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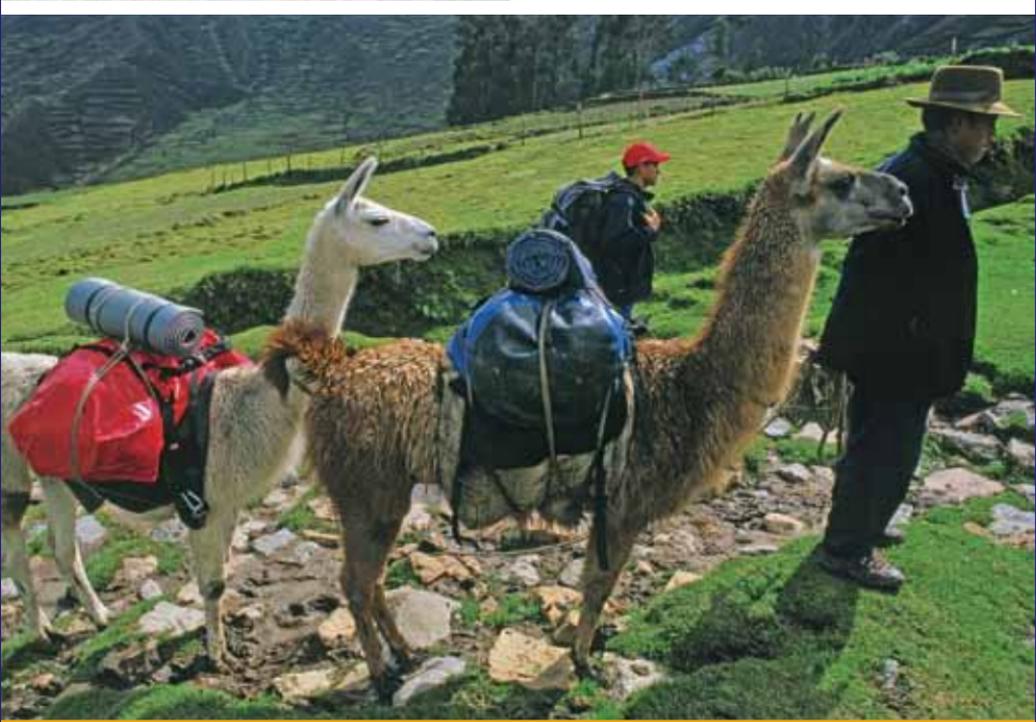
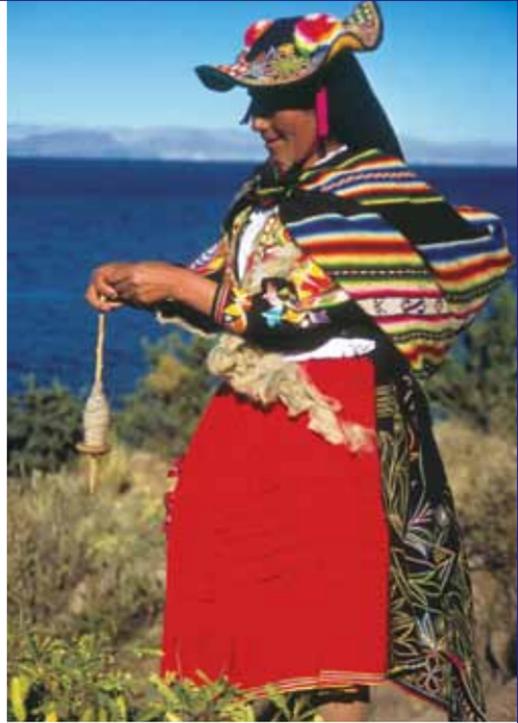
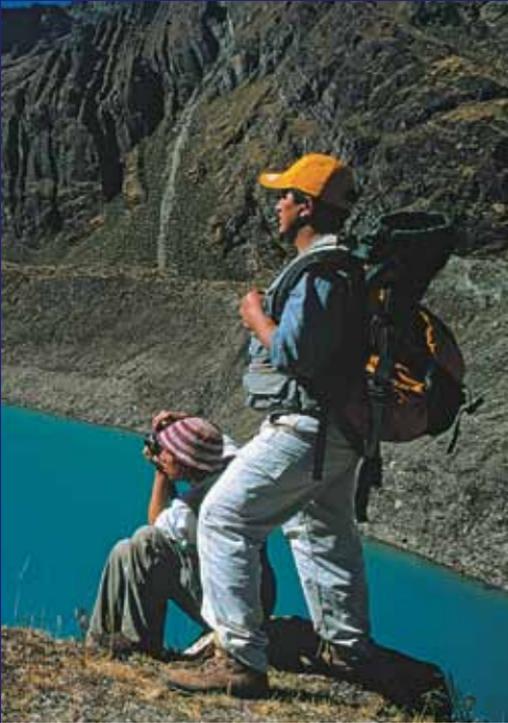
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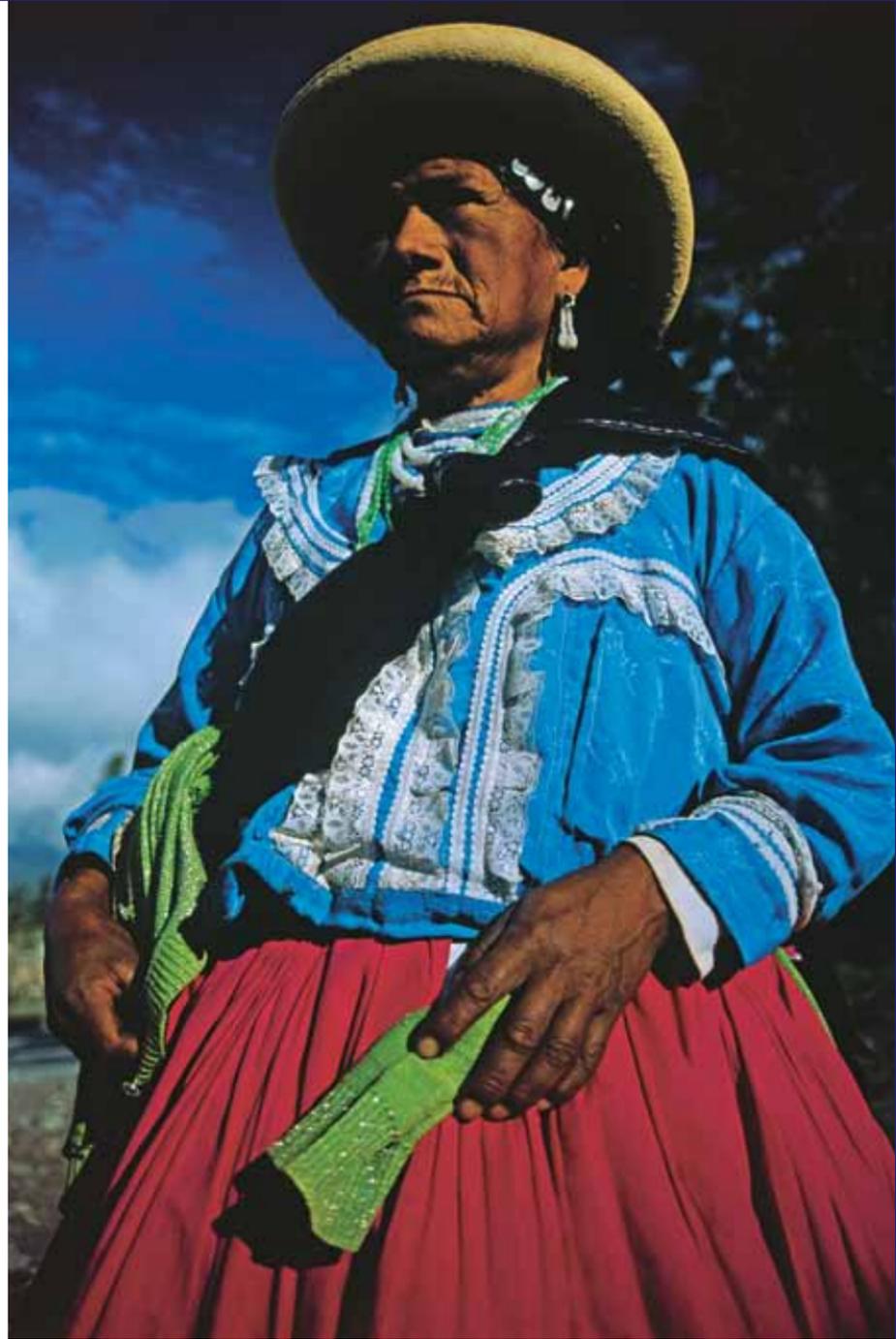
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New tendencies are beginning to emerge in today's world, in which a new type of traveler has appeared; a traveler in search of a different experience, less massive, and with better contact with rural societies. For those communities that have started taking some initiatives in order to incorporate themselves into the most consolidated tourist circuits of Peru, a wonderful economic alternative of development is presented. Communal rural tourism has the potential to become one of the most efficient mediums through which to improve the quality of life of the most excluded towns in Peru.

However, in order to allow our communities to offer a competitive and innovative product with direct participation, there are still great challenges to be confronted for which strategic planning has to be a priority. Thus, we propose a sustainable model which not only responds to demand, but at the same time maintains the traditional culture of the Andean communities and peoples of Peru, based on a close relationship between culture and nature.

This is the biggest challenge for us in the Ministry of Foreign Trade and Tourism. To summon all the actors involved to work together, strengthen and consolidate communal projects, and position Peru in the international scene as one of the most interesting destinations worldwide where to live an experience of communal rural tourism.

Mercedes Aráoz

Minister of Foreign Trade and Tourism

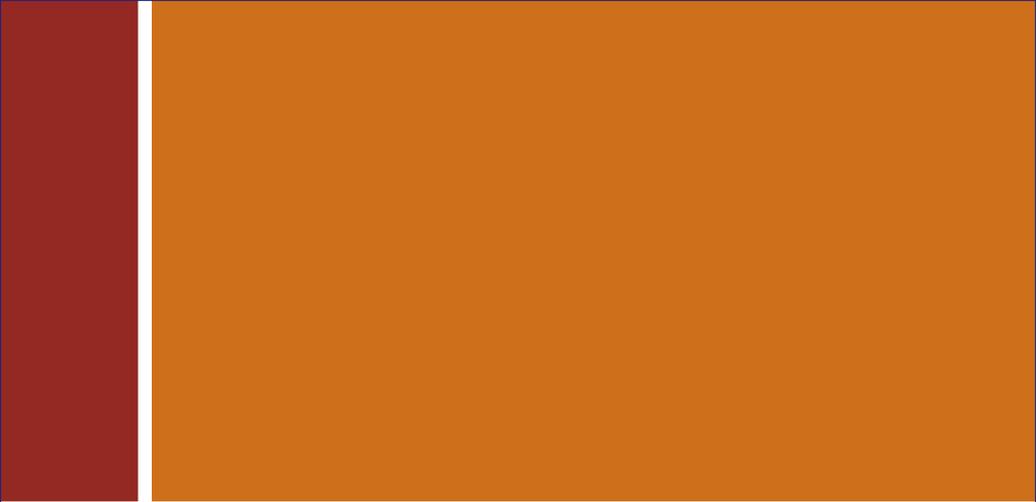
Preface

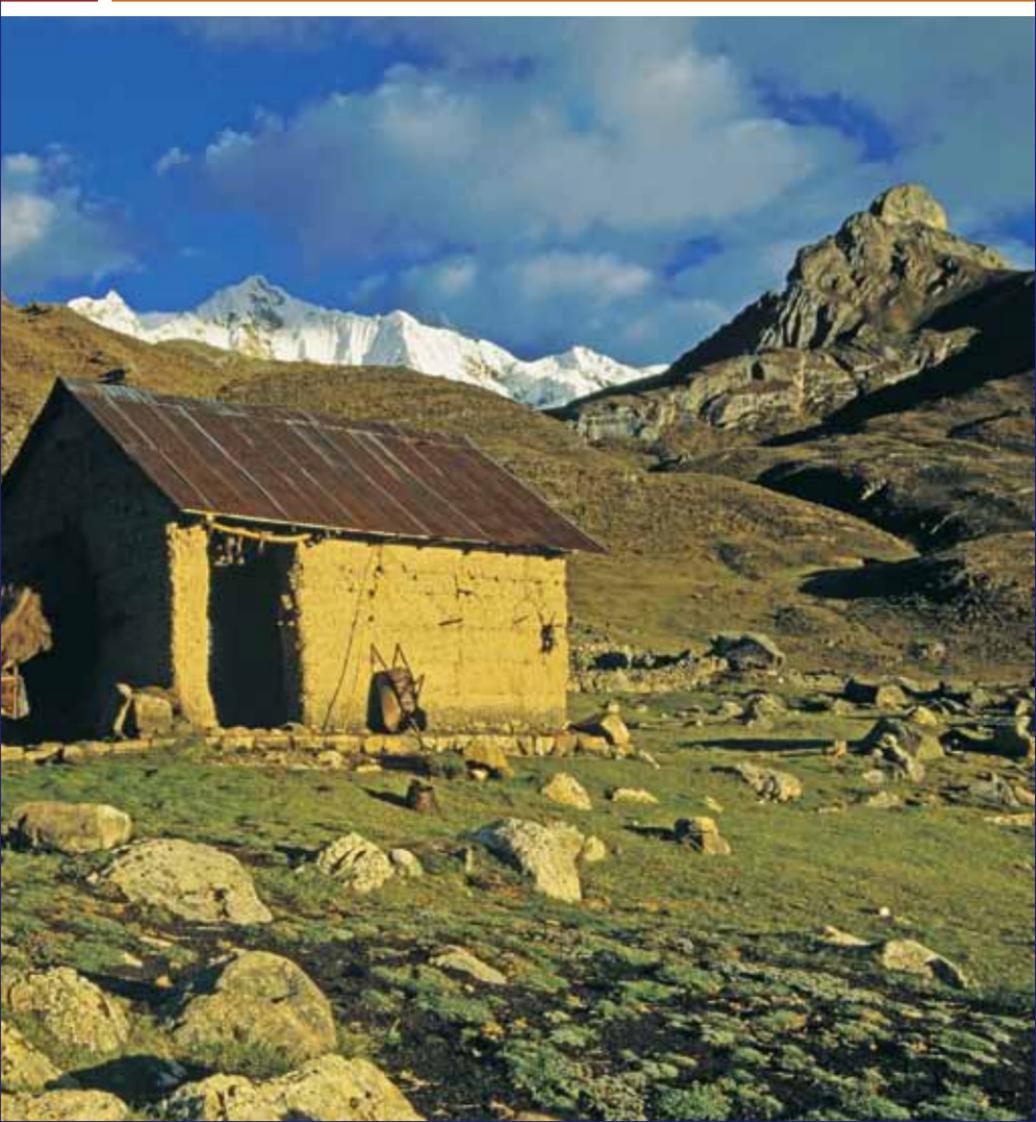
The wealth and cultural diversity of Peru is based on the history, tradition, and the present of its communities. They occupy a great portion of our national territory and in these times they constitute an invaluable complement to our tourism offer. For those visitors interested in getting acquainted and interacting with other cultures, visiting the rural communities becomes the main motive for their trip. Within this same search, the possibility to get closer to the artistic work of artisans represents a crucial factor during their stay in our country. 91% of travelers who visited Peru bought handicrafts, and found that the visits to local markets were an interesting highlight of their trip.

Despite this great potential, 80% of the participation of tourists in activities that involve communities takes place solely on the southern area of Peru. This is why PromPerú works on the development of diverse activities directed towards the cultural tourist market, with the aim of promoting and strengthening tourism initiatives set forward by rural communities. This will allow them to be decentralized and to redistribute their economic revenues from tourism through every region.

In addition to the exotic image that motivates many to visit Peru lies the challenge of being at the same time, a referent of responsibility in the conservation of our natural and cultural heritage. The living communities play a decisive role in this. We must keep in mind that this responsibility is not solely based in preserving a culture for it to be observed, but rather in promoting and encouraging its inclusion and participation in the globalization process, rendering tourism a complementary source of income, as well as a conservation tool for its history and environment.

The Commission for the Promotion of Exports and Tourism of Peru delivers this guide to the public with special satisfaction, as a token of its commitment to spread our cultural expressions and our interest to contribute with the sustainable development of the communities.





To make a selection of the most successful communal rural ventures in Peru to present them in this guide has not been an easy endeavor. For our criteria of selection we have taken into consideration diverse components.

First of all, we have prioritized the initiatives that bring more benefits to the communities. Thus, of particular value are those that promote agrotourism and the home-stays managed by local inhabitants, which allow the visitor to have a first hand experience of the local cultures. This is the case of the successful tourism products offered by the communities of Lake Titicaca and those being developed around the main circuits in Cusco. Interesting and incomparable proposals that could be reproduced with similar fruition in other parts of Peru.

Another component to keep in mind is the geographical and cultural diversity found in our country. The Amazon experiences offer a privileged relationship between communities and nature, and give the traveler the chance to get close to a world rich in flora and fauna, as well as to traditional medicine. On the other hand, during the last few years there has been an emergence of valuable experiences which, taking an archaeological site as the basis, promote projects of tourism development in which the local communities participate with projects of inclusive business that incorporate the rural societies, while advancing their handicrafts or their agriculture, and turning tourism into an instrument of development that benefits the whole community.

This set of successful experiences of communal rural tourism, not only reflects Peru's potential, but it is just the beginning of a long journey through the enormous possibilities of our amazing country.

The editors









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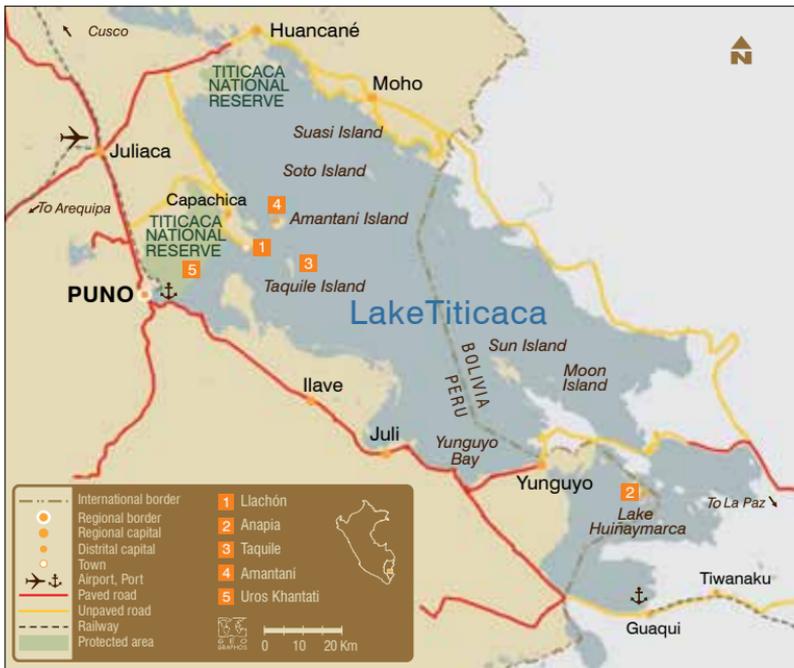




Puno and Lake Titicaca

The Puno region extends over the elevated Collao plateau and descends through the east to the Amazon forests that we share with Bolivia. It is extremely rich; in landscapes, in archaeological testimonies, in expressions of its living culture. Its history is about the evolution of ethnic groups in constant conflict and about ancient cultures spread across territories too harsh to live in.





The Lake Titicaca is without doubt one of the most important natural patrimonies of humanity. The importance of the lake in Andean culture is immense: its waters have always meant a source of life for humans, as when the day gets warmer, it creates diverse habitats, that have served through different times as sustenance for humans. Close to the port of Puno, and towards the Capachica peninsula, is the Titicaca National Reserve, a protected area that time and carelessness have contaminated and that nowadays, is in the process of being recovered.

At present, Puno is a centre much appreciated by tourism both as a destination in itself, and as passing point on the way to Bolivia. The traditional tourist circuit includes the city of Puno, the cities by the lake and the Peruvian islands of Uros, Taquile, Amantani and Suasi. In these areas visitors come into contact with ancient communities, and have the opportunity to share their ways of life and see their splendid textiles.

Conscious of the value that living cultures mean to travelers from every corner of the world, a number of communities in Puno have opened to rural and experienced-based tourism, both in the island and on land. It is there where the ventures of Taquile, Amantani, Uros and Llachon can be found. These projects have been combined in a peculiar manner with those located to the south of Cusco, in order to provide travelers with the opportunity to witness the existing diversity on the Peruvian Southern Andean corridor during their travels.

Puno and lake Titicaca



Taquile

The island of Taquile is the crib of experienced-based tourism in Peru. The project provides a good synthesis between nature, history and living culture. Framed by the wonderful scenery of the Titicaca Lake, **the island exhibits terraces, and pre-Incan ceremonial sites**. One of its major attractions is its **traditional textiles**, which in 2005 UNESCO categorized as Intangible Cultural Heritage.

HOW TO GET THERE

The Island of Taquile is located in the province of Puno, in the district of Amantani, 35 km from the port in the Major Lake.

USEFUL INFORMATION

Location: province of Puno

Altitude: 3.810-3.950 masl

Highlights: nature, hikes, archaeology,
kayak, boats, cuisine,
handicrafts

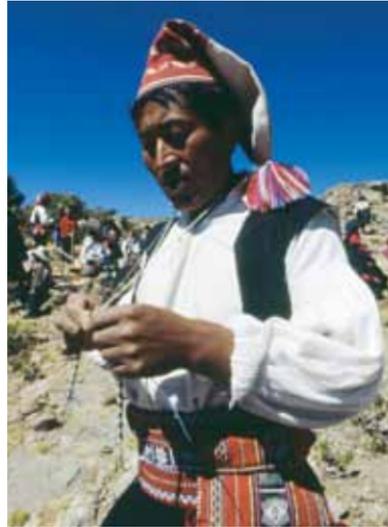
INFORMATION AND RESERVATIONS

Communal Company of Tourism of Taquile

EMCOMTUR

P: 01-994144572

P: 01-994144573



Taquile is an island in Lake Titicaca and its inhabitants integrate the rural community of the same name; they are of quechua descent, nailed in a mostly aimara region. Until the 1970 decade, Taquile was a community closed to contact with the exterior world. Little by little, and as a result of the efforts of religious entities, individual promoters and non-governmental organizations, the community began opening to non-traditional tourists who reached the island attracted by the idea of spending some days with the inhabitants, learn from their traditional culture and have the chance to see their textiles. For the people of Taquile tourism has meant a privileged opportunity to improve their economic situation, as agriculture has always been a precarious activity, due to the scarcity of lands and the inaccessibility of markets, and fishing just for self-consumption.

Since the beginning of the community-based tourism venture in Taquile, up until the mid-80s, tourism was controlled by the islanders. The boats belonged to the members of the community, and lodging and meals were offered in each home but were managed collectively. Under this same communitarian principle the handicrafts store, which is still open, was established. The community managed all the activities within a frame of general wellbeing, and this contributed to maintain a series of traditions in a homogenous manner, particularly-regarding the conservation of the old town of stone houses. By the end of the 1980 decade, an intensive tourism was unleashed which made the town grow, and promoted changes in management, which acquired a more individual character. The lodging houses were singled out and there was a proliferation of small restaurants and handicraft stores. There were many changes in Taquile, yet the process was not free from conflicts; however, at present, people from the island are rescuing the roots of the original project. An element that has been decisive to return to

TRADITIONAL TEXTILES FROM TAQUILE

In the Quechua and Aymara cultures, weaving is an essential cultural element. Woven textiles are used to transport seeds and food, keep warm or to carry babies. In social relations, textiles constitute both a gift and a marker of social status. Anthropology has determined how the human and divine worlds are woven in the pieces. The textile tradition “writes” rituals, and ceremonies. The Taquileño textile art is characterized by the combination of very flashy colors, with black predominating in skirts and pants. The typical pieces of the island are the girdles, or *chumpis*, and the hats, which indicate the civil status of who wears them. There are those who say that it is in the embroidery where the family story of the weavers is registered. In 2005, UNESCO gave the Taquileño traditional textiles the category of Masterpieces of the Oral and Intangible Heritage of Humanity.

these beginnings, is the categorization of traditional taquileño textiles as Intangible Cultural Heritage by UNESCO.

Currently, there are multiple possibilities to visit the island and these depend on time, interest and the budget of the traveler. Most tourists do a short trip, which is part of a circuit that includes other islands such as Amantani and Uros. Yet, an important number chooses to spend one or two nights in some family accommodation, which is still a pleasant experience.

The traditional visit still subsists in which the visitor goes directly to the town center in the Chuño Pampa sector, going through preincan sites, within the most spectacular scenery. Just recently, two sectors of the community named Huayllano and Collino, have developed a different product, which begins with a welcome during which delicious dishes of local cuisine are served in a buffet where the trout, the potatoes, the quinoa, the *ocas*, among other local products, are displayed.



The visit continues, guided by well informed villagers, and makes a stop at diverse archaeological sites. There they make an offering of important significance for quechua religiousness to the Pachamama. The sunset on the lake provides the traveler with images never seen before, which bring a hypnotic message about the value of nature in the midst of a silence that calls for meditation. After a light dinner, the travelers are welcomed in the family houses where the warmth of a good bed and an always interesting conversation ins before sleep, awaits them.

The big theme for the next day is the acquaintance with traditional textiles during all its phases, as well as the possibility of acquiring truly unique pieces in the vast map of traditional textile making of the southern Andes.



THE GREAT CHALLENGE *

"The community, which reaches the two thousand inhabitants, now receives about 50 thousand tourists per year, 25 times its population. A situation of such breadth presents great challenges for the organizational capacities of any tourist center, and particularly in the case of Taquile, which lacks the business character needed for these sorts of activities and that barely counts with 12km², most of which are rocky slopes. At present, Taquile is resistant to the influence of foreign cultures, and the main preoccupation of the islander is the proper management of this activity that has become their main source of income. Between the years 1991 and 1992, 87% of visitors were foreigners. This same influx could signify the progressive loss of their culture, which is their main social capital".

* www.pnud.org.pe/Pdfs/PUB_Caso_TAQUILE.pdf



Puno and Lake Titicaca



Llachón

A great cultural venture that could serve as a model, is located in the Quechua community of Llachon, to the north of Puno on the Capachica peninsula. Here, **villagers welcome the travelers with their traditions and warmth; also they have the opportunity to navigate through the sacred lake** thanks to the Titikayak project, put into place in association with a private company. Llachon has much to offer, and also, to teach.

HOW TO GET THERE

Llachon can be reached by land from Juliaca, through a route that takes 2 to 3 hours. By boat, departing from the port of Puno the journey lasts for 3 to 4 hours.

USEFUL INFORMATION

Location: district of Capachica, Puno

Altitude: 3.810 masl

Highlights: culture, archaeology,
gastronomy, nature, fauna
observation, kayak

INFORMATION AND RESERVATIONS

Federation of Rural Tourism of Llachón



Valentin Quispe, villager of Llachon, does not like the cult to personality. He prefers modesty when narrating the history of the project of rural and experienced-based tourism that develops successfully on his land. But the truth is that Valentin has been the creator and leader of an idea that was not easily understood by the community in its beginning, but that now constitutes the main source of income for all the local families.

As it has happened with similar communal initiatives, the inhabitants of Llachon used to see the tourists go by, without this influx having a positive impact in their economy. Almost a decade ago, Valentin used to watching the boats packed with travelers on their way to Taquile and Amantani. Then, he decided that it was time to create a new circuit that attracted travelers specifically interested in spending time within his community, in a relation of mutual learning. Nature, in favor of that idea, has endowed Llachon with indescribable landscapes that vary depending on the time of the day and the position of the sun. It is important to add as main value, that the community has been able to maintain its traditional architecture, and that it has kept its ancient activities such as agriculture and fishing, in a harmonious relationship with the environment.

Llachon is an ample community and it groups 1.330 commoners who belong to 280 families. The agricultural and fishing traditions created a culture of labor based on the cycles of nature rather than on the market; therefore, the idea of offering tourist services that interrelate with a larger system with the participation of operators, promoters, and state entities, seemed to the villagers a difficult transition. Little by little, Valentin managed to create the Association for the Promotion of Tourism of Llachon, composed by the first families that were willing to turn part of their houses



into lodging. This meant investing money in the construction of rooms and toilets, as well as buying furniture and utensils. It also implied learning a totally new and unknown know-how. In favor of this was the spirit of the Quechua people, very proactive and at the same time, cordial with visitors.

In Llachon there are more than fifty beds available distributed throughout the houses of the families who belong to the association. The rooms are a delicacy: warm, simple, reed curtains, and blankets woven by the villagers. Every room has a view of the lake and we recommend approaching it during dusk and dawn. The natural landscape is enriched with the view of the mountains filled with preincan terraces and of the eucalyptus forests that surround the community. This is the scenery where the men and women of the community live; in which they cultivate, fish, weave, and perform their domestic duties. From there they go out and then return after running their errands in Juliaca or Puno. And from there, they see with satisfaction the arrival of the boats or trucks that bring the travelers who do not just pass by anymore.

Valentin is clear about the future, and it is very good to discuss with him, in his own house, while the traveler also has the chance to meet his wife Lucila, and his children, Carolina and Raul. In the opinion of Quispe, shared by the whole community, the essence of the venture lies on the value of tradition, and at the moment they are undergoing this process, while they confront the impacts of success. Therefore, the community has decided not to sell their land, as the images of cement hotels that neighboring their stone houses, is incomprehensible for them. The quality of the project and the leadership of Valentin have been the reason why a series of cooperation entities have supported it; for example, to build the highway that departs from Juliaca, or for training and internships. Not long ago, Mincetur –



TITIKAYAK

This is the catchy name of an included activity which provides the cultural project with an experience of adventure sports. In association with Explorandes, an old and prestigious adventure tourism company, Llachon offers outings to navigate on the lake in kayaks, something that had never been seen before by the local population before. The company provided the vessels and trained young villagers in its use and in guiding. Valentin tells that at first, it took some time before the community accepted this initiative. Yet the fact that it was a completely environmentally friendly sport legitimized it. The excursions can last for hours or even days, and they allow to border the shores of beaches full of reed marshes (especially Escallani and Chifron), observe the terraces and the cordilleras, descend at different sports, breathe the purest air and feel the most absolute peace, all while paddling.



through the Copesco Plan – subscribed an agreement with the majors of the area to improve the water and sewage systems of the communities, as part of a larger project that includes the implementation of public spaces, public lights and signposts. There is no doubt that the sprout of Llachon is beginning to give its first fruits.



Puno and Lake Titicaca



Anapia

This archipelago is also called Wiñaymarca, which means a **location that is always young**. This group of islands is located on the minor Titicaca Lake, next to the invisible border with Bolivia. Anapia consists of five islands: Yuspique, Ccaño, Ccana, Anapia and Patahuata. The communities that own the archipelago are Ccaca and Suana. The population of about two hundred families **works on agriculture, cattle breeding and fishing**. Anapia offers travelers from around the world an extraordinary experience of experienced-based tourism.

HOW TO GET THERE

To arrive to Anapia one must get to the town of Yunguyo and then, to the port of Punta Hermosa where a boat of the community awaits.

USEFUL INFORMATION

Location: province of Yunguyo, Puno

Altitude: 3.800 masl

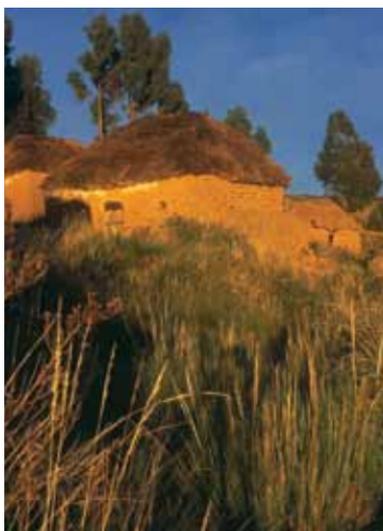
Highlights: culture, archaeology,
gastronomy, nature, fauna
observation, sail boats

INFORMATION AND RESERVATIONS

Association for Sustainable Tourism

ADETURS

P: (051) 951039624



The Anapia Project has been welcoming travelers from all around the world, who are interested in discovering ancient cultures in the context of a privileged natural scenery. These travelers are respectful and well informed about how life occurs in the highlands, amongst poverty and challenges. Often, the island is visited by groups of students who enrich themselves with a unique cultural experience, somewhere in between social volunteering and tourism. Young people who settle in the island to collaborate with the inhabitants in the improvement of their houses or in the fields.

The origin of the Anapia cultural project goes back to the year 1998, when as a result of the impetus of a young lady specialized in tourism named Eliana Pauca. She created the Association for the Development of Sustainable Tourism (ADETURS), comprised by 58 families who at present provide diverse accommodation services, transport, sail boat trip and meals. The results of the venture, in terms of improving the living conditions of the community can be noted, most of all, in the spirit of the inhabitant; serene, calm and cordial.

In Anapia, accommodation and meals are provided in their homes, and they have capacity for thirty travelers. There are no lodges or hotels: the essence of the project lies in sharing the life of the locals. The villagers have added a room and a toilet to their homes. The rooms are warm and the beds are covered by warm blankets that allow one to forget about the cold of night. The meals are simple and consist mostly of potatoes, as a great variety of tubers are produced in the archipelago, which then accompany servings of fresh trout and ocas.



The visitor arrives to the island of Yuspique and is taken to the heights to see the vicuñas of the community. At the beginning of the project these camelids added to a couple of tens, but nowadays there are hundreds. The traveler is then guided to a lookout that during preincan times served to observe the stars and make decisions pertaining of agricultural activities. Close are the *chullpas* (stone tombs) which belong to the Pukina culture. In this sector of Yuspique one can also appreciate rotary crops of potatoes, lima beans, and barley, which were conceived as a source of nourishment for the population that instead of impoverishing the land, maintains it alive and fertile.



On the way back to the port, the women welcome the traveler with a surprise filled with color and flavor: under the shade that protects heads from the intense solar radiation, a table is laid with the results of a wonderful *huatia*, a sort of Andean pachamanca made only with potatoes and lima beans. The local villagers of Anapia generously accompany this colorful and tasty *huatia* with some delicious fresh silversides (*Odontesthes*

QUECHUAS AND AIMARAS

The provinces of the region of Puno where aimara is spoken are: the old Huancane; Moho, which used to be part of the former; and Chucuito, whose capital is Yunguyo, and that includes Juli, one of the main centers of Aimara culture in all the high plains. Moreover, it is estimated that 50% of the inhabitants of the Puno region speak that language.

Traditionally, the north of Puno has been associated with the Quechua culture, and the south with the aimara. The Quechua provinces of Puno are Sandía, Carabaya, Melgar, Azángaro, Lampa and San Roman. The archipelago of Anapia is fully nailed in the Aimara nation.

regia). This lunch is a great occasion to talk with the hosts about their project: on their part they are always avid to learn about other things happening in other locations of Peru and the world. The good humor distends the reunion, until some local villager gives the cue to go sailing before the afternoon advances.

The sail boats are the vessels that the local villagers use to go fishing every day. The tour includes going into the canals that circulate between the islands and then go out into the wide and clear lake, in which remote borders glows the impressive Royal cordillera, with its snow-capped mountains colored with the intense colors of the afternoon.

In the interaction with tourism many interesting phenomenon have occurred in the population of Anapia. For example, the community has a library created as a result of the visitors donations. It is here were both travelers and locals get together and dialogue flows. In this exchange of ideas they have the chance to become acquainted with aspects that traditional tourism often leaves aside, such as the daily aspects of life, what it means to live next to a border and the visions of the locals for the future.



Puno and Lake Titicaca



Amantani

The largest island that Peru possesses in Lake Titicaca it also has the best conditions for agriculture, as well as for other activities **such as stone handicrafts, agroforestry, weaving, and trading of alpaca fur.** Towards 1970, tourism emerged as an expectation, and the following years worked in favor. Today, in Amantani a very prestigious project of rural and experienced-based tourism flourishes which charms visitors and improves the local economy.

HOW TO GET THERE

Amantani is located at 40 km via the lake from the port of the city of Puno. The journey, depending on the boat, takes about three hours.

USEFUL INFORMATION

Location: District of Amantani Puno

Altitude: 4.050 masl

Highlights: culture, archaeology, nature, handicrafts

INFORMATION AND RESERVATIONS

Municipality of Amantani

P. (051) 367231



Conventional tourist packages often include a full day tour of three on the Titicaca islands: Uros, Taquile and Amantani; navigation between the last two takes about forty minutes. The disadvantage of this tour is that it does not allow enough time for the traveler to go deeper into the differences between the three ventures. Amantani has extremely interesting features worth spending at least two days and one night in some family house.

Located at 3.817 masl, Amantani has an extension of 9 km², and its nature is more diverse than that of the other islands: it shows presences of bush plants such as the cantuta, muña, and tola, among others. It has various permanent springs that allow the development of an irrigated agriculture. Furthermore, on its shores the climate is mild, and it creates a habitat apt for combined crops. In Amantani there are eight communities dedicated to agriculture, subsistence fishing, handicrafts and tourism: Pueblo, Santa Rosa, Lampayuni, Sancayuni, Occosuyo, Incatiana, Villa Orenojon and Colqui Chaqui.

The tourist Project of Amantani appeared after that of Taquile, therefore, it learned from the former's successes. One of them has consisted on keeping strong the communal bond in the management and provision of services, thanks to which the experience of staying with a family results calm and ordered. The island has many attractions such as the lake scenery and land elevations, which can reach the 4.200 masl (Llacastiti mount). There are also interesting archaeological sites, and definitely, an intense living culture; proof of this is the fact that the traveler has the chance to make contact with some *yatiri*, which is how the shamans are known in aimara.

The population of Amantani adds up to 4.000 individuals, organized in 800 families scattered around eight communities. Tourism is a resource that is managed according to communal property, which controls the transport systems on boats and speedboats, accommodation, meals, and to an extent, the handicrafts composed by textiles (of similar qualities of those of the *taquileños*), carved rocks (from Llacastiti), some distillery and fur breeding. This last activity that takes as main input the alpaca is the one that continues to bring together the islanders even when they have migrated to different areas of the country.

The process of the Amantani venture is very interesting, and it emerges towards the end of the 1970 decade when the government developed programs for the promotion of handicrafts. To these, one must add the initiatives generated for the recovery of prehispanic rests, particularly the two temples located in the high areas, and which possibly correspond to the Pucara or Tiahuanaco cultures and are nowadays denominated Pachamama and Pachachata. Little by little, and with the arrival of the first groups of travelers, the communal system of accommodation and food was established, while at the same time the handicrafts market was established during the European high season (July-August). The traditional festivity of San Sebastian that takes place at the beginning of the year was also rescued.

The traveler's stay in Amantani provides him with the opportunity to learn about these cultural rescues, always guided by locals who provide them with information from the depths of their own experiences. All the men from the island are bilingual, while the women speak spanish in a smaller proportion. Just as in Taquile, traditional textiles here are also a true wonder in which the diverse stages of production can be recognized. To leave with a woven piece from Amantani is a way of perpetrating the experience acquired during the trip, and the opportunity to have an expression of an ancient

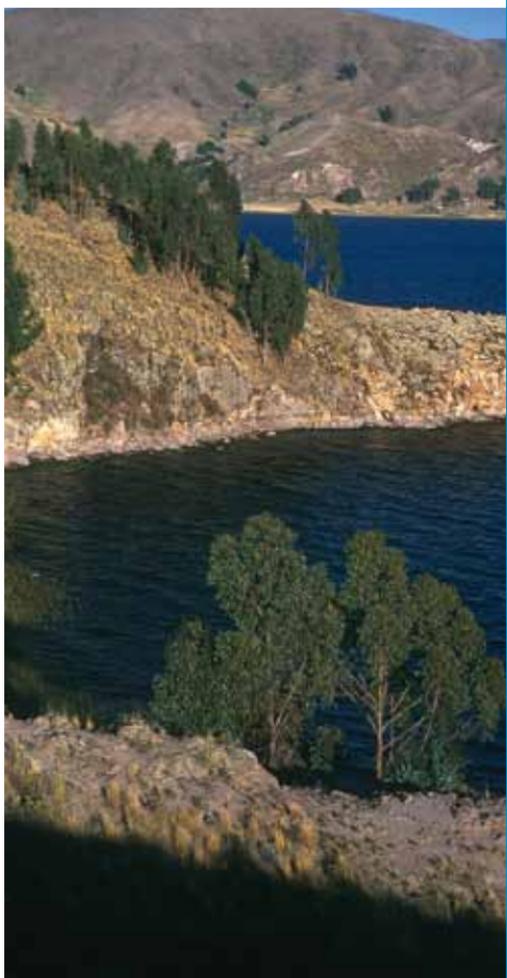




treasure. The meals offered in the island are traditional, the traveler will never have spaghetti or rice; always fresh fish from the lake, quinoa, lima beans, potatoes and oca. Two days and one night are probably not enough: it is recommended to extend the stay for as long as it is necessary in order to go deep into the complex world of a community that is entering the global market supported by its natural and cultural particularities.

OTHER ACTIVITIES

The peculiar nature of Amantani permits two unique activities within the frame of the Titicaca islands. One of them is agroforestry, given the presence of eucalyptus, which is much valued in a region where timber is scarce. Indeed, timber is traded in exchange for other products. The rock carvings are all commercialized through exchange, and overall the utilitarian pieces used as sinks, mortars, ovens or as home furniture. A problem that the community has recently encountered is that of garbage disposal; the organic are used as fertilizers; however, the arrival of tourism has brought a great number of plastic bottles, batteries and non-degradable wrappings.



Puno and lake Titicaca



Uros Khantati

The floating uros archipelago is one of **the most traditional attractions** for travelers who come to the high plains. **Its ancient culture founded on an ethnic group that has been separated from the firm land**, the construction system of the living surfaces and the handicrafts, are the arguments that have attracted travelers to this place for many years. New ventures are born here, to diversify the current, to preserve the ecosystem and offer a new cultural experience. Uros Khantati stands out.

HOW TO GET THERE

The uros archipelago is located at about 6 km from the port of the city of Puno.

USEFUL INFORMATION

Location: district of Capachica, Puno

Altitude: 3.810 masl

Highlights: culture, gastronomy,
nature, fauna observation,
handicrafts

INFORMATION AND RESERVATIONS

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The uros ethnic group inhabited the floating islands of the Titicaca and the shores of the Desaguadero River, which joins this lake with the Poopo in Bolivia. The current twenty islands scattered around the bay of Puno, are the most visited by tourists. In reality, there is no fixed number of islands as the locals go about building islands or abandoning them depending on the movements of families and on migration, and the demand of tourism. This is an issue of great interest for the traveler. In the Qhantati sector it is said that whenever there are problems amongst families or neighbors, these are solved by cutting the island in two with a machete, and it is over. Each small island is inhabited by a varying number of families, this could somewhere between five or ten. Currently, the occupied islands and in use are: Santa Maria, Tribuna, Tupiri, Paraiso, Kapi, Toranipata, Chumi, Titino, Negrote and Tinajero.

At present, there are no more pure descendants of the original uros. It is said that the last passed away some fifty years ago. The uros, a group different to the Aimara and the Quechuas, came to existence during preincan times and everything seems to indicate that they come from the south, reason why its history is totally different to that which explains most of the occupation of South America; even though there are also anthropological theories with different interpretations. Some link the arrival of the uros to the great migrant wave that came from the north of the continent, and others established a relation between the uros and the puquina culture.

The original name of the ethnic group was kotsuña, which means "lake town". The generalized name of uros could have derived after the first migratory occupation that established on the margins of the Uro-Uro Lake, which existed in what is today Bolivian territory, and it was part of the great groups of the lake prior to the one



we see today. The Incas, during the time of Pachacutec, tried to dominate these men – who are said to have black blood – but they were able to free themselves and traveled to the islands we see nowadays in the bay of Puno at the shores of the Desaguadero River. The original Uros, began mixing with Aymaras and Quechuas, even though the main influence comes from the first.

Khantati is a population group that descends from these complex mixtures and it is the vessel of cultural hybridism in which features of the original ethnic groups still remain. One of these ancient elements is the way of building their homes, totally out of reed, fit with rope to poles sunk in the depths of the Titicaca. They share with other groups of islanders the traditional mechanics to built and renovate their own islands, that it is based on the same principles upon which their homes are constructed. In this very peculiar home base, in addition to their domestic constructions the families also have community venues, grocery stores, and a school. They have solar panels that provide them with electricity. It is these same traditional and modern systems which constitute the basis of the Khantati cultural project, specifically conceived so that the traveler has the opportunity to integrate what is ancient with its requirements of comfort. The rooms for travelers are made of reed but have electricity and basic, but comfortable, furniture.

The islanders practice traditional fishing of carachi and silversides, among other species; they show the visitor how is it that with sun drying it they store the fish for hard times, according to rules of food security. The hunt of wild birds was a

URO LANGUAGE

There are no more speakers of the ancient *uriquilla* language, the original from the uros. The topic of the origin of this language is as complex as the actual source of the ethnic group. The *uruquilla* seems to be related with the language of the chipayas, who inhabited the bolivian province of Carangas in Oruro. According to specialized studies, during the 1930 decade there were a hundred *uruquilla* speakers still living and inhabiting the shores of the Desaguadero River, one of the first settlements after the uros were displaced by the Inca threat. From 1950 onwards, the uros and their mestizo descendants began adopting the quechua and mainly, the aimara language. This as part of a process of cultural and social hybridism that continues flowing at present times, due to a great extent to the role played by tourism, as it is not surprising that the traveler might have the change to find in Uros inhabitants who speak English.

GREAT TRAVELLING EXPERIENCE

The inhabitants of Uros tell that the reed is a plant sent by gods, as with it they build their islands, their houses, their handicrafts, and the rafts for fishing and tours. This plant is used as fuel in mud stoves, and it gives a special flavor to the dishes prepared over a basis of potatoes, *moraya*, corn and of course, fish: *carachi*, *uspi*, trout and silversides. Both their weaving and their embroidery are an important topic in Khantati: the upholstery is dominated by an iconography that narrates the founding myths of the Uros, and illustrates the local flora and fauna. The textiles are sent there and are also exported. The visitor can learn this technique with the women, as the men use the reed to weave for utilitarian purposes.



common subsistence activity, as there is no possible agriculture in this location. The construction of the islands, houses and rafts is a male task. Conversely, women weave with ovine and camelid fibers, mainly for tourism.

The traveler can stay for many days in Khantati, living with the population, going sailing and fishing, tasting the food of the area, all within a beautiful landscape, learning how to weave with the ladies, resting. Imagine living for some days on a floating reed island, sharing activities with a family of very remote ethnic origins, learning about a culture conceived in the mixture of different cultures and races; all of this in a narrow relationship with the life generated by the Titicaca Lake.

Puno and lake Titicaca



Ccotos

Ccotos, a village located on the Capacchica peninsula in front of the Titicaca Lake, is an eloquent proof that rural, community or experience tourism is sustainable and integrates to local population's life, when it is shared with other traditional productive activities, whether they be agriculture, livestock farming, handicraft or fishing. Ccotos is a destination which begins to yield surprises; the greatest of them being its landscapes.

HOW TO GET THERE

It is possible to come to Ccotos from Juliaca or Puno, for the road Illpa, Huata, Coata, Capachica, in a route that takes two or three hours. For lacustrine route it is possible to come from Puno or Amantani with a navigation of 2 and 1 hour respectively..

USEFUL INFORMATION

Location: Puno Province

Altitude: 3.810 – 3.950 m.a.s.l.

Highlights: nature, hiking, archeology, boating, handicrafts and gastronomy.

INFORMATION AND RESERVATIONS

Craftsmen's Association for the Tourism of Ccotos.

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P: (051) 812 668

Cultural Association "Isla Tikonata"

P: (051) 951 664 881



Cccotos, a village located on the Capachica peninsula, at 69 kilometers northeast of Puno, is only 2 hours away by bus. This district on the Capachica peninsula allows appreciating the southern high plateau circuit in its maximum expression, and is a privileged starting point to tour a little known place, composed of islands and islets known as Tikonata, Uki, Lagarto and Cayen.

The Ccotos project has been essentially created by the community, as the families that make up the community have taken the initiative to carry it out. This is to be highlighted, as the origin of this project is a solid support for the authentic hospitality and the nature of the proposal offered to the visitors.

The travelers who come to Ccotos not only share the room and board with the community; they also partake of the traditions, gastronomy, agricultural work, conversations, and sense of humor. Besides, the travelers and the community members share their own stories; they talk about the realities of their respective societies; analyze and discuss topics related with the environment, ancient cultures, and mankind's horizon.

At present, the Ccotos community offers lodgings with a view to the Titicaca Lake, which encourages visitors to stay not only one but, at least, two nights in the village. From his room, the visitor may observe the changes of light in the sky and of shades in the water, according to the hours of the day; as well as the lake flora and fauna, and the bustle of the fishing boats.



Those who appreciate nature will find a great challenge in Ccotos, as it is a natural scenic viewpoint towards the golden and white Bolivian mountains, as well as towards the islands of Amantani and Tikonata. The lake shores close to Ccotos are absolutely marvelous, such as Escallano, with their clear waters and the green framing them. Long hikes and horse treks are carried out on these coves, and there is always someone who dares to take a dip into the lake, which is

very stimulating and not traumatic at all, as the temperature of these waters is rather mild.

Another great experience is riding a reef raft steered by a member of the Ccotos community, and navigating the surrounding areas, and perhaps landing on the Tikonata island (see box).

Touring the Capachica peninsula, from the lake or by walking, will reveal to the visitor the origin of its name. In Quechua, “Capachica” means “a place rich in flowers”, because of the ancient tradition of growing different species of flower plants in the small house gardens or in the vicinity of the community member’s farms, in order to make the landscape more colorful and vivid. The colors which stand out in nature are transferred to the traditional clothes of the community members, which are used in everyday life and adopt very sophisticated forms in the local festivals.

TIKONATA

The lake route towards the Tikonata island dazzles the visitors with the image of the Real Mountain range, the Bartolomé islet and its protected totora reefs, as we are within the Titicaca National Reserve. A community tourism project is also being developed in Tikonata, which was supported from its inception by Valentín Quispe, the leader of Llachón. The community members of this island are basically fishermen, and they navigate the lake waters with an amazing skill, specially the women. Visitors are lodged in the upper part of the island in a small circular village composed of putukos – mud constructions without structure – where beds with linen are placed over platforms warmed with woven chilihua fibers. As well as in Ccotos, here the food is delicious and very healthy: Wheat or quinoa soup, potatoes, broad beans. In this place there is a natural scenic viewpoint with an ancient ceremonial stone from the Tiahuanacu people. A series of offerings have been found here, and those objects have been kept by the community members in a special place.

DANCES

Ancient dances which have varied their purpose along the time survive in the Quechua zone of the lake, where Ccotos is located. For example, there is the Cashua, which, nowadays, is a cheerful carnival dance, but its origin was linked to war. The wichi wichi which the dancers carry in their hands - a strip with multicolored woolen pompoms - was originally a slingshot. In the evening, in Ccotos or in Tikonata, the community people may show us a very beautiful dance under the moon. The Tarcada is another dance for celebrating the carnival. If we are lucky, we may find the community people rehearsing this dance in order to participate in the next festival of the Virgin of Candelaria.



Weaving is an ancient activity that has been well preserved in Ccotos. We must not forget this is a territory of ancient weavers, who continue preserving the technology and the natural fibers and dyes of this beautiful art. Visitors will feel tempted to learn how to spin, dye and weave, and will resume their respective routines with a new knowledge, loaded with cultural value. Ccotos' craftsmen also sell their woven clothes, but they explain the weaving process to the travelers, as well as the symbolic meaning of the diverse designs, which are depicted on the clothes as a language. A black-colored chucco, worn by local women on their heads, and is embroidered with motifs of birds and plants, will be an extraordinary souvenir which travelers may take home.



Cusco

Macchu Picchu, the city of Cusco and the Sacred Valley in Urubamba are Peru's main tourist attractions, and certainly, of South America. In these spaces the desire of travelers from every corner of the planet to enter a world where history has left invaluable prints and is still alive, can be fulfilled.





With time, the Cusco region has widened its offer of attractions to the extent that nowadays, in addition to the archaeological and cultural attractions, one can find a group of communal ventures that attract the traveler to learn about life in the southern Andes from the heart of history, by spending time with families, through exchange, learning about ancient agricultural practices, cults and ceremonies, and about extremely valuable handicrafts among which the textiles stand out.

Spread around the Sacred Valley are the beautiful colonial towns that were established as Towns of Indians, and that today display their mix through their architecture, their art and living culture. There one can find Chinchero and its *tejedoras* (female weavers), Pisac and its handicraft market, Urubamba and its cosmopolitanism, and Ollantaytambo with its fortress and living Inca population. In these territories, both in the lower and upper valleys diverse communities have created products of rural and experience-based tourism that astonishes its own and strangers equally. Each one of them is a world on its own, and all together, compose a unique way of becoming acquainted with the most traditional region of the South American Andes.



Raqchi

One of the most interesting projects of cultural tourism in Peru is located halfway between Cusco and Puno close to the city of Sicuani. Spending some days there allows **the traveler to discover a living museum**, where ancient tradition maintains its validity in different forms of cultural expressions. **Pottery, music, dances, gastronomy, clothing and the magnificent Inca temple dedicated to Wiracocha are part of the experience.**

HOW TO GET THERE

Raqchi is located at 121 km (2h 30 min) south of Cusco, following the paved road to Puno. The archaeological site are found just four kilometers away from the highway.

USEFUL INFORMATION

Location: province of Canchis, Cusco

Altitude: 3.500 masl

Highlights: culture, archaeology,
nature, popular festivities,
handicrafts

INFORMATION AND RESERVATIONS

Asociación Raíces Incas - Turismo Vivencial
Raqchi

P 084-984602153



The town of Raqchi belongs to the district of San Pedro, province of Canchis; it is located on the right margin of the Vilcanota River and it has an altitude of 3.480 masl. The community is composed by eighty families, who work in agriculture, pottery and recently, in cultural tourism. The villagers own small parcels of land in which they cultivate potatoes, corn, ocas, tarwi, quinoa, ullucus and wheat for self-consumption. Due to the fact that this activity did not allow them to capitalize, they advocated themselves to a genius tourism venture that is producing important results.

Most raquiños have higher education: they are either teachers, tourist or computer sciences graduates. This characteristic, which strengthens self-confidence, has been determinant when giving value to their traditional resources. The cultural project is associated to a process that seeks to rescue traditional attires, pottery, food and language. The concept of Raqchi is to transform the community in a living museum where the visitor can come close to authentic aspects of the Quechua culture, by spending some days with the inhabitants. For this they have built bedrooms and bathrooms adjacent to the family homes.

The Raqchi archaeological complex has as its centre the rests of a magnificent temple built by the incas for the cult of God Kon Tici Viracocha Pachayachachi. This architectural masterpiece made of rock and mud has a rectangular floor of 92 meters of length and 25 of width. What strikes the most is a central wall of 12 meters of height with a rock base and an adobe wall. On the two sides of the wall one can see the bases of 22 cylindrical columns. The complex also has bedrooms from the Inca nobility. The Collasuyo Inka Trail cuts an impressive wall that surrounded Raqchi. In addition, the colcas or food warehouses, and a ceremonial *usno* (ceremonial



MYSTIC RITUAL

In Raqchi the visitor has the opportunity to be part of the offerings to the land done by the villagers as part of their cultural and religious practices. These ceremonies take place on the *usno* (ceremonial mound), and are dedicated to the *Pachamama*, or Mother Earth. A villager gifted by special powers is in charge of the offerings, which consist on coca leaves – the element that links the human and divine worlds – chichi, minerals, wine, camelid fat, sweets and other objects. These offerings to the land – true expressions of a millenary civilization – are experiences that allow the travelers to become integrated with the community through a ritual of brotherhood and harmonization with the elements of nature.

mound) attached to the water sources, stand out.

The cultural project was born as a need to make the flow of tourists that visited the Inca complex, have a positive effect on the community. This is the reason why the project and the archaeological visit are closely related. What is interesting is that this visit is enriched by the guidance of the local youth, who describe the Inca rests from the perspective of the local inhabitants, those who have been part of the history of the site.

At present, in Raqchi there are 40 warm rooms with ensuite bathrooms, and some of them even have hot water. The families provide meals to the visitors, which consist of traditional dishes with ingredients such as corn, potatoes, ullucus, lima beans, peas, tarwi, quinoa and wheat, all grown locally. Often at dinner other families come to visit and a small party begins, in which they sing and dance to the rhythm of the *asispayana* and the *cashua*, an unforgettable experience.

Apart from the visit to the complex, the local villagers of Raqchi organize a very alluring trek to an extinct volcano called Kinsachata, one of their local *apus*. It is here where ceramists have always found the sand that gives their pieces unique resistance and quality. The trek is short. It firsts goes past a lookout from where a wonderful panoramic view of the town and the temple can be enjoyed.

In the town of Raqchi travelers have the opportunity to learn about the process of pottery making, and even, be part of it. The people from Raqchi have been

PROJECT VISION

The group liderated by the Raqchi Project is called "Raqchi Inca Roots", and its philosophy is based on generating human encounters and intercultural dialogue. Given the success of the project, Raqchi has become a referent for other cultural ventures in Peru and Latin America. Since Raqchi, a similar net of projects along the Cusco-Puno road have been structured with the support of the South Corridor Project, which is integrated by the FIDA and FONCODES. The idea is to offer the world a diverse array of experiences of living with human groups that possess great resources of living cultural patrimony.



ceramists since immemorial times, and it is here where the famous *raquis*, large deposits to store the *chicha*, are made. Nowadays, many decorative and utilitarian pieces of excellent quality are made. Among these, stand out pieces used to keep the bread and the famous plates with Inca iconography that symbolizes the three worlds: the one below, the one in the middle and above through images of the snake, the puma and the condor.





Pacha-Paqareq

Since Raqchi's take-off, three communities located between Cusco and Puno (**Patabamba, Chillca and Kharhui**) decided to formulate their own projects, and with the support of the Southern Corridor (FIDA and FONCODES) gave form to their initiative. These communities are putting their projects into place with the presence of Raqchi, as they are conscious that functioning as a net is the most convenient strategy. They **offers the traveler a varied array of communal experiences, each with its own attractions.**

HOW TO GET THERE

Patabamba is located at 1h 30 m from Cusco, on the road to Pisac. The detour to the town is located close to Ccorao. In order to arrive to Chillca it is necessary to take the detour to Pitumarca on the km 99 on the Cusco-Puno road. Kharhui is annexed to Sicuani.

USEFUL INFORMATION

Location: Centre and south of Cusco

Altitude: 4.500 masl. Approx

Highlights: culture, archaeology,
handicrafts, nature

INFORMATION AND RESERVATIONS

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Patabamba

Asociacion de Servicios Multiples

Patabamba

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The Pacha-Paqareq network of cultural tourism has been functioning since 2006, offering meals and lodging to national and international travelers both in family homes and in camping areas. The network is composed by the communities of Patabamba, Chillca and Kharhui, and as a group they invite to a different form of tourism. They promote the cultural wealth that each has, the beauty of their scenic, natural and archaeological resources, and most of all, the possibility of spending time living and exchanging with the visitor as the main source of mutual enrichment.

Patabamba is located in the district of Coya, in the province of Calca at an altitude of 3.800 masl. Since long ago the villagers cultivate coca, maize, cereals and even cotton in their lands, which constitute a key heritage in the food supply of the different *ayllus* (family groups) that dwell in this area of the Sacred Valley of the Incas. Furthermore, in Patabamba the inhabitants produce textiles of great quality using traditional technology, fibers and dyes. The iconography in these pieces is a system of symbolization of natural elements such as the flowers, the fish, the stars and crops, with which to decorate blankets, *ponchos*, scarves, *chuspas* or *llicllas* (small purses). Weaving is a female task, from the shearing all the way to the finished product. The men take care of the farming tasks that begin at dawn after thanking the mother earth for being the provider of all food. Using farming tools made by themselves – such as the *chaquitaqlla* – the farmers open the land, sow it, look after it, and irrigate it in order to reap products that will either stay within the home or the community, or go to the market. Once the work in the fields has come to an end, the dances and the singing come into place accompanied by ancient wind and percussion instruments. The traveler can be part of all these moments, of work, of celebration, of joy.

Chillca is located in the district of Pitumarca in the province of Canchis in Cusco, at 4.055 masl. It is the access point to a number of snow-capped mountains above the 5.000 masl, which have become well known trails for trekkers of all around the world, especially by those who wish to take on the challenge of going around the Ausangate. The community of Chillca has organized to have people escorting the trekkers during the five days and four nights of the trek, which takes them through impressive landscapes. The treks from Chillca go through punas, *pajonales* and snow-capped mountains, always under a sky of intense blue. The abundant lakes that appear on the trek reflect these landscapes and invite contemplation and peace.

Kharhui is a community that belongs to the province of Sicuani, which is enduring extreme poverty. As it usually happens in this context, those who have the worst part are the women; yet, the ventures that have come into place in this community have begun to change substantially their situation and at present, they are going to school and have earned the right to share their opinions and vote in the assemblies. This community is part of the Ausangate route and it shares its beautiful resources.



LLAMAS, ALPACAS, VICUÑAS

Camelids are an essential part of the landscape of these communities of the highlands; the culture associated with them is very ancient and it structures the relationships of man and beast for its use and at the same time, for its conservation and protection. The llamas are used as beasts of burden due to their resistance to long journeys. Its meat is also consumed. The alpacas offer the Andean inhabitant its fibers of different colors, from black to white going through sepias and browns. Its light, soft and very warm wool is appreciated around the world for its quality. The vicuña, patriotic symbol of Peru, is only kept in a wild state under the most strict system of protection. Its very fine tobacco colored fiber protects it from the cold weather as this animal dwells in the most elevated Andean peaks. To have the opportunity to observe these camelids and to learn about the customs of the communities for their conservation, are great attractions for the traveler.



THE AUSANGATE APU

The *apus* are the tutelary gods of traditional Andean culture; mountains that from their peaks observe their creatures and watch over the harmony between human beings and nature. The Ausangate is the most important *Apu* of Cusco, the most powerful god that has its set of laws and orders that rule behavior on earth. It has an altitude of 6.394 masl, and thus, it is number four in terms of altitude in Peru after the Huascarán, the Yerupaja and the Coropuna.





Chinchero

The town of Chinchero is one of the places one must visit while traveling through the southern Andes. **It dazzles visitors with its traditional mestizo architecture, and its calm and peaceful atmosphere.** It is also well-known for its **handicrafts market**, which originally took place during certain days of the week and where exchange of products between the villagers was common. At present, with the arrival of tourism, the market is a stable event that has been enriched thanks to a project aimed to the recovery of traditional textiles.

HOW TO GET THERE

The town of Chinchero is located at 30 km (45 min) north of Cusco via the paved road that communicates the capital with the town of Urubamba.

USEFUL INFORMATION

Location: province of Urubamba,
Cusco

Altitude: 3.760 masl

Highlights: culture, archaeology,
gastronomy, nature,
handicrafts

INFORMATION AND RESERVATIONS

Centro de Textiles Tradicionales del Cusco

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Chinchero was built over a very extensive Inca settlement. In this town one can clearly appreciate the cultural relationship between the Inca and Spanish presences. The symbols of religious power – Inca temple and Christian temple – juxtapose without making synthesis, while the civil architecture displays over an urban layout characteristic of Spanish lineage. However, the elements where the ancient Inca characteristics stand out the most are found in the living culture of Chinchero: in its market, in the language spoken by its inhabitants, in the traditional attires, and most of all, in the wonderful world of its textiles, nowadays in the process of being rescued thanks to the initiative of an exceptional woman called Nilda Callañaupa.

Awai Riccharichiq is the quechuan name of the Center of weavers of Chinchero and Nilda Callañaupa is its founder and current director. The site is a marvel. Around the ample garden there is a covered gallery and towards the end, a venue built of natural colored mud, roofed with tiles. The garden gathers groups of women enthralled in a task that demands the effort of their hands but also, of their memories and intelligence. They are weaving and through this activity they are revitalizing a labor that during pre-Hispanic times was one of the most valued by society. The art of textile making divided work, provided the different social classes of pieces for daily use, and also ornaments of power and wealth. The textiles synthesized and conserved a Cosmo vision, which was almost a language on its own. Today, these women, young, adult, old, continue weaving over the base of the same ancient technology and using natural fibers and dyes extracted from plants that grow wildly in the lower areas.

"My vision is to ensure a generation of weavers" asserts proudly Nilda Callañaupa, amongst *lliqllas*, *chuspas*, *chullos*, tapestries, blankets, gloves, hats and scarves.

Nilda was born in Chinchero, the daughter of villagers and a villager herself. She grew up watching her mother, neighbors and aunts weave. But as time went by and tourism began making its appearance, first in small groups and later in large quantities, Nilda too started to perceive that some sort of danger was overcoming the valuable treasure of traditional textiles. Tourists were being led by prices and failing to demand quality, what consequentially derived to the standardization of the product and thus, a loss in terms of designs and original value of traditional pieces. The synthetic materials were being imposed, the *pallaris* (icons) underpriced, and they were weaving pieces to be immediately sold in the market.

Obsessed with rescuing the art of weaving, 28 years ago Nilda took the initiative of grouping the women that shared her message, and they practice with the elders all the stages of the complex process of textile making. With time, the initial group transformed into a solid organization destined not only to the preservation of this art but also to its commercialization. In 1996 the group took the name of Center of Textiles of Cusco and expanded its radius of action to other communities of weavers, such as Pitumarca, Chahuaytire, Sallac, Accopia, Santo Tomas, Upper Accha, Patabamba and Mahuaypampa.

Currently in Chinchero there are 38 weavers who are part of the project. Yet adding the craftsmen and craftswomen of other communities, the numbers surpassed the three hundred. When the visitor arrives to the center it finds women busy with the whole process of weaving: the spinning, the dyeing, the warp, the pattern, and the final details. One must stop to observe each of these steps, and most of all, the moment in which the weavers apply the designs. In Chinchero textiles, more than fifty motifs have been compiled, and are displayed over a central base called *loraipo*. The relation between this space and the lateral sequences of other icons expresses the links between the human and divine worlds, as well as the symbolizations of nature and even elements that identify each artist. Visiting this place will generate a transformation in the traveler, as he will understand that there is an immense ancient world that is updated daily thanks to the hands of the weavers from Chinchero.

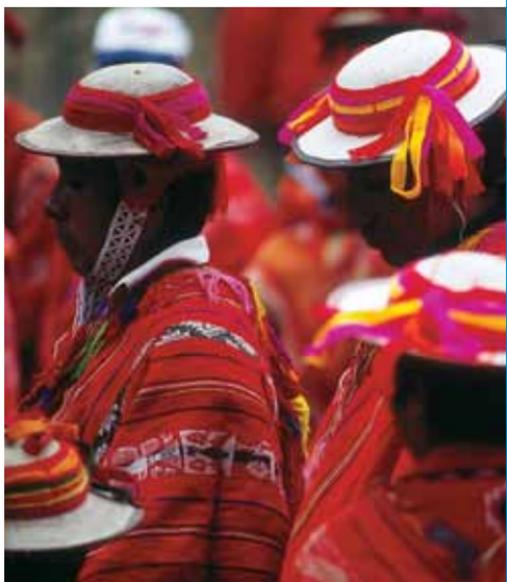
CENTER OF TRADITIONAL TEXTILES OF CUSCO

Created by Nilda Callañaupa in 1996, this entity works with a series of communities from the Sacred and Mapacho Valleys. Its main objective is to rescue traditional textiles and commercialize them in the market, while ensuring high quality standards and fair prices for the weavers. The center has a store in the city of Cusco where it is possible to purchase the textiles brought from the communities and at the same time, watch the artists work. Annexed to the stores, there is an excellent museum where it is possible to follow each stage of its complex process. One can also coordinate directly with Nilda herself, or with the personnel of the museum to organize visits to the communities with which the CTC collaborates.



LIVING TOWN

In terms of archaeology, Chinchero has a great Inca wall that divides the space between the Spanish plaza and the fields. The wall is characteristic by a series of large vaulted niches. In 1572 Viceroy Toledo found the “doctrine of our Lady of Monserrat of Chinchero” and ordered the construction of the Christian temple that can be appreciated nowadays, which was finished towards the beginning of the 17th century. The church was erected over the foundations of what used to be a great Inca palace, as it occurred with all the religious colonial monuments in Cusco. Both the façade and certain interior walls display murals with religious themes that had didactic and evangelistic purposes. From the plaza one can see the Vilcabamba and Vilcanota cordilleras.





Chahuaytire and the Park of the potato

At 45 minutes from Pisac is the community of Chahuaytire, **land of weavers who have known how to keep their culture alive**. It is said that when the conquistadores arrived to Cusco they were surprised to see that the natives took as much care of their textiles as they did of their gold. Indeed, **the traditional cuzqueño textile is a treasure because it structures a memory** that is updated in each of the fine pieces that come from those old looms.

HOW TO GET THERE

The community of Chahuaytire is located at 6 km (45min) from Pisac on a paved road.

USEFUL INFORMATION

Location: province of Calca, Cusco

Altitude: 2.950 masl

Highlights: culture, archaeology,
gastronomy, nature,
handicrafts

INFORMATION AND RESERVATIONS

Chahuaytire

Comunidad Campesina de Chahuaytire

P: (084) 812418

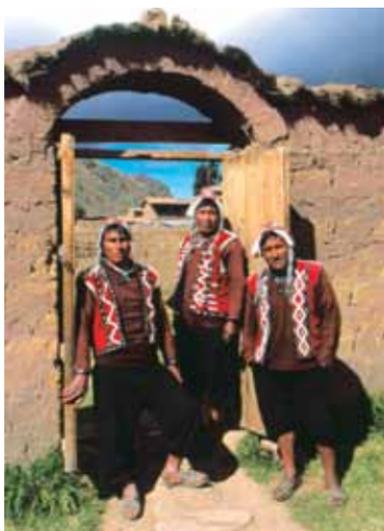
Park of the potato

Calle Ruinas 451, Cusco

P: (084) 24-5021

E: andes@andes.org.pe

W: www.andes.org.pe



The villagers from Chahuaytire have rescued their traditional attires as a way of differentiating themselves in the tourist and handicraft markets where they operate. The women wear ample embroidered skirts, while the men can be distinguished by their colorful *ponchos*, as well as for their knitted *chullos* decorated with beads and buttons. These details that catch the attention of the traveler, tells us that Chahuaytire is a great place where to become acquainted with cusqueño traditional textiles and also, where to spend time with local villagers, very cordial and enterprising people, who seek to consolidate the art of traditional textile making in the new generations and for it to be considered as intangible heritage of the nation.

The Illya Ccoyo brothers have been part of an association of weavers for more than a decade, and today they supply the Center of Traditional Textiles of Cusco, an important entity dedicated to the preservation of this ancient treasure. The association has 56 members who work in an associative manner; on Wednesdays and Saturdays they welcome visitors to show them their work and sell them pieces of exceptional quality, made with sheep and alpaca fibers, dyed with natural colors extracted from the plants that grow in the low areas. The men knit, the women weave, and at present, girls and boys get involved in this activity that has great future.

The villagers from Chahuaytire who form the so-called Park of the Potato have built a beautiful restaurant where they welcome travelers at noon. All the dishes in the lunch buffet have been prepared on the base of native local potatoes, which are served in soups, picantes, cold entrees or stews; potatoes of colors and forms never seen before, combined with other Andean ingredients such as cuy (guinea pig), tarwi, quinoa, kiwicha, ocas, ullucus and legumes. The dining room is designed in such a way that



FESTIVITIES OF THE POTATO

Two important popular festivities are celebrated in February, in Chahuaytire and in the other communities that are part of the Park of the potato. The first one is the Linderaje, when the communities go to the landmarks that demarcate the territory in order to reaffirm them through offerings. The journey covers through areas above the 4.800 masl. The communities organize themselves in a long queue flanked by youths who dance a dance called Wifala, Quechua word for joy. This dance determines the succession of positions in the community, and at the same time, it organizes the links between the communities as it culminates on the Chiuchillani pampa where the young ladies wait, ready to initiate the courtship.

The festivity of the Santuruma Tinkay takes place the next day and it is about an offering to the spirit of the potato. This festivity had already been lost but it has made a come back with the repatriation of certain varieties; the Tinkay consists in a ritual that culminates with an offering done in the area of the germoplasm where the adaptation of the species that have returned takes place.

it harmonizes with the landscape. Next to it there is a small demonstrative parcel where the visitor can learn about more than 180 varieties of potatoes from the 400 that have been rescued by the Park of the Potato; it is good to ask about the natural techniques they use to deal with plagues as the local guide will have the answer with a demonstration in situ. A short outing to discover cave paintings can be the perfect occasion to digest the succulent lunch.

Wonderful places for those who wish to enrich their visit to the attractive town of Pisac, Chahuaytire and the Park of the Potato are communal projects destined to the rescue of culture and biodiversity. On the one hand, are the traditional textiles and on the other, the more than thousand varieties of native potatoes found within the area of the park. Both strategies seek to integrate tradition and modernity in a proposal that aspires for sustainability, as the value of both the textiles and the tuber rest on the fact that they can be regenerated and grow without losing its original qualities.

The Park of the Potato was established with the support of the ANDES Association in Cusco, and it is categorized as Area of Bicultural Heritage. It has a population of approximately 6.000 people in an area of 9.000 ha, between the 3.400 and 4.900 masl. The visit to the park is extremely rich and diverse in terms of experience. There are those who prefer to spend time learning about the species that have been rescued, traditional technology and in the observation of flora and fauna. Others chose to trek the ancient prehispanic paths guided by local villagers who tell stories collected from their parents and



grandparents. Another option is to learn about local art, especially textiles and pottery. Chahuaytire is the place where what are possible the best textiles of the southern Andes are made. There one can appreciate the entire process, from the weaving to the finishing details. Pampallaqta, the most distant community, is the master in the art of pottery, and there the traveler has the chance of appreciating the complete making process of utilitarian and decorative pieces.



Willoc y Patacancha

These communities, close to Ollantaytambo, are **privileged sites where to learn about the valuable process of traditional cusqueño textile making**. They open to the traveler, the doors of a world that is very similar to that of the local culture five hundred years ago, and that at the same time, boasts a dynamic modernity. Here, **the villagers are becoming acquainted with the tourist as a way of integrating** themselves to a larger society, that respects them as equals by acknowledging their diversity.

HOW TO GET THERE

The community of Willoc is located at 17 km (1h 30 min) from the town of Ollantaytambo, located at 78 Km (1h 30 min) from Cusco through a paved road.

USEFUL INFORMATION

Location: Urubamba province,
Cusco

Altitude: 2.750 masl

Highlights: culture, archaeology,
gastronomy, nature,
handicrafts

INFORMATION AND RESERVATIONS

Andean Center of Traditional Technology and
Culture of the Community of Ollantaytambo
(CATCCO)

Patacalles s/n, Ollantaytambo

P: (084) 20-4024 / 22- 3627 / (084) 812683



As it usually happens with a series of communal ventures, in Willoc and Patacancha the stimulus to open to tourism came from having observed for a long time how the traveler came to a nearby destination – Ollantaytambo in this case – without having had the opportunity on one side, of meeting a true heritage treasure (that of textiles), and on the other, excluding the poorer communities of the benefits of good tourism. The villagers then began to discover, first, that their textiles – and their culture in general – is a valuable capital that has to be recovered in order to be valued and secondly, that as time goes by the world of tourism is giving more value to the expression of living ancient culture.

This process that for many years has been accompanied by a local entity denominated CATCCO (Andean Center of Traditional Technology and Culture of the Communities of Ollantaytambo) is reaping its fruits. Firstly, those travelers who appreciate the quality of traditional art visit these communities as they know that there they will find pieces of great quality, very different to the massive products exhibited in the markets in the city of Cusco. Furthermore, in Willoc and Patacancha they will have the chance of meeting villagers who have become aware of the value of their traditions and are willing to share them, with much cordiality and joy, in sceneries that combine a mountainous nature of exceptional beauty with architectural elements such as terraces and homes built with adobe and roofed with tiles or reed.

In the journey to Willoc the towns of Rumira Sondormayo and Q'elkanka are visited. These towns are also home of weavers. From the heights, Willoc appears spread in an infinite space of greens, both wild and cultivated, at the skirts of great

mountains. As the traveler comes close to the town he will realize that a very important local theme is that of color, as to the green of the natural elements, the human presence has added the intensity of red and black, which dominate the traditional attires: these villagers are referred to as “huayruros”, as their clothes reminds of the colors of this lucky seed. *Ponchos* knitted in different tones of earthly colors, *chullos* decorated with beads and buttons, embroidered *monteras*, laces, braids, hands, everything in Willoc has the harmonic movement demanded by the art of textile making, thus composing a world of color and life. Spindles, balls of wool, loom, pots with boiling inks, natural dyes, raw fibers, everything illustrates the print of a textile tradition that has a privileged heritage rank.

The villagers welcome the visitor with songs and dances. The fact that some of them wear a white attire with long sleeves of the same color, stands out. It is the *wifala*, a dance that imitates the movements of the huallata (the Andean goose) and at the same time means joy and Inca nation. This reception introduces the traveler to the world of the weavers organized in a Textile Center in which 260 craftswomen from different communities participate. These women, of all ages, weave in the same manner as their mother, grandmothers, and their most ancient ancestors, and at the same time, work the fields and fulfill their duties at home. The men have similar roles and many of them complete their workdays as porters in the Inka Trail. There is activity in the area of the weavers on a daily basis, but it is preferable to visit it on Saturdays,

OLLANTAYTAMBO

Considered a living Inca town, this beautiful place is the threshold to the amazonic area of Cusco. Ollantaytambo is well-known for housing the so-called fortress, which is truly an immense ceremonial, political, military and administrative site, built as terraces, where the stone work, considered one of the most refined expressions of sculptural and architectural work of the Incas can be appreciated yet Ollantaytambo has thousands of secrets to be discovered: the old town, of Inca architecture but at present, inhabited by locals. There are also the prints left by the hybridization that took place during the colony, which is expressed in mestizo architecture and in certain festivities such as that of the Lord of Choquekillca.



when they have prepared themselves to welcome visitors.

Patacancha is located at half an hour from Willoc. Here there is also a weavers association; mostly quechua speaking women, and who just as their neighbors, weave marvels: llicllas, scarves, *ponchos*, bags, blankets, all of such finesse that can give the natural fibers (of sheep or alpaca) the texture of silk. It is also very interesting to dialogue with authorities and artisans about how the exchange of materials for weaving between communities subsists; those from the upper areas provide the fibers, and the ones at the end of the valley, the natural dyes. One must also enquire about how they obtain each color, and mostly, how the language of designs lives in the memory of women, where each icon (or *pallais*) has a meaning, unique in itself, and another when combined, creating a syntax which values traditional Andean Cosmo vision.



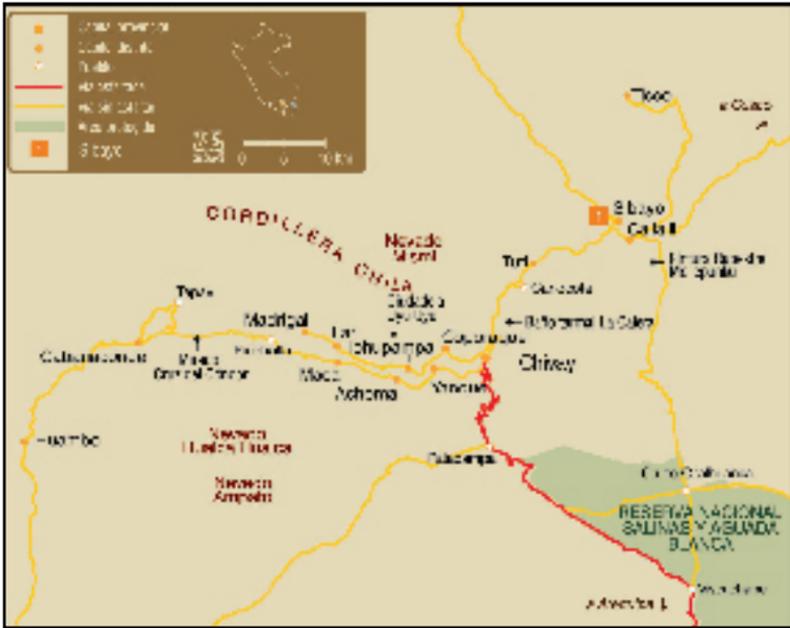
A DRAMA IN THE ANDES

Ollantaytambo is the setting of the colonial drama *Ollantay*, which is, supposedly, based on prehispanic legends. It is about the story of Ollantay, a plebeian General who served Inca Pachacutec with such dedication that he was awarded the command of the imperial troops. Once he ascended socially, Ollantay met the daughter of the Inca, Cusicoyllor, fell in love with her, and so did she. However, Pachacutec opposes this relationship and incites Ollantay to rebel. Yet the young lad is betrayed by another General, called Rumi Ñawi, who makes him prisoner. Despite this, the noble girl rescues Ollantay and the new Inca, Tupac Yupanqui, grants him his freedom and power back. Still these days, the legend of the plebeian General has an important space in the imagination of the inhabitants of Ollantaytambo.

Arequipa

The Arequipa region, with its canyons, volcanoes, countryside and valleys offers a marvelous diversity of rural scenarios where local cultural and the inter-relationship between man and his environment remain as vital and harmonious as ever. Here, Colca and Cotahuasi feature their impressive canyons; Salinas and Aguada Blanca display their outstanding Andean biodiversity; and the Collagua and Cabana local cultures welcome the travelers interested in visiting this privileged land.





The Colca valley is renowned for its impressive landscapes, the architectural quality of its four Spanish colonial towns, and the living Cabana and Collagua cultures, which have inhabited the valley and the heights since pre-Inca times. The most distant source of the Amazon River is located in the Mismi peak, which is part of the Chilca mountain range that belongs to the Colca valley. In this territory, the flora and fauna associations allow observing a privileged nature, with the condor as the star attraction. Over 20 cactus and 170 bird species prove the natural biodiversity of the zone. The Colca canyon contains all the geological strata that nowadays exist over the Earth. Almost seven thousand hectares of terraces, many of them still fully used, demonstrate the skill of the Collagua people in the design and development of irrigation and soil conservation systems, as well as in the development of systems for taming and breeding camelids, such as llamas and alpacas. Described by writer Mario Vargas Llosa as “the valley of wonders”, the Colca also contains the Spanish colonial towns created as part of the strategy of Indian reductions established during the rule of viceroy Toledo. In some of these magical towns, visitors have the possibility of finding accommodation and sharing ancestral experiences with the local inhabitants.

Arequipa



Sibayo

Sibayo is an ancient town built with stone and ichu grass, located in the Colca valley. For different reasons, its inhabitants gradually abandoned the town, occupying a new place closer to the highway leading to Caylloma. However, Sibayo did not intend to disappear. Today, Sibayo comes back to life with all its mystery and beauty, in an experience tourism project that offers a stay amidst the arid and demanding nature of the highlands, and at the heart of a unique history of Southern Peru.

USEFUL INFORMATION

Location: Caylloma Province
Altitude: 3810 – 4300 m.a.s.l.

Highlights: nature, hiking, handicrafts
 and gastronomy.

INFORMATION AND RESERVATIONS

Tourist Services Association “Rumillacta”

(ASETUR)

sibayo_rumillacta@hotmail.com

P. (054) 959 539 510



Sibayo is a district of the Caylloma province in Arequipa. It was founded by the Spaniards under the model of Indian reductions, corregimientos (territorial subdivisions), and encomiendas (groups of Indians entrusted to a Spaniard). This Collahua village received the Spanish name of San Juan Bautista de Sibayo. In 1776, the Viceroyalty grants lands in Matarani, on the coast of Islay, to the Sibayo Indians, so that they may extract the cochayuyo (seaweed) and generate taxes. At that time, and according to the chroniclers, the Collahua Indians were considered “outcasts” by the Spanish colonial authorities.

The town continued to be inhabited until the 1950s, because it was a meat and wool marketing center, both by the importance of its patronage festivals, linked to the presence of a temple built in 1692, which is a true jewel of mestizo architecture and art. In the 1970s, the town begins to move towards the bridge and highway, which were the necessary routes to the Caylloma, Arcata and Ares mines. The Handicrafts Cooperative was established in 1975, by 80 women, who began producing alpaca fiber clothes for the European market.

Nowadays, the inhabitants of Sibayo are livestock farmers and grow barley, potatoes and oca (sweet tubers). Sibayo originally comprised the ayllus (pre-Inca and Inca social units) of Collana Paque, Paraylas, Sibayo, Pachama Collana, Patacca, Pachama Cayao Pataca, Sibayo Pachama and Collawa Patasca. The term “Sibayo” comes from the Aymara word “shiva”, which means “canchón” or “barnyard”. The word “haya” stands for stone in the same language, while “jayu” is used to denote a traitor. Therefore, Sibayo would mean “the traitor’s barnyard”.

Currently, the old Sibayo town shines again because of its embroideries, looms, handicraft workshops, colcas (cliff holes for storing food), under ever blue skies.



THE SAN JUAN BAUTISTA TEMPLE

Sibayo's temple is a monumental building with sillar (white volcanic rock), and its floor plan has the shape of a Latin cross. It is composed of a great nave crossed by the transept, with lower chapels at both opposite ends. The barrel vault roof has three lanterns or windows. Its solid lateral buttresses are a notable architectural feature in this temple, because Colca is a highly seismic zone. This extraordinary temple was built in the last decade of the 17th century, together with many others that were erected in the process of Indian reduction and evangelization of the zone. Among them, stand out those of Lari, Yanque Cabanaconde, Coporaque, Madrigal, Chivay, Yapai, etc. In some cases, Colca patronage festivals are common to several towns, such as the Immaculate Conception, celebrated between December 8 and 11, in the towns of Coporaque, Sibayo and Yanque.

Its experience tourism offer guarantees relaxation, peace and contact with the living Collahua culture, a very rich pre-Inca culture. The houses are made of stone with ichu grass roofs, a warm combination of materials, as this is an intensely cold area. Proud of their heritage, the Collahua people preserve their traditions, continue speaking the Quechua of their parents and grandparents, and transmit it to their children. They have also preserved their clothes. Women usually wear a white blouse, multicolored long skirts, an embroidered vest with the "maquinasca", a technique used from ancestral times, and a white hat with ribbons. The clothes of the Sibayo women are very symbolic, and it is possible to distinguish at first glance which of them are single, married or widowed. Single women wear two flowers in their hats, while married women only wear one flower, and widows wear a black bow.

When the visitors begin to talk with the local inhabitants, they will find out many stories regarding the Wititi dance, which can show young men's wit to conquer their beloved. Since girls are afraid of their fathers' reaction when they know they have boyfriends, boys disguise themselves as women in order to dance with their girlfriends, and the fathers never realize what is really going on. They dance in a circle, holding hands; the boys cover their faces with pompoms, in order to enjoy dancing with their girlfriends.

The offerings and tributes to mother earth are still a common practice in Sibayo, and were not simply resumed for tourism purposes. These ancient rites, linked to the tutelary apu (mountain god) Yanaso, are performed in association with different

THE COLLAGUA AND CABANA PEOPLE

During the pre-Inca times, two cultural groups inhabited the valley currently known as Colca. The Collagua and Cabana people. The Collagua people occupied the Eastern zone of the Colca River basin. These were bellicose men, who were constantly fighting with their rivals, the Cabana people. Contrary to this, the people who occupied the Western zone of the same river basin were rather peaceful and fond of throwing parties. Inca Mayta Cápac dominated both groups. The Inca came from Cusco towards Arequipa, and, from there, he expanded his control over the zone, organizing the original inhabitants in ayllus and ethnic groups. It is possible to distinguish great differences between the Cabana and Collagua people at a glance, which are very noticeable in their clothes, especially in women's garments. Caylloma is close to Maucacaylloma, "Viejo Caylloma" where it is possible to find urban remains related with the ancestral exploitation of gold and silver mines, an activity which continues to this date. In the early Spanish colonial times, Franciscan missionaries arrived to Caylloma together with Gonzalo Pizarro. They had the mission of Christianizing the Collagua people, and, it was at that time that the temples began to be built. Due to the importance of its mines, Caylloma was created as a separate province in 1565, under the name of Collagua. In 1666, the Spaniards built a bridge over the Apurimac River, where the Nuevo Sibayo town has been lately installed

moments and events of everyday life; for instance, when someone is going to build a house. The tradition requests that a tribute should be made on such an occasion, to guarantee that the new home is not going to suffer any accidents or misfortunes

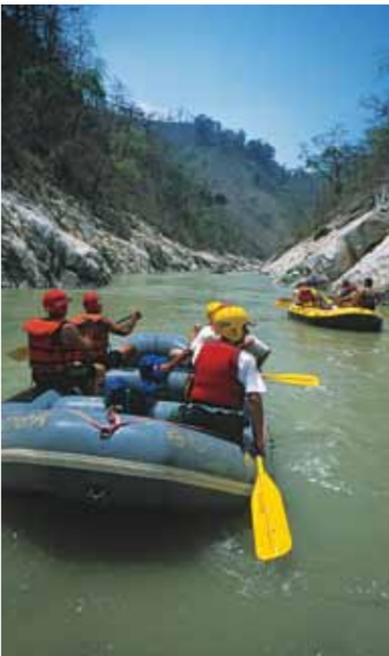
Sibayo's gastronomy offers a variety of dishes made with trout and alpaca meat, which are the ingredients produced in the zone. They also have special dishes which are only eaten at wedding parties, such as the Ccapchi: visitors should ask the secret of this stew to any woman wearing one flower on her hat, as she will surely have a good story to tell about this.

In the surroundings of Sibayo it is possible to practice trekking with different levels of difficulty, in a pure and silent natural environment, with the permanent presence of the Colca River.



North Coast

A splendid world of preincan cultures of different nature, and of living towns that opens in the north of Peru. The desserts, the valleys, the dry forests, the coast, the beaches and ports, all shelter archaeological and historical testimonies with peculiar and defined features, which in addition to what can be appreciated in the southern Andes, in the center and in the Amazon, give account of the endless diversity that makes our country stand out.





In the north we have Trujillo, a beautiful city famous for its *solares* (colonial tenement buildings), colonial and republican houses, that rise in the center, drawing the contour of the largest main plaza in our territory. Trujillo is a vital city where traditions such as the marinera, the Peruvian paso horse, and a tasty cuisine are all cultivated wherever they are found. In the small city of Lambayeque, two exceptional museums are found: Royal Tombs of Sipan and Brünning, while Tucume is a moche archaeological center composed by pyramids that as the result of rain erosion appear as natural mountains.

Continuing up north, the dry forests accompany the traveler, and so do the traditional towns, cities, the marvelous restaurants of countryside and marine food, and the blue coasts that already smell like the tropics. The Tumbes region, the smallest in Peru, is at the same time the one that has the larger amount of protected territory.

In the sceneries of the Peruvian northern coast, rural and experienced-based tourism is already present, allowing the traveler to get an inside look into the traditional life of the local populations. Visiting these sites guided by a northern, joyful and strong local inhabitant is one of the great traveler's experiences in Peru these days. The ventures of Chaparri, Tucume, and the Manglares de Tumbes (Tumbes Mangroves) give testimony of this.

El Bendito, Tumbes



Mangroves of Tumbes

A notable case of protection of a resource is the one happening in the **Manglares de Tumbes National Sanctuary**. This valuable ecosystem has been impacted during decades by logging and indiscriminate extraction of crabs and mangrove cockles. **The local populations**, which pressed by necessity act as predators, are nowadays **in charge of an ecotourism project that protects and preserves the resource**, and provides them with an environmentally friendly economic alternative.

HOW TO GET THERE

To the El Bendito community one can arrive via the Panamericana Norte highway. The detour is after the town of Zarumilla, which is located on the km 1.289.

USEFUL INFORMATION

Location:	province of Zarumilla, Tumbes
Altitude:	6 masl
Highlights:	nature, fauna observation, boats, beach

INFORMATION AND RESERVATIONS

Asociación de Extractores de Productos
Hidrobiológicos san Pedro ASEPROHI

P: (072) 9972801050 / (072) 972981497

Asocioación de Extractores de Recursos
Hidrobiológicos Nueva Esperanza

ASEXTRHI

P: (072) 9972614447 / (072) 972621223

Area de Conservación Privada El Bendito:

P: (072) 9972713858



The ecotourism venture in the mangroves emerged in 1995 as an initiative of Pronaturaleza in alliance with the INRENA, and its goal was to stop the accelerated deterioration of the environment. In first place, it was about getting close to the local communities and find an alternative with them. The organized inhabitants (in the ASEPROHI San Pedro, the El Bendito Rural Community and the ASEXTRHI Nueva Esperanza), began to participate actively in the training and organizational activities with the goal of making a serious entrance into the topic of ecotourism. With time and work, the original situation began to be reversed and at present, the local villagers are the most interested in taking care of the mangrove, as tourists come to visit motivated by their interest to appreciate its quality and biological wealth.

The project offers the traveler something privileged: the possibility to transit through the nucleus of the protected area guided by people who sees nature as a human experience. The outings to the mangrove are done in canoes and allow the visitor to see and differentiate the different species of flora and fauna, as well as gather information on the enormous biodiversity that is not always visible to the new traveler. The guides make demonstrations of mollusk extractions in wells specifically created for the management of this resource. Inside the sanctuary there is an Interpretation Center where rigorous information is provided on the natural history of this mangrove. Also, they have used local materials to build a tourist path on the shores of the Zarumilla estuary. The pier, which has also been built to add value to the project has a lookout, from which the observation of the mangrove is initiated prior to the navigation of its channels, and which also functions as an excellent resting site. At present,

national and international tourists come to the mangrove brought by local tourism operators who are indirectly part of the project; there is also an interesting frequency of school visits from Tumbes, who learn *in situ* about the importance of the protection and conservation of a resource that belongs to them.

The Manglares de Tumbes National Sanctuary has an area of 2.972 ha and is located in the province of Zarumilla, in the Tumbes region. It was established as a protected area on March 2, 1988. It shelters a great diversity of aquatic invertebrates of economic importance for the local populations, as well as some species in danger of extinction



such as the American crocodile. The main objective for the creation of the area is “the protection of the mangrove forest, species of aquatic invertebrates of economic importance and the American crocodile; and to promote recreation and tourism”. Along this line, emerged the current communal venture, within a concept of ecotourism propitious for the development of economic activities that contribute to the protection and the

THE MANGROVE

Mangrove is the word with which a group of species of trees and shrubs that grow in the tropics in the confluence of saline and fresh water are called. What most calls the attention in a mangrove are the roots, long enough to adapt to the tides, which cover and uncover the shrubs according to its daily flow. The mangrove grows by gaining terrain to the ocean, which then allows a great quantity of sediments and organic material of much use for the rest of the ecosystem. Of all the sceneries provided by the planet for life, the mangrove is one of the most productive. For example, the mangrove forests of Tumbes are formed by a group of up to 40 botanical varieties, and they constitute the refuge of an enormous variety of wild flora and fauna. About 150 species of birds inhabit this sanctuary, out of which 8 depend exclusively on this habitat; 37 species live in the shrub thicket close to the mangrove, in the estuaries and mangroves 43 species of birds have been identified and 26 species are migrant North American. It is said that 42 species of river fish can be found in the mangrove, and the existence of 93 species of fish, 33 of gastropods, 34 of crustaceans, and 24 of bivalves have been reported. Also, the presence of 12 species of mammals has been reported.



conservation of the resource, making profits in a sustainable manner.

A good complement to the visit of the nucleus of the sanctuary consists on moving towards its buffer zones. Puerto Pizarro is the paradise of the mangrove cockles and an important center for traditional fishing. It is a space where to enjoy the northern marine scenery and the extraordinary local cuisine. In Puerto Pizarro the mangroves can be visited during the low and high tides, to see it in its five varieties: red, white, black, salted and pina. It is also essential to visit the islands spread in front of the coast.

Among them the Isla del Amor (Love Island) stands out, where its rustic restaurants serve mangrove cockles in a very friendly environment. The Hueso de Ballena Island (Whale Bone Island) allows observing the spectacle performed by the red crabs that cover the sand when the tide goes down. When the tide is high, the Isla de los Pajaros (Island of the Birds), is covered by immense quantities of birds that gather there to sleep or to courtship. There it is possible to appreciate, altogether and confused, frigate birds, Blue-footed Boobies, Peruvian Boobies, white and gray herons, Yellow-crowned Night-Herons, cormorants, and seagulls, in a truly extraordinary concert of dissonant voices.

Another place to visit in this area is the crocodile breeding farm kept by the entity of FONDEPES (Fishing Development Fund), a breeding project of these animals that have almost disappeared from the Tumbes Rivers due to indiscriminate hunting. Here, these amphibians are bred and then returned to their natural habitats.

PROTECTED AREAS OF TUMBES

The region of Tumbes is the smallest in Peru and at the same time, the one that has the most protected areas: 33% of its territory is catalogued as conservation area. This has occurred due to the fact that Tumbes is scenery of diverse, rich and varied ecosystems. In this territory the last foothills of the eastern cordillera can be found, and when they meet the equatorial line, they turn the zone into a special place characterized by dry weather and tropical forests. There are three Protected Areas in Tumbes: the Manglares de Tumbes National Sanctuary, the Cerros de Amotape National Park (which part of it also extends to the Piura Region) and the Tumbes National Reserve. These last two, with the El Angolo Hunting reserve (located to the north of Piura, in the provinces of Sullana and Talara), form the Biosphere Reserve of the Peruvian Northwest.



Tucume, Lambayeque



Craftsmen from Tucume

Tucume is reached via Chiclayo, or also through Sican, crossing the Pomac forest. It is an **archaeological site of the Moche culture**, erected in the dry forest close to towns where the living **culture is the soul of the place**. A project supported by the Nailamp Executant Unity and a local patronage – sponsored by Backus and the World Monuments Fund – focused on the **activities of the local craftsmen** add value to the visit.

HOW TO GET THERE

Tucume is located at 35 km (30 min) to the north of Chiclayo via a paved highway. One must always take the road to the town of Lambayeque.

USEFUL INFORMATION

Location: province of Lambayeque

Altitude: 45 masl

Highlights: culture, archaeology,
gastronomy, nature

INFORMATION AND RESERVATIONS

Tucume Museum

P: (074) 83-0250 / (074) 42-2027

E: artesanos@museodesitiotucume.com

E: informes@museodesitiotucume.com



The Tucume Archaeological Complex has an extension of 22,135 ha; there stand out the great constructions constituted by 26 monumental buildings made with out of thousands of adobe bricks. Huaca Larga is the building with the largest dimensions: 700 meters of length, 280 of width and 30 of height. Indeed, it is the largest adobe construction in all of South America. The Tucume Museum provides the visitors the pleasant experience of going through every step of the development, life and demise of the Lambayeque culture. It is a proposal with strong ethnological content, whose constructive pattern recreates traditional prehispanic architecture. It is a living museum that integrates the neighbouring community in order to ensure its sustainability. The Tucume Museum has four components: Research and Conservation, Integration to the Community, Handicrafts and Gastronomy.

The tour includes the visit to the museum and to the Huaca Larga Pyramid, guided by highly qualified guides. But a new element enriches the visit: the workshop and the handicrafts store adjacent to the museum. There, traditional techniques and designs have been rescued, which have been used in pieces made nowadays, but that reflect all the context of the local cultural identity. The same happens with gastronomy: the ladies from Tucume offer the traveller an excellent array of northern dishes, accompanied with fresh *chicha* as complement to the visit.

According to a document found in the generative base of the project: “the third phase of the development processes based on giving value to the archaeological patrimony consists in generating goods and services, valued thanks to its association with the new local identity. The challenge is to transform local products and services, which are mostly standardized and of low quality, into original products with a cultural



identity that can be recognized by the tourist, and at the same time, is attractive to the urban consumer. To generate this added value many strategies have been put into place. One of them consists in using prehispanic iconography to attract potential consumers". This objective has been fulfilled in Tucume, to the extent that they are managing to commercialize their handicrafts at an international level.

The craftsmen from Tucume make jewelry, bags, chests, and paintings, among other utilitarian and decorative accessories that are exported and exhibited in local and international fairs. They have formed an association which represents the families of the community. On their part, these artists train the young to expand the activity and thus, improve their quality of life.

THE HORCONES

This is an exemplary lodge for its adaptation to the natural and cultural environment. It is located very close to the Purgatorio hill, one of the most important huacas of Tucume. It was built with materials found in the area such as adobe, quincha (reed and mud) and even carob, which have reevaluated the elements used in this part of the country. The rooms follow a rustic line in terms of color, decoration, beds, cupboards, and nightstands. The building won the first price in the Biennial exhibition of Architecture in Lima on 2002.



TO VISIT IN LAMBAYEQUE

Lambayeque has numerous tourist attractions such as the Tomb of the Lord of Sipan in Huaca Rajada. In the center of Chiclayo stand out its main plaza, the cathedral, the Municipal Palace, the Santa María convent and the Paseo de las Musas (Walk of the Muses). In the surrounding areas we can find the Tucume museum, the Tumbas Reales Museum, the Brünning museum, the agrarian cooperatives of Tuman, Pomalca, Pucala and Cayalti; from Eten to Pimentel there are 14km of beautiful beaches, and the Santa Rosa and San Jose Bays. In reference to cities known for its handicrafts Eten must be mentioned as it is well known for its reed weaving, and Monsefu, famous for its traditional yarn and its textiles. Zaña show the rests of colonial opulence, while the Forests of Pomac is a Protected Area in which one can appreciate the vestiges of the Sican culture, whose testimonies can be appreciated in the excellent adjoining museum



Lambayeque



Chaparri

This was both the first Private Conservation Area to be created in Peru, and a successful communal tourism and conservation venture of the Santa Catalina de Chongoyape Rural Community in Lambayeque. A process of **recovery of the dry forests** put into place by the community **to protect the species of fauna in danger of extinction sheltered by this intangible forest**, demonstrated that it is possible to change predatory tendencies. In Chaparri, amongst palosantos (*Bursera graveolens*), pasallos (*Eriotheca discolor*) and hualtacos (*Loxopterygium huasango*), the traveller can obtain a great experience of nature and peace.

HOW TO GET THERE

The Chongoyape community is located at 66 km (1h) to the east of Chiclayo through a paved road. The entrance to Chaparri is through an unpaved road.

USEFUL INFORMATION

Location: province of Chongoyape,
Lambayeque

Altitude: 150-1.553 masl

Highlights: nature, bird and flora
watching, treks, adventure,
ecology, conservation

INFORMATION AND RESERVATIONS

Asociación para la Conservación de la
Naturaleza y en Turismo Sostenible de
Chaparri-ACOTURCH

P: (074) 433194

P: (074) 978836344

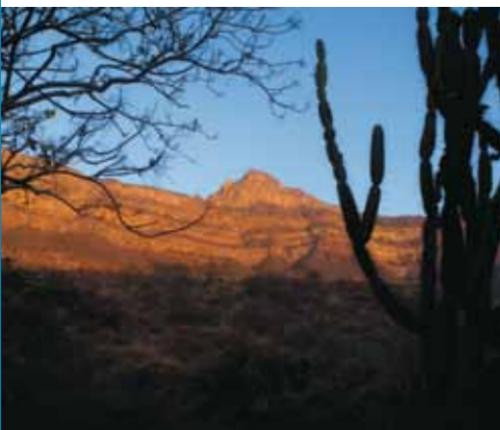
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Chongoyape is the closest town to the Santa Catalina of Chongoyape Rural Community, and the villagers go there to do their shopping and run their errands. They are small farmers and stock breeders, most of them with a long history as deer, bear, White-winged guans and fox hunters. Yet, at present, the word hunt has been eradicated from their language. With the support and advice of conservationist photographer Heinz Plenge, this community created the Naylamp association with the aim of establishing an Ecological Reserve and in this way, preserve the dry forest. Little by little the project made its way within the community itself and towards the conservationist front. The venture sought to protect the existing resources but also to create the conditions to rescue the threatened species in the reserve such as the White-winged guans, the Andean bear, the Andean condor and the guanaco, ancient inhabitant of these forests.

In December 2001, Chaparri was categorized as our first Private Conservation Area with 34,000 ha. At that time, and through a rigorous management plan, they formally began an initiative sustained by the tenacity of the local villagers interested in recovering what had been lost and in giving a healthier and more ample horizon to coming generations. Plenge, also a local villager, continues supporting the project and managing the tourism portion of it. Today Chaparri is a model of Private and Communal management of a protected resource, with international recognition. In its forests they take care of Andean bears, White-winged guans, guanacos and condors, and they get them ready for their reinsertion into their natural habitats. In the reserve the travellers can stay in some beautiful cabins built with local materials following mochica patterns. There one has the opportunity of following diverse observation routes of the rescued species, as well as paths related to the archaeological and

cultural resources of the area, such as the route of the huachuma, as the San Pedro cacti are referred to, on the north coast. A great experience is that of visiting Chaparri guided by the locals. Very committed people who know the forest perfectly and who are in condition of providing privileged information. Furthermore, Chaparri is a perfect place to rest, within the forest, surrounded by birds, taking fresh baths in the dam river, watching the hummingbirds playing over our heads.



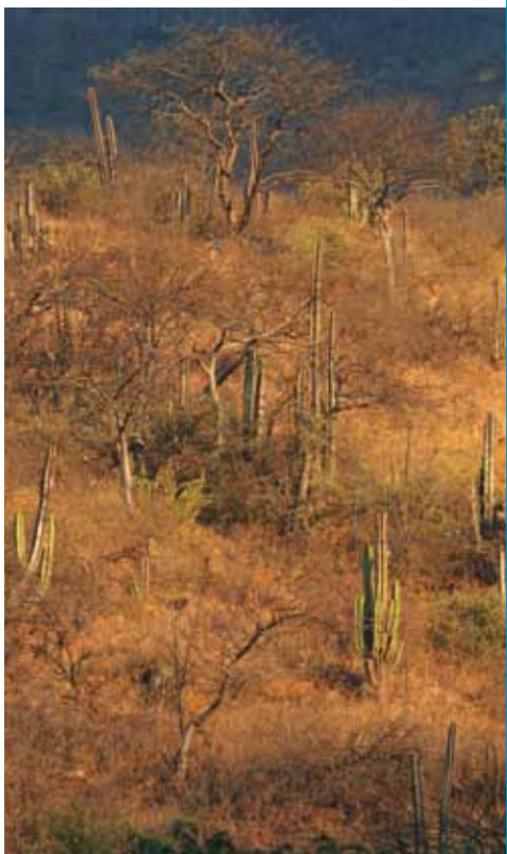
THE DRY FORESTS

History has not been respectful with the dry forests of the north of Peru, which could be considered amongst the most valuable habitat in the planet as a result of the biodiversity they shelter. Uncontrolled logging to get wood and building materials, hunting and stock breeding have been, ever since the Colony until now, the biggest threats against its subsistence. Before the Conquista, it is documented; the local inhabitants managed the forest with a rational and conservationist criterion.

Many entities look at the dry forests with special alert, and watch over their protection and conservation, based on the idea that the local inhabitants have to be directly engaged with the endeavour, as otherwise, these resources will be irremediably lost.

THE WHITE-WINGED GUAN

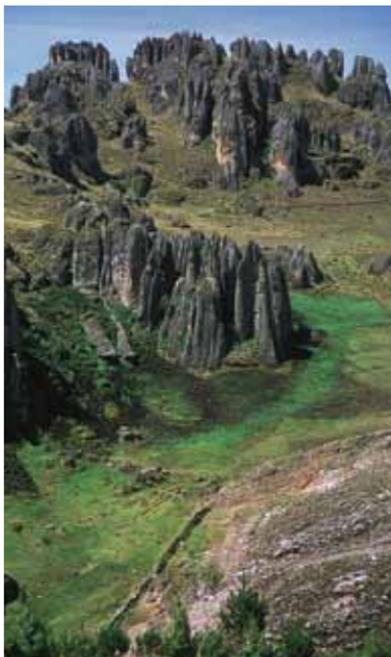
This species was first described during the second half of the 19th Century by environmentalist Ladislao Taczanowsky, but then its trace was completely lost. When confronted with its disappearance the scientific community declared it extinct. Towards the second half of the 20th century, Ornithologist Maria Koepcke, who worked intensively in Peru, sustained that the specimen still must have existed and she convened conservationist Gustavo del Solar to begin a search in the dry forests of the north, and sought to rescue and repopulate the species. In 1977 Del Solar received the news from a local farmer which confirmed that a bird with the characteristics of the guan had been sighted in Olmos, Lambayeque. Thus, an expedition directed by Del Solar and ornithologist John O'Neill found the bird in the San Isidro ravine. From then on, a complex and fruitful process that has allowed the rescue for life of the White-winged guan began.



Northeast

The regions of Cajamarca and Amazonas are part of the Nor-Amazon circuit and they contain first level tourist routes, in the unique synthesis that Peru exhibits among archaeology, history, living cultures and natural resources.

The route begins amongst the green countryside of Cajamarca, sharing the smiles of their joyful inhabitants, and it ends between the walls decorated with friezes of the Chachapoyas, in the humid forests of Amazonas.



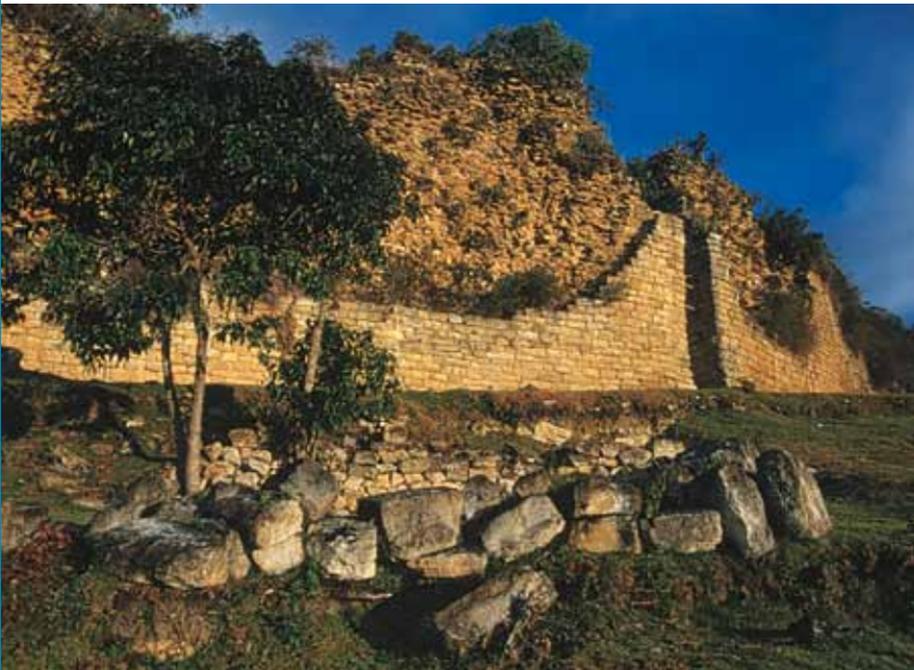


Cajamarca is a beautiful city with pleasant weather surrounded by a green countryside. To go from Cajamarca to Amazonas through the descent from Celendín and encounter the gigantic Marañón River cutting the never-ending cloud forests that keep and regenerate the water, is one of the great experiences that Peru offers the traveler. Through this road one accesses Leimebamba, headquarters of an extraordinary museum that contains the Chachapoyas and Inca funeral deposits, found in a mausoleum open as a balcony over the wonderful Laguna de los Condores (Lagoon of the Condors).

Kuelap is the most known of all the Chachapoyas archaeological sites. It contains more than 400 rock constructions and it was inhabited approximately during the years 800 and 1500 of our era. Without doubt, a defensive fortress, Kuelap shows the unmistakable style of the Chachapoya iconography, which consists on regular friezes that repeat symbolic figures worked on sandstone.

In spaces such as these, cajamarquinos and amazonians, filled with tradition and surrounded by a splendid nature, the inhabitants of today take over initiatives to offer travelers their living culture, and with that, fight against a prevalent poverty. In Cajamarca, the Encañada and Sulluscocha rural and cultural projects open their doors. In Amazonas the town of María with its accommodation houses and the rescue of their textiles. Little by little, other initiatives along the same line expanded the promissory and sustainable tourism offer in the Peruvian northern Amazon.

Amazonas



Maria-Kuelap

Experienced-based and adventure tourism is starting to grow in the Amazonas region where **the famous kuelap complex** is located, as well as an immense number (it is calculated that more than five hundred) of archaeological testimonies of the Chachapoyas and Inca culture. Today, in the locality of Maria, a new component is being prepared to directly contribute with the improvement of the income of the local population through their **handicrafts** (textiles, leather work, etc) **and lodging in family houses.**

HOW TO GET THERE

The community of Maria is located at 36 km from Tingo that is at 34 Km (1 h) from Chachapoyas via an unpaved road.

USEFUL INFORMATION

Location: province of Chachapoyas, Amazonas

Altitude: 2.385 masl

Highlights: culture, archaeology, nature, bird watching, adventure

INFORMATION AND RESERVATIONS

Asociación Comunal de Turismo de María

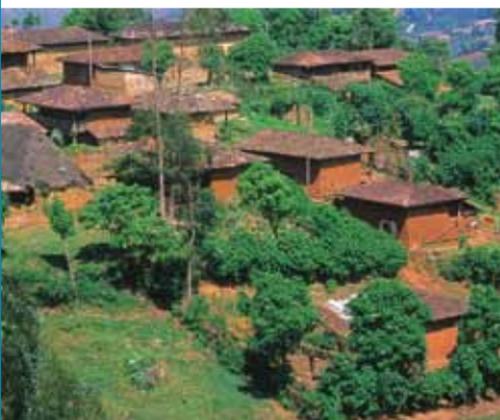
P: (041) 813088



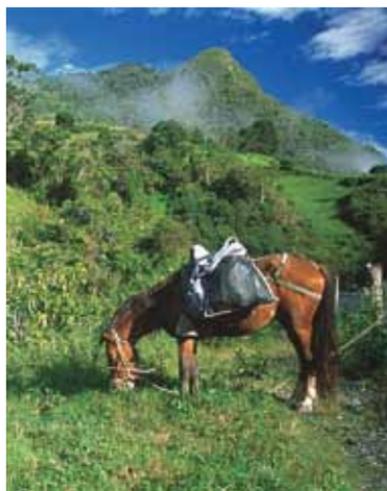
In previous years, they have tried to develop in Maria some activities destined to generate a good offer of experienced-based tourism, such as habilitating lodging houses (during the mid-90s) and later on, the creation of workshops for textiles making. The lack of continuity in these ventures generated the stagnation of this line that sought to integrate the fight against poverty with the rescue of the local identity. In more recent times, the State through its entities dedicated to archaeological research and cultural promotion decided to take up again its previous initiatives using as starting point a new archaeological project in Maria that is monitored by archaeologist, Alfredo Narvaez.

The original lodging houses that were left inhabited, began to be required by archaeologists, technical personnel and engineers of the project; little by little, travelers who arrived to Amazonas to see its archaeological resources and living culture, also appeared by the village asking for services of accommodation and meals, as well as guides and occasionally, hiring horses and mules, and muleteers. The highway that goes from Chachapoyas to Maria is on its final stage of construction, and it contribute to increase the visits. However, nowadays they are working on what is most important: training and organizing the population so that they can offer quality services at their own scale; that is, based on their local culture, in their uses and customs, with their affections and traditions.

An integral program whose acronym is PROMARTUC is the one in charge of the complex task of preparing the population in the topic of tourist services in the context of a major plan of cultural rescue. For this, workshops on participative planning with all the population have been taking place. The idea is that the inhabitants of Maria,



of all ages, get actively involved in the development of tourism. An important line of the project is the one that works with school children in an activity denominated “How I love my town”. Moreover, the Mincetur has established the objectives of a Plan of urban development for Maria that has been handed to the municipal authority, just as it has been done in the neighboring villages of Tingo and Kuelap.

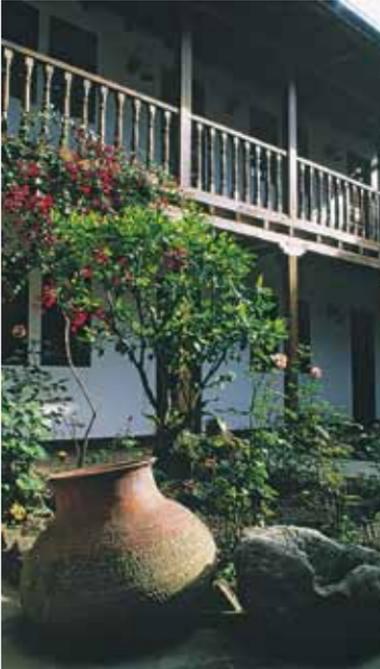


As a result of the workshops above mentioned they have defined specific interventions of recovering some urban spaces in these towns as part of the Copesco Plan, where they must respect the typology of the use of stone and wood in the constructions for tourist services. The PROMARTUC contemplates the construction of a lookout for visitors, where they will exhibit the products made in Maria and in other communities of the area and the region. These products are the ones that come from the hands of the craftsmen and craftswoman who have been working in textile workshops, using waist and pedal looms, and sowing machines. Moreover, they are bringing back traditional leather work

GIVING VALUE TO KUELAP

Kuelap is the most important tourist attraction of Amazonas, with its high walls, its circular constructions and its towers opened over the abyss. The archaeological complex has a Master Plan for its recovery; between the years 2003 and 2006, five and a half millions of soles have been invested in conservation efforts. In 2007 a portion of the exterior wall was improved and of the drainage system; stairs to access the interior of the fortress have also been built, and interior edifications have been recovered. In a recent visit the Minister of Commerce, Industry and Tourism, Mercedes Araoz declared that: “Kuelap has gone from a state of emergency to a state of tourism product to be used”.

and cabinet-making. At the same time, they seek to consolidate the different local social organizations with which they will design a marketing strategy to incorporate Maria in the tourist positioning of Amazonas.



ENDLESS AMAZONAS

Kuelap belongs to the Nor-Amazon circuit as part of the Valley of upper Urubamba. The Amazonas Region becomes part of this circuit with great attractions such as the Gocta waterfall, the third highest in the world, with 771 meters of fall. The towns of Luya, Lamud, Tingo, Longuita, Maria, Choctamal, La Jalca, Duraznopampa, Hierbabuena, amongst others, they all do their part on the niche of experienced-based tourism. The Carajia sarcophagus, the Revash mausoleums, the constructions of Macro and the Town of the Dead, complete the archaeological offer, to which the impressive mausoleums of Leymebamba has to be added. On the other hand, the Laguna de los Condores is conformed by an optimum combination of adventure and archaeology. For its part, the city of Chachapoyas, very well managed in urban terms, is the starting point for the visits of all the sites mentioned.



Cajamarca



Porcon farm

Tourist visits to the Porcon Farm have been promoted since 1998, when the Atahualpa-Jerusalen Agrarian Cooperative decided to undertake an initiative in this sector destined to improve the quality of life of its inhabitants. The strategy consisted in transforming an inhospitable place in the Andes into an **attractive town surrounded by pine forests where the community supply tourists with all the necessary comforts in terms of lodging, meal, and guides**, as well as a pleasant stay that allows sharing their daily activities.

HOW TO GET THERE

The Porcon farm is located at 31 km (1h) to the north of Cajamarca through an unpaved road

USEFUL INFORMATION

Location: province of Cajamarca

Altitude: 3.300 masl

Highlights: trekking, nature, culture, gastronomy

INFORMATION AND RESERVATIONS

CAT Atahualpa-Jerusalén

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The cooperative develops different varieties of communal tourism such as experienced-based tourism, rural tourism and ecotourism. The wild beauty and the one generated by the productive activities of the Porcon Farm, as well as the availability of adequate services have rendered the cooperative into a model of the ideal destination where to breathe new air and interpenetrate with a lifestyle different to that of the city, polluted and stressful. The inhabitants offer lodging at affordable prices and they ensure a pleasant rest surrounded by a healthy and pure environment. The location of the Sierra Verde Hotel-Inn allows a panoramic view of all the landscape of the Porcon farm. The personnel has been trained by Promperu and Cenfortur to provide a good service in the restaurant and in the preparation of meals based on their local products such as potatoes, ocas, ullucus, lamb meat, hen, beef, guinea pig, rabbit, and lately, trout.

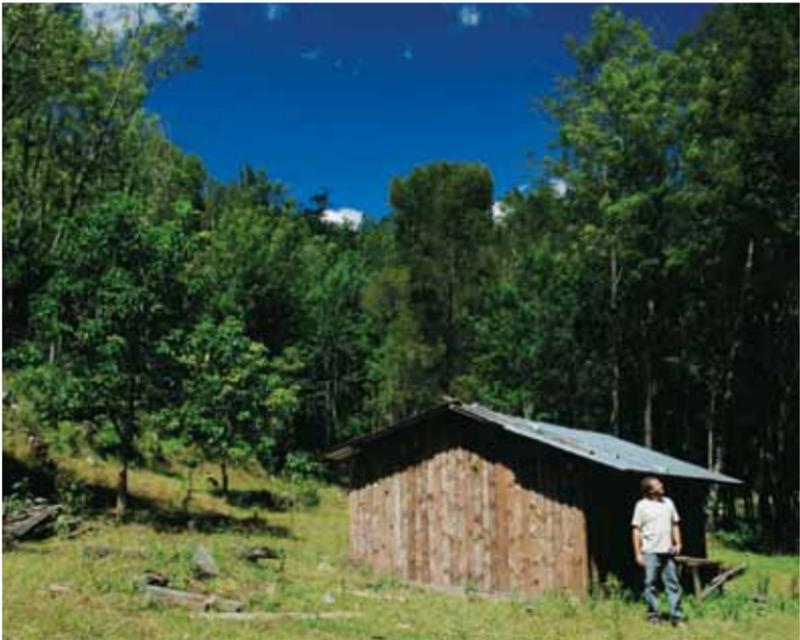
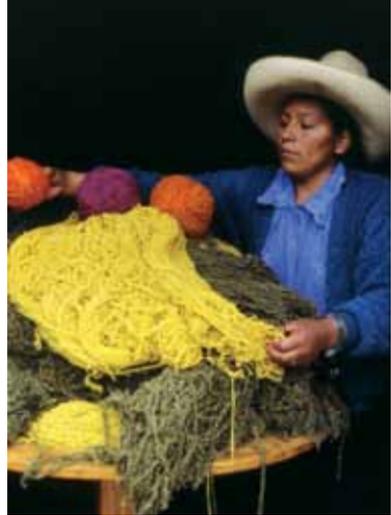
The main attraction of the visit is the participation of tourists in the daily activities of the cooperative, such as the plating of pines, the maintenance of the forests, the production of potato seeds and the stock-breeding tasks. The Porcon Farm offers an appropriate environment to take walks, go horseback riding or to camp in different sites with the safety needed to enjoy.

For the fishing enthusiasts the rivers contain trout. In the forests an important population of White-tailed deer, worth observing, has developed. At present, they are negotiating with the INRENA a permit to establish a hunting reserve, as with the absence of natural predators that control the population of deer, human intervention has become necessary; thus, they will also have a new attraction for travelers fond of responsible and controlled hunting. The profits obtained from the hunted deer will be destined to the maintenance of the forests.

In the farm there are seven tourist circuits to be offered which show the local handicrafts, the zoo, the vicuñas, the waterfall and cascades, the Inca trail, the milking of cows, the cultivation of potatoes, the feeding of sheep, among the activities performed on a daily basis in the community.

ALL CAJAMARCA

Other tourist attractions worthy of visiting in the city of Cajamarca are the Cathedral, the church of San Francisco, the Belen Monumental Complex, the lookout of Santa Apolonia, the Rescue Room, and the Inca Baths. Outside the city we find the Cumbemayo Rock Forest and archaeological complex; the Ventanillas de Otuzco, the towns of Encañada and Namora, and the extraordinary Kuntur Wasi archaeological site and museum, among many others.





EXAMPLES TO FOLLOW

In the origin of the Porcon Farm is an old hacienda that the Land Reform integrated to the Atahualpa SAIS (Social Agrarian Systems). There, thanks to the support of a reforestation project put into place by a Belgian mission – and to the work of leader Alejandro Quispe – the distribution of the land in parcels was stopped and the collective property was kept under the form of a cooperative called Atahualpa-Jerusalem, which is the only associative venture of this sort that is still successful. Today, there are more than nine thousand hectares that have been forested with almost thirteen million pines. To the impact produced by the landscape one must add the disciplined presence of signs with biblical messages along the highway, as 96% of the 53 families that are part of the farms as associates, practice the evangelical faith.

Cajamarca



Encañada and Sulluscocha

In the countryside of Cajamarca it is possible to staying with the local families, which allows the traveler to taste the meaning of the natural and cultural space. The possibility of experiencing day-to-day life in **Encañada and Sulluscocha** is combined with **adventure sports and archaeological knowledge**. This project is pioneer in its genre on the Peruvian Northern Andes and it distinguishes itself for its **cultural authenticity**.

HOW TO GET THERE

Encañada is located at 30 km (45 min) to the east of Cajamarca via paved road.

USEFUL INFORMATION

Location: province of Encañada and Namora, Cajamarca

Altitude: 3.000 masl approx.

Highlights: nature, trekking, boats, archaeology, gastronomy, handicrafts, experienced-based tourism, agriculture

INFORMATION AND RESERVATIONS

Teléfono Comunitario de Namora
(076) - 830117

Kilómetro 18 de la carretera Cajamarca -
Namora

Teléfono Comunitario de Encañada
(076) - 340836

Kilómetro 38 de la carretera Cajamarca -
Celendin



The premise of this total experienced-based venture is that the traveler participates in the activities of the field and shares the lives of the villagers that welcome him, while at the same time collaborating with the improvement of the living conditions of his host and learn about a lifestyle on the verge of extinction. In Encañada and Sulluscocha the traveler participates on the preparation of traditional breakfasts, lunches and dinners with agricultural goods harvested during the season, and cooking them in mud pots on wood fires; they also have the privilege to learn how to prepare bread in mud ovens. If the visitor wishes to wake up with the cock's song, then he will be able to accompany the family to graze the cattle and to be part of the farming chores either by harvesting different products of the area such as potatoes, maize, ocas, lima beans, legumes, barley, chocho, prickly pears, quinoa, among other, and according to the season.

He will also have the chance to be part in communal work such as the construction of terraces or homes, in irrigation works and in the preparation of the land for cultivation. The local villagers that will welcome him are expert craftsmen and they will make the traveler participate in the making of guitars, in wood, iron and reed work, and in the manufacture of hay hats. Then, after a long day on the fields, the traveler will have the chance to sit around a warm fire and listen to stories, myths and Andean legends told by his hosts, with traditional music and dances setting the mood.

The two families that receive tourists in both communities have been trained in diverse aspects related to ecotourism, such as creating awareness on cultural patrimony and identity, rescue and strengthening of traditional festivities, and management of the quality of the service. The Encañada has a two-bedroom accommodation, each one

THE GOOD COUNTRY TABLE

This venture has two country homes prepared to accommodate travelers in areas separated from the family room. During the stay the traveler will taste typical dishes from the region prepared by the women of the community. The breakfast consists on barley coffee, wheat and legumes accompanied with cachangas (fried bread) with caramel or cheese, boiled potatoes and soup. For lunch one can chose between a potato and rice stew with guinea pig; fried pig with peeled *mote*; soup with barley and corn flour; picante of potato with legumes and corn; *chupe* of potatoes or limabeans with barley flour; chicken stew; and boiled potatoes with grinded bell pepper and wheat rice. The dinner, much lighter, consists on freshly baked bread with cheese or caramel, soups or infusions of local herbs.



for three guests; though it is also possible to camp close to the house. Amongst the activities of this community, stand out the visit to the Tambomayo trout farm, a town that has a beautiful church with an adjacent cemetery. It will be possible to appreciate the traditional wheat mill powered by the force of water, the farming school, the Sunday farming fair, the beautiful route through the ancient Cápac Ñan.



In Sulluscocha the house also has two bedrooms, very warm and with a splendid view of the lake of the same name. Among the activities offered by the family, is the trek to the Kollor archaeological site and the San Nicolas Lake, passing through small villages on the basin and sighting species of local flora and fauna. Also, the visit to the rests of the Capac Ñan, beginning the walk from Sulluscocha to the Baños del Inca, with flora and fauna observation. In the close town of Llacanora it is possible to visit beautiful waterfalls as well as the Callacpuma caves that has abundant paintings.



GRATITUDE RITUALS

Both in the town of Encañada and in Lake Sulluscocha, the traveler can be part of ancient mythical rituals during which they do offerings to the Apus (hills and mountains) and to the Pachamama (mother earth), ancient Andean gods that have resisted to be extinguished from the country souls despite western religious domination, and that the farmers have adapted and combined according to their own telluric and sacred view. The ritual begins with a bonfire that precedes the time of chacchar (chew) the sacred coca leaf. Then they drink cañazo (cane liquor), smoke the traditional Inca cigarettes and recite songs and omens. All these ceremonial moments are linked to the force of nature and allow the traveler to understand a portion of the Andean Cosmo vision.



Central Andes

The Ancash region is set apart by towering mountain ranges, dazzling glaciers, and by ever-lasting snows. As well as being site of the Huascarán National Park, it is one of the world's most privileged alpinism hubs. The Peruvian traveler usually visits this region to travel through the Callejon de Huaylas, the charming villages scattered throughout, and its incredible mountain chains. However, the Conchucos Valley hides one of the greatest surprises for visitors from the country or from any spot on the face of the planet.





Conchucos is located in Ancash's central western region and its capital, Huari, at dizzying 3,820 masl. This is the area where the Chavin culture established and flourished somewhere between 900 B.C. and 1300 B.C. Villages in this valley are spread out in elevations fluctuating from 2,550 meters to 3,500 meters. Majestic mountains and fabulous lakes complete the superb natural and ecological panorama, a breathtaking background to the wonder of archeological sites like Chavin de Huantar and Huanuco Pampa.

You can see the presence of the Incas thanks to a rather large stretch of Inca Trail, considered by some as the best preserved of the entire network. To all this natural beauty and historical setting there are entrepreneurial initiatives from a variety of enterprises, national and international NGO's, and local communities that offer options for adventure, and rural and experienced-based tourism, such as the Konchucos Tambo Trek or the Inka Naani, each of which enrich the traveler's experience of these marvelous spaces.

Ancash



Inka Naani

This project takes its name from a Quechua expression used in the Conchucos area that means **“foot path constructed by the Incas”**. The enterprise was launched in 2004 as an initiative by the Mountain Institute and in association with different villages and towns along the route. It is set out upon a stretch of approximately **75 Km of the Great Inca Route, starting at the village of Castillo**, Ancash, and ending at the archeological site of Huanuco Pampa, in La Union, Huanuco.

HOW TO GET THERE

The village of Huari is 110 Km (4 hrs) from Catac, the town that marks the beginning of the road that will take you to Sihuas and that traverses the entire Conchucos region. The road is asphalted till you reach San Marcos.

USEFUL INFORMATION

Location:	Huari Province, Ancash
Altitude:	average of 3500 masl
Accommodation:	lodges along the route
Highlights:	trekking, archeology, nature, and culture

INFORMATION AND RESERVATIONS

Yachaqui wayi

Jr. Gabino Uribe #646, esquina con Pasaje

Juan Olivera Belen, Huaraz

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In the northern Andes, the great Capac Ñan (Inca Trail) is called the Inka Naani, and as stated by Ricardo Espinoza, an expert on this resource, the best stretches of the entire network are found there. For the people living in the inter-Andean valleys of the Conchucos region, a stone's throw from the Huascarán National Park and the Huayhuash Cordillera, these Pre-Hispanic roads are still a valuable resource even if hundreds of years have passed since their original construction. While people still use the wide flagstone paved pathways to transport their goods, many times they are helped by llamas. At the end of 2003, a group of communities, located between Castillo (in the Huachis district of Huari Province, Ancash) and Huanuco Pampa (in the Huanuco district of 2 de Mayo), joined together to develop this ancient path into one of the most sought after trekking routes in Peru. The idea behind this initiative was to open this archeological resource, alive and sporting a face life, and the beauty of the natural surroundings to the world and offer lodgings in homes of the inhabitants of the small towns scattered along the route. All of this plus the advantage of being close to the city of Huaraz and of being in the heart of a territory where there are extraordinarily amazing archeological sites.

From the beginning, the Inka Naani project was supported by the Mountain Institute and the local body, Kuntur. It is presently a privileged option for all world travelers who will find there the chance for adventure sporting with the locals that enables them to learn these enterprising farmers and shepherds' language, traditions, and way of life and work.

Visitors will find the high mountain route relatively difficult yet without the traffic of other, similar paths, and they will have access to an intercultural experience through



living in the communities themselves, enabling this way to appreciate the Andes fully. The placement of this section of the Inca Trail makes it easy for the traveler to combine this cultural and adventure experience with circuits found in the Blanca and Huayhuash Cordilleras and with visits to Huanuco Pampa and the temple of Chavin de Huantar.



Families involved in this project earn money from providing tourist services that complement their regular jobs. In addition, the population has been able to enhance their schools and local communities (in cooperation with groups associated with solidarity tourism), and families have built their organizational capacities so that their projections and proposals for their homes are based upon standards of sustainable management. Moreover, the project has the support of the city governments of both Huari and Huachis for helping with the conservation of the paths and for the development of a sustainable tourist product.

ARCHEOLOGICAL WONDERS

The Inka Naani connects two important archeological vestiges: Chavin de Huantar and Huanuco Pampa. The former was a pilgrimage site of enormous import for the people who lived three thousand years ago in what is now Peru. The famous Peruvian archeologist Julio C. Tello, found that Chavin was the cultural model for the oldest civilizations in Peruvian territory. The site is composed of spectacular stone temples and squares, yet, by far its most impressive aspects are the subterranean galleries. Artifacts of religious sculpture found on the site bear witness to the truly sophisticated skill of Chavin's artisans with some of the best examples being the Lanzon and the Raimondi Stela. Its counterpart, Huanuco Pampa, was built by the Incas in the second half of the fifteenth century as an important administrative center in the network of roads that interconnected the empire. Out of all the Incan ceremonial altars discovered, the Huanuco Pampa's is one of the finest.

LOOKING TOWARDS THE FUTURE

The project has two other overall objectives: (1) to strengthen local organizations, like the local NGO Kuntur, as well as city government in order that they support development in their nearby surroundings, and (2) to promote learning spaces for farm families so that through tourism there is value added to preserving their culture and nature and that they will possess one more means for their development. Within that learning, tourism should be seen as an opportunity and a catalyzing activity but one that should evolve within the guiding framework of their cultural identity and the nature that surrounds them, strengthening these values so, in the end, they can be capitalized on to make a genuine contribution to the region's overall development.





Llamatrek

This trekking, that begins in Olleros and ends in Chavín de Huántar, allows the visitors to see the wonders that compose the Callejón de Huaylas, in the company of local inhabitants, who are most suitable to describe what the travelers are observing from the depths of their own living experience.

HOW TO GET THERE

Canrey Chico is located at 30 Km south of the city of Huaraz. It takes 20 minutes to get there by following the Huaraz, Recuay, Catac route.

USEFUL INFORMATION

Location: Callejón de Huaylas, Ancash

Altitude: 3.200 – 4.700 masl

Accommodation: camping

Highlights: nature, hiking, archeology,
handicrafts and gastronomy.

INFORMATION AND RESERVATIONS

Mountain Assistant Association "Sector
Olleros – Chavín (ASAM)

Pasaje. Agustín Loli N°463 La Soledad – Huaraz

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The Ancash Region is, undoubtedly, one of Peru's foremost tourism zones, because of the great diversity it offers to the visitors, regarding the wealth of the mountains and the culture of the peoples who live on its heights.

This zone houses a very important testimony of the past, the Chavín de Huántar complex, a seat of what is still considered the Peruvian cultural matrix. Small, living villages replicate Ancash's rural life everyday and are scattered between the White and Black mountain ranges; while the Duck and Huaylas canyons amaze the visitors with their stunning mountains and their fertile and beautiful valleys.

The White Mountain range is considered one of the most attractive areas for practicing mountain sports, especially mountain climbing. This zone includes the Huascarán National Park, which has an exceptionally varied flora and fauna: deer, Andean spectacled bears, vicuñas, pumas, condors and tarucas deer. A series of sports are practiced in the park's buffer zone, such as: trekking, mountain climbing, rock climbing, white water rafting, mountain biking, paragliding, among others. The Monterrey hot springs, at 8 Km. from Huaraz, are another important tourist attraction of this zone.

Llamatrek is an experience conceived to let the travelers enjoy all the above mentioned activities, through a several-day trek, which is carried out in the company of friends from the local towns, and uses llamas to transport the equipment and supplies. The tour begins in the community of Olleros, where the inhabitants provide the llamas that will accompany the group through the ancient pre-Inca trail that crosses beautiful snow-capped landscapes of the Huascarán National Park until the Chavín de Huántar archeological center.



Thus, hiking by steep ascents, and over flat paths, always under a clear blue sky, the visitors will discover the privileged conjunction between nature, history and living culture in this zone. It is a paradise at over 3,500 m.a.s.l.

Llamatrek offers several services in the regular route to meet the clients' preferences and budgets; besides, it is possible to request programs for rock climbing and trekking in the White, Huayhuash and Rosko mountain ranges.

Among the different activities offered in the route, the visitors may opt to participate in a purification ceremony in Waullaq, led by regional mystic healers who make an offering while hiking by the place. Visitors may also execute and enjoy musical evenings together with the

local inhabitants. Music is indispensable for relaxing and getting used to the beauty of the place, encouraging the cultural exchange with the local dwellers and the visited communities. The music is played with guitars, harps and violins, instruments that accompany the travelers while they sample the local gastronomy and have pleasant talks with their companions.

The travelers may also visit handicraft workshops, where they may purchase products manufactured by the local inhabitants, mainly textiles. This visit will be an opportunity to exchange views with the dwellers, get more acquainted with them, and obtain sound advice which will be very useful during their entire trip. Chavín will offer a privileged experience to those travelers who are fond of archeology. The active participation of the local community is essential for enriching this product. It combines adventure, interaction with local inhabitants and environmental management, reviving the use of llamas as Andean cargo animals.

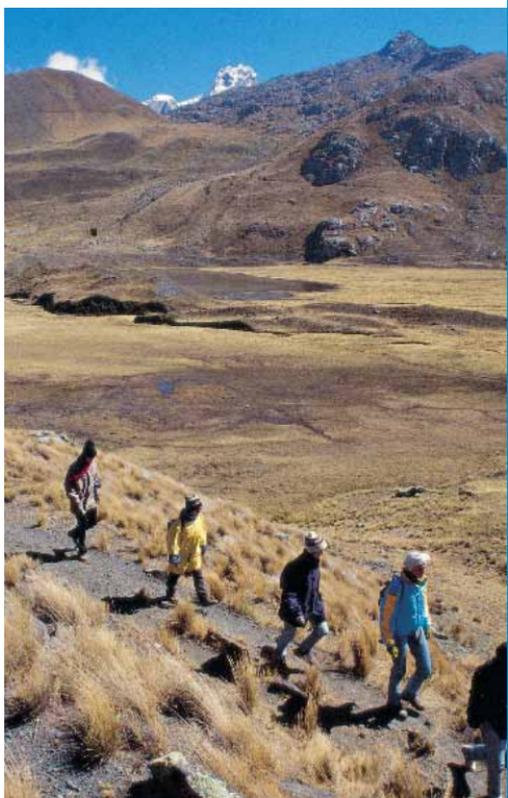
THE CITY OF HUARAZ

Huaraz, capital of the Ancash Department, is a big city with a population of over 120 thousand inhabitants. In 1970, this area of the country was the epicenter of a catastrophic earthquake, which devastated Huaraz and other cities in the Callejón de Huaylas. Huaraz was rebuilt with a temporary emergency criterion, which remains until now. Huaraz does not have any particular attractions, except for its cosmopolitan environment and its excellent local and international food restaurants. Huaraz offers lodgings and restaurants to meet all preferences and budgets, and its main street exhibits hundreds of tourist agencies that sell excursions towards different places in the zone.



CHAVÍN DE HUÁNTAR

Over 2,500 years ago, one of the most important pre-Inca cultures of our history settled in part of what is now the Huascarán National Park. The cultural center was located in Chavín de Huántar, at the shores of the Puccha – or Mosna – River, and is a complex construction composed of stone corridors and galleries. Stone sculptures such as the Monolithic Lanzon (Giant Spear), the Obelisk, the Raimondi Stela, and the cabezas clavadas (stone heads) fastened to the external temple walls. This culture expanded throughout Peru's Northern highlands and coast. Huari was another culture that settled within the Huascarán National Park territory. The Huari Empire (600-900 A.D.) expanded throughout the Central Andes, between the White Mountain Range and the Marañón River. A splendid museum, located in front of the Chavín complex, has been recently inaugurated.





Vicos

The Ancash community of Vicos is part of the Callejón de Huaylas, and it is located at the brink of the Huascarán National Park. Its rural and community tourism project is already consolidated, and its axis is the coexistence with the local farming families, the learning of production handicraft and agricultural techniques and the cuisine of the high Andean region, as well as the festive rites including music, dances and religious ceremonies.

HOW TO GET THERE

Vicos is located at 40 Km northeast of Huaraz, by following the route leading to Caraz. Along the route you will find the town of Marcará, from where you must take the road leading to this small village of the Callejón de Conchucos.

FICHA TÉCNICA

Location:	Marcará district, Carhuaz province, Ancash
Altitude:	3,052 masl
Highlights:	nature, hiking, archeology, handicrafts and gastronomy.

INFORMATION AND RESERVATIONS

Center for Responsible Tourism “Yachaqui Wayi”

P: (01) 423 446 (temporal)

info@yachaquiwayi.org

www.yachaquiwayi.org

P: (043) 943 948 657



In order to reach Vicos, it is necessary to walk fifteen minutes from Carhuaz, in a beautiful ascent lined with eucalyptus trees. Upon arrival, visitors are amazed by a great scenic view of the White and Black Mountain Ranges. With their traditional amity, the inhabitants of Vicos will explain that, during their stay, visitors may use the resources of the White Mountain Range for adventure activities, and those of the Black Mountain Range for relaxing and health-oriented activities, such as hot springs.

The coexistence with Vicos' farming families is a source of friendship and intercultural enrichment. They may help you learn agricultural work in the farms and handicrafts, and you may participate in culinary and cultural activities. The Grandparents' House Cultural Center is a particularly interesting place to visit in Vicos, as it is an historical memory of the community that exhibits testimonies of a local cultural tradition which is very much alive. From Vicos it is possible to make short hikes to visit different archeological sites; as well as visits to traditional markets and fairs, enjoying a landscape that is never boring, observing the wild flora and fauna.

In the city of Huaraz, the inhabitant of Vicos run an interpretation and information center called Yachaquiwayi, where they provide all types of data and recommendation for the best stay in the community. There, the visitors may find out that, besides the recreational and sports activities, in Vicos it is possible to carry out volunteer activities, such as helping to paint schools, or improving crop fields. During their stay in Vicos, travelers will enjoy fresh air, blue sky and the sound of birds, in an environment they will never forget. Vicos is also the starting point to approach very interesting places, such as Chopo Irca, Kekpampa, Lejía Cocha Lagoon, Llacshac, Quebrada Honda, and to make a good trekking by the Seven Empires community.



In order to fully enjoy a celebration, visitors must come to Vicos on its anniversary date, July 13. Around that date it is possible to taste an excellent local food, which includes picante de cuy (guinea pig spicy stew), chicharrón con canchita (pork rinds with corn nuts), pachamanca (meats and vegetables cooked inside an earth oven with hot bricks), peasant bread, yunca with hen, potato uchu and the famous tocush.



CHANCOS HOT SPRINGS

The Chancos hot springs are at 30 Km north of Huaraz, in the Marcará district, and they are managed by the Vicos community. These hot springs sources are very transparent and their temperature ranges between 68°C and 72°C. Their medicinal properties are very renowned. The services provided at Chancos are: a large pool, a small simple puddle, and the so-called “caves”. The latter are highly valued by the springs users, who enter them carrying eucalyptus branches, so that they emanate a menthol-scented vapor, which enters the lungs helping those who suffer from respiratory ailments. Besides being relaxing, the Chancos hot springs are therapeutic, especially for the treatment of bone and muscle ailments.

HUASCARÁN NATIONAL PARK

The Vicos Project was born with the support of the Instituto de Montaña (Mountain Institute) from Huaraz. The objective of this international organization is to take care of and preserve the planet's mountainous resources, and one of its strategies is to develop rural tourism projects intended to provide economic alternatives to the communities, in order to check the depredation of natural resources, as in the case of Vicos. The Mountain Institute describes the Huascarán National Park in its webpage:<http://www.mountain.org/work/andes/>:

“The Huascarán National Park is a global treasure which includes the world's highest tropical mountains. The Park has peaks over 6000 m.a.s.l. within the White Mountain Range and is notable for its spectacular scenic landscapes, cultural wealth and biodiversity. With altitudes from 2800 meters until 6,768 meters above sea level, the topography includes permanent ice and snow, 663 glaciers, 296 lakes and 41 rivers. The HNP was declared a National Park in 1975. UNESCO recognized it as a Biosphere Reserve in 1977 and as a Natural World Heritage site in 1985. The local population that lives around the Park still preserves many of its ancestral traditions rooted in the Andean tradition, including its native tongue, the Ancash Quechua. Within the Park, seven zones have been identified as having a variety of microclimates which allow the development of an impressive variety of flora and fauna. A study conducted by Dr. David Smith about the flora of the high Andean region documents the existence of 104 vegetable families, 340 genera and 779 species; among them, the outstanding *Puya raymondii*, the world's tallest flower, which reaches an altitude of twelve meters. Preliminary fauna studies have identified 112 bird and 10 mammal species, including the spectacled bear, vicuñas, Andean condor, vizcacha rodent, and the grey deer”.



Amazon

The territory of Peru encompasses 84 out of the 104 life zones identified on planet Earth, and these contain more than the 20% of the plant and animal species of the entire planet. The greater part of this biological wealth is found in the Amazon, where scientists have recorded more than 25,000 plant species, around 1,800 bird species, 361 mammal species, 251 amphibian species, 297 reptile species, and more than 2,500 fish species.





The Amazon region begins on the western slopes of the Andes and descends eastward, towards the vast Amazonian plain, which is formed by different types of forests that possess an overwhelming natural wealth. Iquitos and Puerto Maldonado are without doubt the main cities of the Peruvian East and main sites for businesses involving ecotourism and experience-based tourism. Iquitos, capital of the Loreto Region, is a truly fascinating place. It is located on the banks of the Amazon River at the confluence of the Nanay and Itaya Rivers. The Loreto Region is also where you find the Pacaya-Samiria National Reserve, second largest reserve in Peru with an area of 2,080,000 hectares.

When you travel to the Madre de Dios Region, you have to visit the city of Puerto Maldonado because of its lively and colorful market, its numerous stores offering local, high quality handicrafts, and its fabulous restaurants. Choices for visiting the forests in this part of the Amazon are closely watched by the State, due to the conservation of natural resources. Three such examples, standard setters for the entire Peruvian Amazon, are Rumbo al Dorado, Posada Amazonas, and Casa Matsigenka.

Manu, Madre de Dios



Casa Matsiguenka

This venture invites travelers to penetrate the **Manu National Park, one of the most important natural resources on the entire planet** and classified by UNESCO as a World Heritage Site. The project fits under the category of ecotourism, understood as a natural resource management activity that provides communities with incomes on the basis of protection and conservation of the area. In this way, **the native populations become the first and best allies of the park**, and this same responsibility is conveyed to the visitor.

HOW TO GET THERE

Casa Matsiguenka is located on the shores of Lake Salvador inside the Manu National Park. In order to get there it is necessary to contact an authorized agency.

USEFUL INFORMATION

Location: Provinces of Manu and Madre de Dios

Altitude: 200 masl

Highlights: nature, hiking, bird watching, Amazonian flora and fauna, boats, lakes

INFORMATION AND RESERVATIONS

Empresa multicomunal Matsiguenka

Av. El Sol 627 oficina 305, Cusco

P: (084) 22-5595 / (084) 984849473

E: casa.matsiguenka@terra.com.pe



The experience is indescribable and to understand it, you have to live it. Once inside Manu and in the adjoining areas of Casa Matsiguenka, you can appreciate Amazonian wildlife in all its splendor. Lake Salvador, created by the Manu River, is habitat to a great diversity of birds, like the hoatzin, and other animals, such as the curious giant otters. Lake Otorongo places an observation tower at the disposal of birdwatchers. During travel on the Manu River, it is possible to see, eating or resting on the banks, mammals, birds, and reptiles (peccaries, macaws, capybaras, turtles, herons, and, if you are lucky, even a jaguar). The main rivers of the National Park are the Manu and Upper Madre de Dios, which are great attractions for their scenic beauty as well as for their relationship with the forest and its wildlife. There are also Matsiguenka and Amarakaeri native communities in the park's buffer zone, located on the banks of the Upper Madre de Dios River. You can visit these communities only after you have received permits from their authorities to do so.

Casa Matsiguenka offers to its guests the opportunity to meet with inhabitants of local ethnic groups, seeing that they directly run the lodge. You can hire community dwellers to be guides, and they will take you on guided tours of the forest along a trail system that leads to the above mentioned lakes. Native peoples will also teach travelers the techniques for making implements they use for fishing and hunting, and for making clothing and ornaments. Of course, the most interesting aspect is sharing daily life with the inhabitants, being in direct contact with their language, history, farming and traditional medicinal practices. In the Visitor Center, travelers can learn the history and culture of the Matsiguenka and about how these people managed to survive the forced labor recruitment during the time when rubber extraction swept the Amazon, an extremely traumatic episode in history for the area.

VISITING EDEN

The Manu National Park boasts an area of 1,716,285 ha, making it the third largest national park in Peru's National System of Protected Areas, that covers 12% of the country's total land area.

Manu itself is found in the jungles of two departments in southwestern Peru, Madre de Dios and Cusco. It contains different ecological tiers, and ranges in elevation from 300 meters to 3,900 meters. It is furthermore the country's protected area with greatest amount of biodiversity, holding world records for various natural aspects, such as number of species (1,000 bird, 1,200 butterfly, 13 monkey, and 7 just of macaw), percentage of the plant species of the world at 10%, and many others. Within its boundaries live several threatened species, like the jaguar, river otter, harpy eagle, and the black caiman.



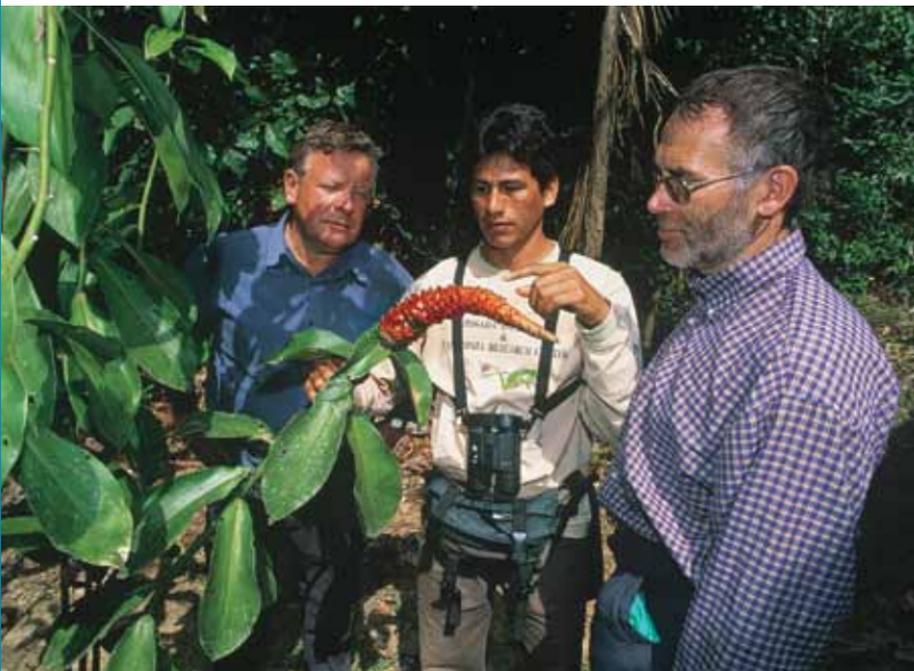
The Empresa Multicomunal Matsigenka is property of the native communities of Tayakome and Yomibato. Profits gained from tourism are evenly distributed between the two communities and are later invested in social activities for improving their members' living conditions. Close to 600 people are direct beneficiaries of those investments. Similarly, tourism helps maintain the communities' cultural characteristics, the most important being the sustainable use of the park's natural resources, an effective contribution to its conservation and reproduction. Every inch a lesson in ecotourism.

INDIGENOUS PROJECT

Casa Matsiguenka offers transportation, accommodation, food, and excursions to the surrounding areas and to the Lake Salvador and Otorongo. All services directly employ Matsiguenka community members who welcome visitors with their characteristic warmth. Casa Matsiguenka features four modules with three double rooms each, for a grand total of 24 beds. One module is used as the kitchen and dining room and another for restrooms and showers. Design, construction, and location of Casa Matsiguenka facilities are modeled off the cultural forms of the native people. Added bonus is that the inhabitants themselves built the lodge.



Madre de Dios



Posada Amazonas

Rainforest Expeditions is a Peruvian ecotourism company, founded in 1982 under the mandate of **providing of an authentic ecotourism experience that is both educational and sustainable** through conserving areas in which it operates. It runs three lodges located in the tropical jungle: **Posada Amazonas, Refugio Amazonas, and the Tambopata Research Center**. From the moment of its launch, it defined itself as an ally of the local native communities, and its association with these is already a paradigm for other enterprises to follow.

HOW TO GET THERE

Posada Amazonas is located 1h 30 m from Puerto Maldonado. To get there is necessary to embark in the Infierno port and then sail a boat for 40 minutes.

USEFUL INFORMATION

Location: Province of Tambopata,
Madre de Dios

Altitude: 200 masl

Highlights: Nature, hiking, bird
watching, canopy tower
over forest canopy,
lakes, macaw clay lick,
ethnobotanical center

INFORMATION AND RESERVATIONS

Rainforest Expeditions

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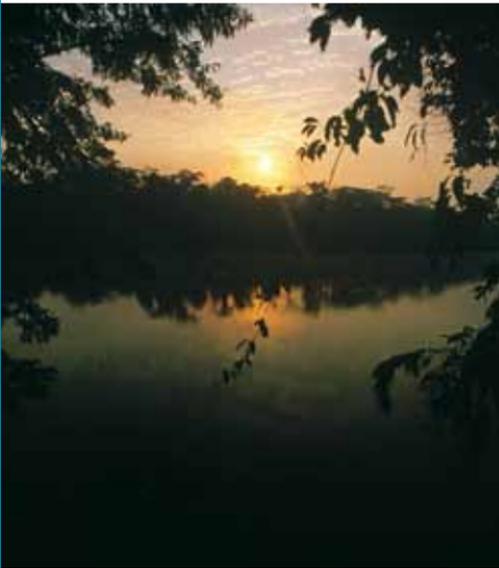
www.perunature.com



Posada Amazonas opened in 1998 and since then has earned the reputation of being one of the most outstanding lodges and nature destinations in Latin America, due to its association with the native community of Infierno. It is considered to be a successful pilot project because the relationship between the community and the privately owned company is one in which they work together to develop a beneficial ecotourism product which promotes conservation of both nature and wildlife. The lodge belongs to the Ese'ejá native community of Infierno, and Rainforest Expeditions has been granted a 20 year tourism concession. Travelers can have a wonderful experience in the community, whose members will guide and guard them for the entire trip. This includes different activities, like visiting Lake Tres Chimbadas, observing the forest canopy from an observation tower, hiking along thematic paths, boating, observing plants and animals, listening to specialized lectures, and others.

The Tambopata Research Center (TRC) has been welcoming tourists and researchers since 1989, both for recreation and research. The TRC is located in one of the remotest areas of the Tambopata National Reserve, where several endangered species live. The lodge is the perfect alternative for researches and travelers looking to experience the Amazon at its heart. The lodge's main attraction is the clay lick, a spectacle of color and sound as hundreds of macaws and parrots flock daily to the nearby cliffs to eat the mineral-rich clay.

Refugio Amazonas sits very close to the Madre de Dios River in the Tambopata National Reserve, just three hours from Puerto Maldonado. The lodge's strategic location is ideal for introducing the jungle to travelers. Opened in 2005, it has 24



AMAZONIAN FORESTS AND ETHNIC GROUPS

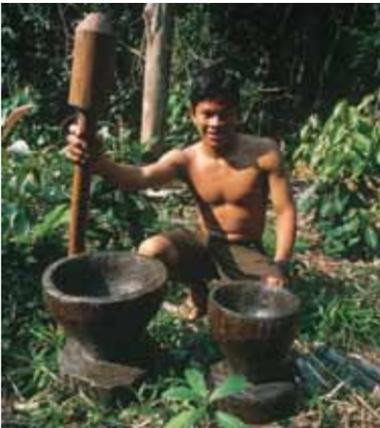
Madre de Dios is a region where virgin jungles abound and maybe the least touched and eroded area in the Peruvian Amazon. Besides, the combination of its rough geography, countless microclimates, and soil varieties has fostered the development of a wide range of life forms. Land of wide rivers and gorgeous lakes surrounded by a lush vegetation, Madre de Dios is the ancient home to several indigenous groups, like the Ese'ejá, Machiguenga, Yine, and Haramkbut, as well as around a thousand indigenous people living in voluntary isolation deep in the jungle close to the mouths of the Manu, Las Piedras, and Tahuamanu rivers, following the cycles of the forest as they hunt and collect.

rooms. The Madre de Dios River is habitat to a variety of mammal and bird species. Like with the Posada, Refugio Amazonas has boats for excursions, an observation tower, and a network of paths, but what sets this lodge apart is the agreement it signed with the ANIA Association, in which they have established a Children's Forest where visiting children learn about the ecosystem and how to respect it through a series of recreational activities.



OPPORTUNITIES FOR ECOTOURISM

The selection of natural attractions in Madre de Dios is immense. Among the lakes in this department, there is Lake Los Castaños, preferred by swimmers during summer time, Lake Valencia next to the town of Laberinto, and Lake Sandoval with its diverse fauna and extensive aguajal (swampy area of aguaje palm trees). Likewise, it is a hub of Protected Natural Areas featuring some of the most valuable in all Peru, like the Bahuaja-Sonene National Park, where the only tropical humid savanna of the country is protected, the Manu National Park (1,532,806 hectares), where the greatest and most varied biodiversity existing on the planet is located, and the Tambopata National Reserve, sitting on an area of 1,478,942 hectares and holding world records in different zoological groups.



Pacaya-Samiria, Loreto



Rumbo al dorado

This is the name of a spectacular product for nature lovers. **It is located on one of the river basins encompassed by the Pacaya-Samiria National Reserve.** It began after years of work among different conservation entities and three communities of colonists (Yarina, Veinte de Enero, and Manco Capac) who settled in **the Yanayacu-Pucate river basin. It is an ideal product for birdwatchers, researchers, photographers, and nature lovers.**

HOW TO GET THERE

The village of Veinte de Enero is 1 hour and 30 minutes from the town of Nauta, which is connected to the city of Iquitos by an asphalted road (95 km, 1 h 30 m).

USEFUL INFORMATION

Location: Province of Loreto

Altitude: Below sea level

Highlights: Nature, bird watching, Amazonian flora and fauna, boats, sport fishing, hiking, conservation

INFORMATION AND RESERVATIONS

Comité de Manejo de Palmeras de Veinte de Enero

Unidad de Pesca Comunitaria de Yanira

Unidad de Pesca Comunitaria de "Yacu Taita" de Manco Capac

P: (065) 223460

www.pacaya-samiria.com



For a week, the traveler coming to Pacaya-Samiria's awe-inspiring aquatic world will be able to observe unique plant and animal species, not to mention landscapes that are seen no where else in the Amazon. Here, the villagers themselves provide tour guide, information, accommodations, and food services and are very committed to their natural resources and seriously determined to enhance their lives through the use of such resources following the standards of ecotourism. The reserve is located in one of the biggest depressions of the Amazon, a reason why it is formed basically by swamps and floodable forests that host a varied flora and fauna: 500 bird, 102 mammal, 240 reptile, 58 amphibian, 256 fish, and 1,024 cultivated and wild plant species. Also protected here are threatened and endangered species, like the black caiman, the manatee, the Giant South American turtle, the Peruvian spider monkey, the river otter, and the elusive pink dolphin that lives in the lakes of the reserve.

In the Yanayacu-Pucate River Basin, activities that promote sustainable resource use are part of the daily lives of the local population, and they are visibly successful, with such shining examples as the huasai palm tree reforestation project for the production of palmito (palm hearts) and non-felling harvesting techniques of aguaje palm tree fruits. When it comes to wildlife management, important species are taken under consideration, like the yellow-spotted Amazon River turtle and its reneating project, the ornamental fish, arawana, and the paiche, the largest fish in the Amazon. Visitors can take part in management activities with the local inhabitants.

A trip to the origins of the Yanayacu River, a black water river, consequence of the high concentration of vegetables substances in dissolution in the water, will allow travelers to grasp the enormous biodiversity of the reserve. On its banks abound jacanas, herons,



Neotropic cormorants, and a large variety of parrots. In its middle section you will find the community of Yarina, which is placed in a zone of high biodiversity, where more than 250 different bird species have been reported and includes a completely uninhabited, rigorously protected area. The great variety of wildlife in the sector features marvels, like pink dolphins, macaws, and primates of different species. The river begins at Lake El Dorado, an impressive body of water almost 500 ha, where the community dwellers of Manco Capac have managed to repopulate the paiche and the arawana for their sustainable use.



RUMBO AL DORADO CONSORTIUM

This community-owned and operated company, is the result of a socio-economic development project aimed to promote the sustainable use of biodiversity in fragile ecosystems. The people have proposed earning income through ecotourism and being continuously trained, as well as sharing the administration of the business. Consortium partners are:

- Green Life (Civil Association for the Preservation and Sustainable Development of the Amazon)
- ProNaturaleza (Peruvian Foundation for the Conservation of Nature)
- Veinte de Enero Management Committee
- Yarina Community Fishery Unit
- Yacu Taita (Quechua for “father of water”) Fishery Unit of Manco Capac.



PACAYA-SAMIRIA NATIONAL RESERVE

It is one of the largest protected areas in Peru, possessing an area of more than 2 million ha and hosting a high biological diversity in addition to a human population that makes use of its resources and protects fragile ecosystems like the floodable tropical forest. Two large rivers border it: the Marañon to the north and the Ucayali to the south, right before their confluence which gives birth to the Amazon River, the longest, most powerful river in the world.

It encompasses three river basins: the Samiria, the Pacaya, and the Yanayacu-Pucate, with the latter being site of the Rumbo al Dorado Consortium's operations. The region is characterized by tropical weather, with an average temperature of 27°C, high humidity, and a yearly precipitation level of up to 3,000 mm. The land is flat, floods seasonally, and covered by thick vegetation and a complex network of rivers, lakes, and ponds.

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