwhelm them. Local legend relates that “very tall” beings created these structures, and only “time could overwhelm them.” The early Huancas and their conquerors, the Incas, spoke of many places in the land that had been the former “homes of magicians, wizards, and Giant Gods,” citing the legends of the “Corisapra,” the “Golden Beards,” widespread throughout South America, mentioning that in the old records of Andahuaylas, the site of Pedro Astete’s “Dream of Masma,” among the family names of the Indians, the surname “Corisapra” is repeated often, indicating a “light-haired, bearded people” in Peru, in ancient times.

George Hunt Williamson was a colorful and enigmatic figure, who offered several reasons why these “people” may have had something to do with the figures at Markawasi. He asserted that the fantastic age of the granite formations played a key role, and that the lack of dwellings corresponding to the age of the monoliths suggested a subterranean abode. He claimed that the Elder Race possessed “crystals,” which contained libraries of information, their historical record, which could be played back by use of a magnetic field. We know today that Markawasi is a noted “magnetic site,” as stated by the Peruvian Tourist Authority, widely reputed to exude a strange, “electrical humming,” as witnessed by many visitors to the mesa. Could this “humming” be the magnetic field needed to decode the ancient libraries of the Els? Reports of a strange “humming” sound have been reported at the Monument to Humanity, as well as at other key sites on the mesa. Might these mysterious sounds indicate the access point for the subterranean chambers that, as Daniel Ruzo asserted, contained the “Treasure,” and what George Hunt Williamson maintained was the ancient “crystalline libraries” of the Els?