

Victoriano Albito O., Wilkupamba. Pampa or Valley of Huilco. Vilcabamba.  
A 1999 publication, by Victoriano Albito Orellana.

## ISLAND OF IMMUNITY

Synthesis  
History  
Culture  
Traditions  
Place names

## VILCABAMBA, THE VALLEY OF THE HUILCOS

### HISTORICAL-CULTURAL SYNTHESIS

#### PREHISTORIC ANTECEDENTS

From the annotations of Theodoro Wolf and Jacinto Jijón y Caamaño on the prehistory, it gives us lights to identify the existence of the valleys of Piscubamba, Huilcupamba, Malacatus, Cusibamba, these places were conformed by petrographic belonging to the tertiary era, They all had the same terrestrial conformations, which given the continuous erosion of the land were gradually drained by the cracks that opened and formed the canyons giving rise to the bed for the river flows and the formation of the valleys.

According to the historian Federico Gonzalez Suarez before the invasion of the Incas, south of the Quitus was populated by the nations of the Paltas, Calvas and Malacatus, the first gave strong resistance to the Incas, not so the Malacatus and within these the Huilcupambas who submitted without resistance, perhaps because the population was not prepared for war, were few or simply because they were quiet people, who helped the chasquis in transporting the CANCHIS CURIHUANDOS for the rescue of Atahualpa. (1)

#### II.-ETYMOLOGY

Let's start from the etymology of what today is known as Vilcabamba whose original name is Huilkupama that comes from Kichwa words.

WILKU = timber tree, resistant to nature, medicinal.

PAMBA = plain, valley or pampa.

Therefore, according to Kichwa linguistics, WILKUPAMBA means Wilkws Valley or Plain.

With the arrival of the Spaniards, the word Wilkupamba became Spanish for VILCABAMBA. (2)

#### III.-THE WILKUS

Every time I come across names of plants, elevations, valleys, rivers, animals and even names and surnames of people that are not Spanish names, whose roots are in the Kichwa language, when translating into Spanish I admire the science and ability of the natives in consigning names with their precise meaning to what provides the nature and connotation of the name that is understood as an ethnic, geographical, sociological, etc. significance. As the present name of WILKUPAMBA, today it is Spanish for VILCABAMBA; Kichwa word that comes from WILKW which is attributed to a native tree, medicinal and timber and PAMBA which is equivalent to PAMPA or VALLEY, therefore it is easy to give the meaning to Vilcabamba as PAMPA DE HUILCOS OR VALLEY OF HUILCOS.

The scientific name of the huilco is *anadenanthera colubrina*.

We go back just about 300 years ago the entire valley of Vilcabamba, San Pedro de Vilcabamba, Malacatos, Quinara and surrounding areas were covered with Huilcos, a timber tree that reaches a height of 30 meters.

According to bibliographic sources in ancient times was considered as a wonderful tree, miraculous, for the utility provided to the environment and the inhabitants of the valley, for the healing of various diseases, macerated flowers and leaves with brandy or made infusion to cure fever, was considered as a hallucinogenic plant to cure degenerative diseases (sic). (P. Lozano-3)

The bark was used as a mordant or tannin to tan skins and to produce the zuela, an artisan practice that is still used today; the wood is incorruptible to water and for posts in the farms, to carve and use as threshold pillars, corbels in the houses and other purposes in the houses.

It is known that the Incas brought new ways to use the huilco and called them wilku wilku, the flowers and leaves made an infusion, then let them ferment to be served as chicha, for walkers or exhausted chasquis, these revived the day, restarted the walks or work, the thick stems took some resin or gums that served for the fur industry.

As the valley was covered with this tree, the fragrance of its leaves and flowers gave off oxygen and other chemical elements that perfumed the environment and drove away certain bacteria or mycoorganisms harmful to the health of humans, this contributed to make the valley immune to endemic and cardiovascular diseases, reason for the vitality of its inhabitants.

When the flowering season arrived, the trees were covered with green foliage that adorned the fields with an unparalleled polychrome (bright colors); for this wonder of nature without equal, by way of recommendation to the committee of Support and Management for the rights of Vilcabamba and tourism operators in the valley, should undertake a community marathon, to restart the reforestation with the HUILCOS and make an avenue of HUILCOS at the entrance of the city, with this demonstration they would be promoting and rescuing the correct, historical, ethnobotanical name of VILCABAMBA as EL VALLEY OF THE HUILCOS.

#### IV.-HISTORICAL BACKGROUND

After the foundation of Loxa in 1548, the Spanish conquistadors distributed the administration of the lands and the natives, for which they created two kinds of authorities: Encomenderos and Doctrinas.

The Encomenderos: Civil authorities in charge of agrarian property, protection and treatment of the natives.

The Doctrinas: Religious authorities or priests were in charge of evangelization and the holy offices.

The population of Vilcabamba, according to the historical memory of Segundo Erazo, settled in three places.

First. The natives had settled on the eastern slope of the Mandangu, a strategic place to see those who arrive and those who go, but it is believed that due to water shortages and the wind that rages in the highlands, they abandoned the place.

Second. They settled in the confluence of the rivers Chamba and Uchima, place where it is known as the Plaza Vieja, then decide to leave because of the inhospitable, lots of water and mosquitoes.

Third. They settled in the place where today stands the population, which was donated by the corregidor and owner of the Atillo Don Hernando de la Vega.

The history of Vilcabamba begins with the presence of the Spaniards, the first Encomendero Don Pedro de León who was in charge of the protection of the Indians of Cacanamá today Cucanamá, who had no resistance nor exerted any pressure on the natives.

At the beginning of 1576, according to historian Don Alfonso Anda Aguirre, Captain Don Hernando de la Vega arrived as Encomendero of Huilcupamba and owner of the lands of Atillo, who received the title of property from the Royal Audience of Quito, in times of the Conquest and the Colony, the natives were robbed of their ancestral lands, of their PACHA MAMA, of life itself; The land was, is and will be their support; the existence of life begins with the land and to it at the end of life; the lands ended up in the hands of the Encomenderos and the Doctrinas, that is to say the church, which according to the conquerors was for the protection of the natives, to catechize them and to pay tribute to the king and the Holy Mother Church, with tithes and first fruits.

The hacienda El Atillo covered the entire valley of Huilcupamba and bordered as follows: To the north up to the slopes of Cararangu hill, to the south up to Yangana, to the east the whole

valley and to the west it reached the slopes of Mandangu, a possession that was not accepted by the natives.

This matter was the beginning of a struggle that lasted one hundred and fifty years, Hernando de la Vega died and his wife Doña Micaela del Castillo widow de la Vega remained, her heirs continued in the controversy for the land.

Don Hernando de la Vega heard the clamor of the natives in the sense that they are the legitimate owners, because they lived all their lives in those lands, to conciliate and appease the natives, he proposes a mediation and delivers the land where they were settled, that is to say where the current population rises, it destines the amount of 19 CUADRAS was on September 1, 1576, They took some strips of cowhide and traced the population forming blocks, in the center the main square, on one side the church, the town hall or civil authority and the other lots were distributed to the Indians and the Spaniards who came to colonize. According to the native culture, there was no need to have titles or deeds. They were given the same land where they were settled.

From that date on, the natives and some Spanish colonists or sons of Spaniards took possession, conforming the population in the style of the conquistadors, in the middle of the park, the church, the civil authority and the neighbors, everything was located in the middle of the hacienda El Atillo.

Don Hernando de la Vega died and left his wife Doña Micaela del Castillo who led a tenacious fight against the Indians and the priests of the doctrine of Vilcabamba joined them, they supported the Indians because they needed land to graze the livestock of the church, reason why they formed the Brotherhood.

Doña Micaela del Castillo died and the hacienda was divided as follows: the land of the Brotherhood was taken by the Aldeán Ayala family, to the southeast by the Vivanco family, to the south by Don Eudoro Aldeán, to the southwest by Don Ricardo Morales and the northern part known as the old square was left with the Polo Reategui family.

## FIRST SETTLERS

It is possible to specify some names of the native and Spanish settlers after the arrival of the first Encomendero Don Pedro de León, the natives changed their names and surnames when they were baptized or simply the Spaniards gave up their names and surnames, so for example it is known that the native Pedro de Leiva, who made known the property of the water of the cinchona against the fever of the tercianas, the Captain Don Juan de Leiva Encomendero of Rumishitana gave up his surname; the cacique who represented Huilcupamba was called Antonio de Olivo. Other caciques such as José Acaro and Juan Chuquimarca adopted the names of the Spaniards.

In order to know the first settlers who settled in Vilcabamba, I will quote the following judicial action. In 1779 General Pedro Javier Valdivieso y Torres Corregidor y Justicia Mayor de Loxa at the request of Doña Micaela del Castillo moved to Vilcabamba to put an end to the land dispute and made the witnesses appear: Casimiro del Castillo, Juan de la Peña, Ambrosio de la Vega, Vicente Aldeán, Cosme Cano, the natives Manuel Quishpi, Merciano Caigua, Esteban Toguillín; and on June 10, 1783 the sentence dictated by the corregidor Valdivieso mentions as usurpers of the hacienda Miguel and Estanislao Berrú, Mariano Sandoval, Isidro Tuma, Tomás Mendoza, Sebastián Zapatera, Josefa Zaruma, Eulalia Pinta, Vicente Alduillín, Vicente Aldeña, Vicente Aldeña, Vicente Aldeán, Cosme Cano, the natives Manuel Quishpi, Merciano Caigua, Esteban Toguillín, Eulalia Pinta, Vicente Aldeán, Teodoro Peñarreta, Francisco Cano, Lázaro Toledo, Juan Toledo, José Toledo, Sebastián Carrión, Manuel Aguirre, of these, some stayed for life, hence the origin of Hispanic surnames such as: Toledo, Carpio, Aldeán, Peñarreta, Cano, Enrique, which still persist and form [...] of the families of this valley; subsequent to the foundation other Spaniards arrived such as Reategui, Román, Abarca, Luna, Bejarano, Roa, Pérez.

#### VILCABAMBA RELIGIOUS PARISH

Little by little Vilcabamba is acquiring its letter of presentation, its identity. From the foundation Vilcabamba was attended by the Augustinian Fathers from 1508 until it was given the category of religious parish in 1852, while Yangana was administered by the doctrine of Malacatos also of the Order of the Augustinians; Vilcabamba appears governed with its own priests in the following order:

1852.- was appointed to the parish priest José Antonio Azuero Cabrera and as interim priest José Félix Carrión administration that lasted seven years.

1859. It is administered by the interim priest Salvador Pesantez until April 12, 1862.

1862.- Agustín Astudillo takes over as titular priest and José María Aldeán as Coadjutor Lieutenant priest.

The priests succeeded each other in the administration of Vilcabamba until 1966, when there was a total of 76 priests between titular and interim priests.

#### VILCABAMBA CIVIL PARISH

It is of interest of several investigators to know the date that Vilcabamba was elevated to the category of Civil Parish; but no document has been found that illustrates and testifies the exact date of the creation with this category; for clarification of the interested ones I put in consideration the following work of investigation, in order to give answer to several questions, the same corresponds to the judgment of the undersigned.

Consulted in several sources, archives of the I. Aurelio Espinoza Polit library of the Jesuits in Quito, the most complete in the country, it is known that the archives of the History of Ecuador

were sent to the National History Archives that rest in the Casa de la Culture Ecuatoriana CCE (House of Ecuadorian Culture).

The Archives of the CCE directed by Dr. Alfredo Costales, one of the most complete in the country. Alfredo Costales, one of the most advanced historians and anthropologists of the XXI century, who when consulted about this interest, issues the following criterion: 'Before the republican era to found or create a (sic) town they issued Cédulas instead of Acuerdos, but the King did not issue Cédula Real for the creation of villorrios (small towns) but only for large cities; when the Corregidor or Encomendero took possession of a villorrio, he assigned the offices to a Doctrinero (priest), which meant that the ecclesiastical parish was already created; and for the civil parish, when the Law of May 29, 1861 was enacted, all the cantons and parishes that had been created up to that date and did not have an official document of creation were included'.

Consulted in the Archive of the H. National Congress, in reference to the Territorial Division is the Official Register of 1861 with the following Title:

LEI of May 29th on territorial division'.

The National Convention of Ecuador. - Considering.

That it is convenient to divide and demarcate the territory of the Republic in order to facilitate the administration, both politically and municipally;

DECREES:

The territory of the Republic is divided into the provinces of Pichincha, Imbabura, Leon, Tunguragua, Chimborazo, Azuay, Loja, Rios, Guayas, Manabi, Esmeraldas, Oriente and Galapagos....-.

The province of Loja consists of the cantons of Loja, Paltas, Calvas, Zaruma and Jambelí.

The canton of Loja is composed of the parishes of La Matriz, Valle, San Sebastián, Chuquiribamba, San Pedro, Santiago, Zaraguro, Gonzanamá, Malacatus, Vilcabamba, Chito, Zumba and all the tribes and lands included in the Government of Jaén of the old kingdom of Quito'.

In my opinion, with the sentence of Alfredo Costales, of the Director of the Archive of the H. National Congress: 'based on the Official Registry whose text is a faithful copy of the original ALL THE TOWNS THAT AT THAT DATE DID NOT HAVE ACTS DETERMINING THE CORRESPONDING CATEGORIES, THE LEI 29 MAY 1861 MUST BE TAKEN AS THE DATE OF CREATION; therefore the legal document to elevate to the category of parish of Vilcabamba would be May 29, 1861, except for any criterion that in the later is illustrated with other more detailed data; but taking of some legal document that can rest in Lima, Seville or Madrid.

## VILCABAMBA ISLAND OF THE IMMUNITY

### VILCABAMBA VALLEY OF LONGEVITY

In the decade of the 50's a substantial change in the life of the Vilcabamba valley took place, Dr. Eugene H. Payne visited the place and impressed by the climate, having healed his heart ailments wrote the article ISLANDS OF IMMUNITY and published it in the international magazine Readers Digest, in January 1955, he made known several geographical areas that were immune to certain diseases and cited Vilcabamba de Loja Ecuador where he testified the low incidence of heart disease.

This news caused an international commotion, Albert B. Krammer arrived in Vilcabamba, American Albert B. Krammer, suggested by Payne, verified the favorable place for longevity, the people did not suffer from heart diseases, those who arrived were healed very soon of their ailments, impressed of the place he wrote the article THAT CERTAIN THING IN LOJA and published it in the magazine of international circulation 'Prevention' on June 6, 1959. This further enhanced the fame of Vilcabamba, which attracted more and more researchers, scientists and international tourists.

### JOHNNY LOVEWISDOM

Another important fact is the arrival of Dr. Johnny Lovewisdom in 1962, a scientist with more than seven doctorates, as he tells us in his book titled 'Modern Therapy of Living Juices' written in Vilcabamba.

He stayed to live in Tumianuma where he founded the International Naturist University, according to Johnny Arrived to grow the fame of this primitive town was inhabited by centenarian families, that their neighbors boasted of living more than a century, that Jose Carpio his neighbor died of 112 years of life, that Manuel Ramon died of 126 years, this old man worked planting cabbage, lettuce, babacos and still had three vices such as: smoking chamico, drinking schnapps and sleeping with neighbors.

This scientist gives us a warning in his book when he says ' ... after the entry of powerful insecticides, drugs, painkillers, paleativos, a good road and with the world fame of WHERE EVERYBODY LIVES ONE HUNDRED YEARS exploded an anthill of tourists, now Vilcabamba has its own hospital, it would be a miracle if people do not catch the ills that everyone suffers, because to achieve exist hundreds of years must remedy their way of life and return to their natural environment.

Another important fact is the scientific caravan led by Dr. Miguel Salvador, who invited doctors from Quito, Guayaquil and Loja, settled in Vilcabamba on March 14, 1969 and began medical research to determine what could become the most visited area of Ecuador for its healing properties.

Brief Commentary on the Scientific Mission. III-69

It is necessary to make reference to the transcendent articles that appeared in the international press that caused a stir in the interior and the outside world.

At the time that the Vilcabamba scientific project was formed and executed, Don Pedro Velasco Ibarra was the Deputy Director of the National Planning Board, according to Dr. Galo Escudero in an article in the newspaper El Comercio; Don Pedro, a man with a heart open to any creative initiative, who, motivated by the articles in the international press, immediately contacted Dr. Miguel Salvador, Ecuador's leading expert in cardiac diseases. In the first days of February 1969, he appeared before Don Pedro de Velasco to begin the great research project.

Dr. Miguel Salvador, in the publication Miguel Salvador, in the publication VILCABAMBA, LAND OF LONGEVOS - Reality and Fiction of a Legend, tells us that it was his first concern to establish contact with distinguished cardiologists of Quito and Guayaquil as well as doctors and says; I consider of justice and honesty to consign the names of doctors: Guillermo Azanza Jaramillo, José Carrión Villacís, and Víctor Alberto Arias (Lojanos) Alberto Avila (quiteño), Javier Manrique Trujillo, Santiago Roldós Aguilar, Raúl Arias Freile (guayaquileños) Dr. Daniel Uriguen, Director of the Izquieta Perez Laboratory and intern Carlos Sanchez; staff with whom he worked - March 16, 1969 in Vilcabamba.

Dr. KOKICHI OTANI

An important fact that contributes to the history of Vilcabamba is the arrival of the Japanese scientific mission headed by Dr. Kokichi Otani in 1975, a historical fact that coincides with others that the waters of the Chamba and Uchima rivers have medicinal properties, the climate and the natural environment as long as it does not affect the same, as support for the cause Vilcabamba on his return to Japan donated a large amount of equipment for the hospital that now bears his name.

#### ISLAND OF IMMUNITY OF THE HEART FOR HUMANITY

According to Juan Velasco, nephew of the statesman and five-time President of Ecuador José María Velasco Ibarra, during his visit to Vilcabamba, he expressed the following:

I feel happy in this true natural paradise, the ticking of the clock of yesteryear should be forgotten, we are interested in the present moment; Vilcabamba has much importance for the good of humanity is the ISLAND OF THE IMMUNITY OF THE HEART FOR HUMANITY, it would be necessary that the central poor think of Vilcabamba as a center to save humanity, with the large number of heart disease product of our agitated world convulsed type go go or hippie; if Eugene H. Payne American scientist discovered this zone of immunity for the sick of the heart and showed that the climatherapy was evident reality and enjoying this privilege in this corner of Lojano; it is necessary the united action of all the Ecuadorians for the good of the suffering humanity of the heart.



## LONG-LIVED OF VILCABAMBA

Until 1969

Miguel Carpio..... 140 years

Manuel Ramón 120 years

José Carpio 112 years old

José Toledo 109 years old

Ángel Modesto Burneo 90 years

Longevos living until December 2000

Abertano Roa 120 years old

Sara Macanchí 95 years old wife of Abertano

Polibio Toledo Carpio 98 years old

Leví Pérez 98 years old

Ramón Aldeán with 90 years old

Filomeno Solórzano with 95 years of age (linderos)

Hipólito Camacho with 90 years of age (linderos)

Note - it is possible that I have omitted names due to lack of knowledge and references, please dispense and complete with another brochure.

## WATER OF VILCABAMBA FOUNTAIN OF YOUTH - 1981

I have thought it pertinent to include another scientific fact that ratifies the VALLEY OF LONGEVITY, with the presence of two Scientific Researchers Doctors: Morton Walker and Garry Gordon, the comments were reproduced in the Vistazo Magazine of -IV-82 whose synthesis I reproduce

'Science and the healing arts are becoming increasingly aware of the importance of minerals in maintaining a healthy and lasting life. Perhaps this has happened because the foods eaten in industrialized societies are stripped of many of their nutritional values in the process in which they are dried, stored, refined, frozen and canned.... or perhaps because they are grown on worn out or chemically treated soils. When we don't get enough of these vital elements in our foods, our health and durability are exposed and can be affected'.

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they are dried, stored, refined, frozen and canned.... or perhaps because they are grown on worn out or chemically treated soils. When we don't get enough of these vital elements in our foods, our health and durability are exposed and can be affected'.

#### CUCANAMÁ OR KAKANAMA

The neighborhood called Kakanamá, in times of the natives, which in Kichua language has the following meaning Kaka - stones, cliff, scree and the suffix Namá that together means Sito, Sector or Stony Place (covered with stones - stony, rocky); later it was castellanized by Cucanamá.

The first Encomendero of Vilcabamba Don Pedro de León, had the Repartimiento of the Indians of Kakanamá today Cucanamá, which was a hacienda of the Augustinian Fathers.

After the division of the hacienda they were distributed in the following way; what corresponded to the north was left with the Polo Reategui family who also constituted a new hacienda, but when the IERAC intervened for the liquidation of the haciendas the Pacheco Toledo brothers appeared as owners of Cucanamá, they gave the part that corresponded to the arrimados, dividing in Cucanamás Alto and Cucanamá Bajo, for now they have the service of school in each neighborhood, the people are passive and they work in agriculture.

#### LOS LINDEROS

Community settled in the western bend of the Mandango located on the border of two farms Santorum and Cucanamá precisely in the boundary, that is why the name, the arrimados of the two farms stayed to live in that place, has been populated that today is an important community, peaceful people, hospitable, communicative, are engaged in agricultural work for consumption, they have the service of a school with two teachers.

The important celebration is on December 8th in honor of the virgin La Inmaculada, where they carry out cultural and sports activities, it is a community where alcohol is not consumed.

It is a community where some long-lived people live, such as Filomeno Solórzano, who is over 90 years old, and Hipólito Camacho, who is 90 years old.

#### SANTORUM

It is a hacienda that had its origin when it was handed over for administration to the Augustinian Fathers by the Corregidor de Loxa who dedicated the hacienda to the saints, hence the name Santorum. The last two owners are known as Mr. Daniel Alvarez Burneo and Dr. Juan Francisco Ontaneda. Juan Francisco Ontaneda, from sources of the old owners Don José Lino Tacuri tells us that the last owner settled a feudal administration, hard that continually had factual and legal disputes, until the IERAC intervened and delivered the part that corresponded to the owners.

They have the school service with two teachers, the road Loja, Vilcabamba Quinara Yangana passes through Santorum; each year they celebrate their community festivities from 12 to 20 July with the religious invocation of the Sacred Heart of Jesus, in this party return the natives who went to other places, there is waste of food and typical drinks such as: seco de chivo, caldo de gallina criolla, empanadas, pan de horno de cielo, guarapo, chicha; in the social events they prepare the game of the mad cow, palo encebado, chamizas and sports.

## SOLANDA

There are many versions about this community, however, it is not known why the denomination of Solanda, before Don Antonio Sanchez de Orellana acquired it, it already had that name; according to the researcher Don Alfonso Anda Aguirre, Sanchez de Orellana was a prosperous man, he worked the ranch, he had good livestock such as: cattle, goats and horses; certain time it had rained so much that the river overflowed and took some cattle and goats, in his journey seeing the destruction of the winter he found in a bend of the river so much gold, he melted it into ingots and transported it to Quito in 120 mules to be sold and with that money he went to Spain and bought the title of MARQUÉS and to thank the hacienda where he found the treasure he adopted the name of SOLANDA.

The hacienda has passed through several owners, at present it is in charge of the Monterrey Sugar Mill.

They have the service of a school with two teachers and the road that connects with Vilcabamba and Loja.

## MOYOCOCHA

The name comes from two Quichua words MUYU which means seed, seeds or grains and COCH = water, puddle, therefore it means WATER PUDDLE WITH SEEDS.

It is a community where they populated the arrimados of two farms, Santorum and Solanda, they are farmers par excellence, especially of fruit trees; it has the service of the school attended by two teachers and the service of the road.

## TUMIANUMA

The word Tumianuma comes from the Quichua word TUMI = means axe and UMA = head, so it means axe head.

It is an important place, Dr. Johnny Lovewisdom settled in this place and from there he attended the students of the International Naturist University.

The inhabitants are dedicated to agriculture, raising small animals such as poultry and goats; they have the service of the school with two teachers, the road that connects with Loja, Vilcabamba, Tumianuma, Quinara, Yangana.

## QUINARA

It has the category of parish being its population head Quinara, is a place for history, several stories have been poured somewhat mythical, about the legends of the great Quinara, scientists have come, tourists, researchers, gold lovers, since the time of the Spanish conquest, in order to find the great treasure left by the Incas who carried the gold in seven gourds, but no one has been able to decipher the riddle or take the precious material.

## TRADITIONS AND LEGENDS

### The Mandango Crosses (Oral Tradition)

They say that the great Mandango, proud and impotent, witness and watchman of everything that happens in the valley of Chamba and Uchima after having endured for centuries wars, blasphemies, lawsuits and injustices of those who should practice justice (colonizers), division among his children who lived peacefully in this coveted valley before the arrival of the Encomenderos this hill many years ago, The hair that covered the top began to fall off, leaving the plume naked, giving it the shape of a tile-colored granite neck, according to the elders, it was out of courage, anger, to see their children so divided and the arrival of so many strangers who appropriated their llactas (land, houses) intended for mortals, animals and crops.

The elders for several years saw the hill and each time they noticed that it was growing, without knowing how to stop it, until one Good Friday it began to expand a great noise as if it was a bell tolling or noises of an airplane and it seemed that the hill was going to explode, In these circumstances a priest together with the natives made a large cross with huilco wood and accompanied by several natives climbed the mountain reaching the summit, planted the cross and conjured it, the hill stopped growing and emitting noises, which then as a tradition they used every year on the day of the crosses (May 3) to make a pilgrimage to visit the cross and pray that it would never grow again.

Many years of tranquility passed, until on a certain occasion that some evangelical foreigners arrived without knowing the tradition, on an excursion they had taken the cross as firewood and burned it, so that again began to feel the noise accompanied by hurricane winds, the descendants of the tradition returned to make another cross, which guided by another religious moved to place the cross at the top of the peak and conjure it, so it stopped emitting noises.

For several decades now, they have been living peacefully with the great longevity watchtower and the cross of the Mandango can be seen from any place.

## THE VILCABAMBENSES TURKEYS

It is not strange to know the nickname or nickname dedicated to the natives of Vilcabamba, as part of their folklore, as it is a small society they all know each other, what they do, their customs, in synthesis their personality with which they identify themselves, in this way the MOTE or APODE of PAVOS arose, investigated where the nickname comes from, they refer to the turkey as a poultry, hen, they are large birds, they live in groups, walk in herds, make a lot of noise and always rest under the trees or in the corridors of the houses; According to Victor Carpio Toledo, the nickname does not bother them, they receive it with grace; he does not remember when the nickname was born, in general the Vilcabambenses are united in good times and bad, they live in a group or flock; another interviewee indicates that people are like turkeys because of the way they always work, but they dedicate as little time as possible, they work little, then they dedicate themselves to a long rest, most of the day, similar to the turkey.

## THE TREASURE OF QUINARA

The history of the treasure of Quinara has had many versions since the conquests of the Incas and Spaniards to the present day, great researchers, explorers, adventurers have made great excavations in a spectacular way, but until now the discovery of the treasure is not known, according to the historian Pío Jaramillo Alvarado the location and the signs for its discovery, who affirms that it is not a legend, nor tradition, nor story; but it is relative the treasure of Quinara and tells us in his work.

The fact that captivated the great King Atahualpa in Cajamarca condemned to die in the hands of conquerors under the command of Francisco Pizarro, who tried to save himself and obtain his freedom, offering the ransom with an immense wealth of gold, which filled the piece of his prison to the height of a man of tall stature with his arms raised, but Pizarro without waiting for the fulfillment, only seeing the treasure arrived coveted everything and killed the King of Tahuantinsuyo.

The news of Atahualpa's death alerted the Incas who were transporting the treasure from Quito to Cajamarca, so they decided to bury it in a sector of the Piscubamba Valley, in the sector that today is called Quinara; from where interpretations, comments, criteria and investigations have been poured since three centuries ago with scientists like Teodoro Wolf, Fray Vicente Solano, Fr. Velasco, a captain with the surname of Romero who in 1787 found a gold deposit in the Guanguanga ravine that passes through the vicinity of Quinara, which fact he coveted to the Corregidor of Loxa Don Pedro Javier Valdivieso, it is known that he spent 8. A mission of Jesuits arrived at the Palmira hacienda with the same purpose, but they did not find the treasure either; later the German Don Ernest Witt arrived with the same purpose, even Pío Jaramillo himself formed a group to find the burial deposit, but they did not find the coveted treasure, leaving everything in mystery as a mythical creation; In the work *Historia de Loja y su Provincia* (History of Loja and its Province) it says, 'Only the Mascarón de Quinara and its hieroglyphics remain, as the last testimony of the existence of a great treasure in the valley of Piscobamba' as part of its history.

## THE TREASURE OF QUINARA Oral Tradition

It is told that in very remote times a farmer (peasant farmer) was alerted to prepare a land to sow corn in some sector of what today is called Quinara.

The indigenous farmer began to brush the usara (sprouts of the trees), he brushed all day within the reach of his strength, subtracting more than half of the land, so he left his tools in the place of work to continue the next day and went home to rest.

The next day the farmer returned to work, to his surprise that the work was advanced; this was advantageous to him he made no comment, he continued the work; again exhausted, in the afternoon he returned home to rest, the next day the same unknown help was repeated.

He prepared the land, leaving it ready to sow the corn seed, the time for sowing came and things similar to the initial work happened to him.

The time of weeding came and the same thing happened, he had a great unknown help, in the culture of the ancient Indians the theory of miracles did not exist yet, the farmer although surprised and thoughtful was satisfied and very happy for his work.

The harvest arrived, the fruit was the best, each plant sprouted two to three chocles, he took a saddlebag filled it and went home; the next day he returned to the farm, here is when he did not like it, because they had helped him to harvest in the same amount that he had collected.

This operation was repeated for some days, until he decided to spy to find the stranger who was helping him and stealing mysteriously; soon after spying, he saw a very old Indian arriving who was picking corn; the farmer whistled to him to complain, but he did not pay attention to him, until he threatened him with a spear, seeing himself threatened, by means of signs he implored him not to kill him and invited him to follow him to his house.

The farmer accepted the invitation, they arrived to a rock, the same one opened miraculously and he could observe an enormous cavern full of gold, the old man invited him to take what he liked and could take; happy the farmer returned to his house with much gold, but it passed some time that tempted him to tell this feat to the religious that lived in this community.

With this information and guided by the farmer the religious arrived to the place where the old indigenous man lived and verified the fabulous treasure that he guarded; the old man did not keep resistance and indicated to them what existed in the place, who were astonished, the old man manifested to them that if of this little they are admired as it will be when they see all that he had hidden in the mountain, the old indigenous man was called Quinara.

The religious (Jesuits) took him to Lima to take care of him, to teach him Spanish and to be able to know everything that Quinara knew about the hidden treasure of Atahuallpa.

After some time, they undertook the return trip to the valley of Piscubamba to know the place where Quinara guarded the treasure, but when arriving to the tambo of Quilanga, the Indian became seriously ill and died, without revealing the place where the great treasure of the SEVEN GUANDOS was hidden, it is believed that he suffered the punishment of the gods of Quinara for trying to reveal the secret or zeta of the Incas.

The community that guards the unrevealed treasures bears the name of the QUINARA Indian.

(Oral tradition of several old people of the Quinara neighborhood, especially Bolívar Macanchí, about the great treasure of CANCHIS CURI HUANDUS arranged by V.Albito).

## FOLCLOR

Another historical ingredient of cultural rescue as part of the tourist promotion is the FOLCLOR, this science is studied within a socio-cultural, ethnographic, sociological and anthropological context, for being immersed the customs, traditions, clothing, local festivities, music, songs and dances, rituals, curanderismo, stories, popular literature as couplets, amorfinos, tenths, glosses; gastronomy of typical dishes and drinks to the native mythology of the ancient human settlements; their worldview man nature.

## GENERALITIES OF THE VILCABAMBENSE

The inhabitants, both men and women, have proven to be calm, cultured, communicative people, in the family and neighbor protocol it is customary to greet each other with respect and consideration to the elders; when visiting, the hosts show their good manners, as part of the attention they always offer some food or the exquisite and typical coffee.

In the corridor of each room is always prepared a seat to invite the visitor, built with wood or adobe (long bench or poyo); the houses have a corridor for the shade when the sun rages or to rest.

The houses of habitation always had a plot for planting coffee, fruit trees and some vegetables; coffee has been their favorite drink, but filtered coffee, chuspa or scared coffee; it is prepared as follows, boil water, then take a linen cover put a spoon of ground coffee and then add the boiled water, the liquid that is filtered is the exquisite aromatic coffee, sweeten with panela, and ready. We can call LONGEVO COFFEE.

In their spiritual life they are very believers of God, the Virgin Mary and the Saint of their preference, on Sundays they never miss the holy mass.



## GASTRONOMY

Typical dishes - The typical meals are a cultural attraction for tourists, it expresses the food culture and in this case, one of the reasons for the prolongation of life, here there have been a number of typical dishes of the long-lived cuisine, which prepared dietetically and with international taste can become a source of income, but so far has not been trained in the rescue, preparation and service of food from the Creole long-lived cuisine...

The food is based on vegetables grown in their gardens, such as cassava, sweet potato, corn, beans, zambo, pumpkins, bananas, bananas (green banana), peas, barley, sarandajas, meats and fats, the same are only consumed in the celebration of festivals, mingas or other important occasion, such as meat: chicken, ducks, guinea pig, pork, beef and quesillo, among the basic products of the food.

Below are some typical dishes that deserve to be rescued and trained for a better preparation and presentation:

Sopa pecho de res prepared with zarandaja and green guineo (banana) lined with specerias and quesillo.

Pea and guineo grain soup with avocado and avocado

Creole chicken broth

Mote with chusma

Mote cauca

Mote pillo

Mote poroto

Mote rice

Aligned sieve

Repe blanco (guineo soup with quesillo)

Matahambre (roasted and ground corn lined with refried beans)

Náparo (lamb's blood with potatoes)

Aucha de nabos (turnip soup) Zambate (ground baby corn)

Hualo corn tortillas

Mazamorra, beef or pork jerky with yucca or mote (corn)

Typical beverages - along with the food there is always a drink sweetened with panela (sugar cane)

Chicha de jora

Mishque juice

Guarapo, Dulce de zambo (sweet of zambo)

Colada de chuno

Chuspa coffee

Aromatic herbs such as lemon verbena, lemon verbena, guayusa, mint, orange leaf, albaca, guabiduca.

And to temper the spirits, sugar cane liquor is one of the main drinks.

## INTERNAL ORGANIZATION

As it is a parish, the civil authority is the Political Lieutenant, the ecclesiastical authority is the Parish Priest - in the educational aspect, there are two schools divided between girls and boys, and a workshop training center for handicrafts and tailoring, has a public school, with a Rector, teaching and administrative staff; there is also a Parish Council elected by popular vote, a Committee for the Support and Management of the Rights of Vilcabamba, in terms of tourism has organized the institution AVETUR. - Association of Ecotourism and Environmental Management of Vilcabamba.

In terms of gerontology, there is the Kokiche Otani hospital and several organizations for the elderly, such as the Longevidad Feliz (Happy Longevity) Center.

There is a colonial-style market where local products are sold.

Communication. - To get from Loja to Vilcabamba and back there are cabs, vans and buses every half hour, the cost varies from \$ 1.00 to 3.00 per person: There is state postal service, telephone and Internet.

In the streets you will meet many foreigners attracted by the climate and longevity.

The inhabitants are communicative, peaceful, cheerful people, accustomed to receive the tourist, the physiognomy is white mestizo.

Agricultural production generally sow cereals such as corn, barley, wheat; legumes such as peas, beans; vegetables; fruit trees such as oranges, limes, avocados, cherimoyas, lumas, stands out the exquisite coffee, sugar cane that produces panela and also distills the long-lived liquor,

A group of elders are making a special cigar called CHAMICO, tobacco without nocitina.

Typical drinks, such as cane juice or guarapo, corn chicha, horchata, natural rum (cane brandy) and the aromatic chuspa coffee, there are also two natural water exploitation factories, VILCAVIDA and VILCAGUA, which is marketed throughout the country and abroad.

### Popular Literature

From a list of authors and poems dedicated to Vilcabamba, we have taken a fraction of the poem MEMORIES OF YESTERDAY by the famous national poet, born in San Pedro de Vilcabamba, Mr. Juan José Cabrera Azanza, for the style and the way of remembering the life, food and popular customs of the sector.

## MEMOIRS OF YESTERDAY (Part II)

Far away from my town I long for... They were facts and words  
and words of life, their own desires of our people and today  
the authentic experiences of the people and today, obligatorily in the times of yesterday.  
in the times of yesterday. I have to remember them.

In the times of quantuá I have it, like this, so present  
when I was still half piringo with my ñaño and with my taita  
we used to walk happily the afternoons we used to walk  
the roads of the place, in the queen of the reeds.

Deschantando guineos, Guatos guasos of llashipa  
piling up lianas to burn in the tulpas  
of brambles and peas, and mashing for some time  
of the barley, its chaff or to chaspar to the car.

In the bareque house, if anything, they were lacking  
lived two little ducks, they peeled guinea pigs and ducks,  
the one walked around with a fat guarico rooster  
the other one wore a jacket and they gave me with affection  
and a cutungo calzoncito. for me, a good changa.

When someone was celebrating here they would share with everyone  
The joy of their saint, a few pechereques  
the first thing was the farra the chicha fuerte de jora,  
enlivened with the notes of an exquisite limeta  
of a vihuela and bandola cups of tapetuza  
to the rhythm of some saltashpa or rather guanchaca.

To that they intermingled it And if still it did not fill them  
with the good mote of chusma they completed the food  
a few tajas cooked with a portion of molo  
of a shipilo pumpkin or also with mote cauca.

The punchayo was happy  
because the peaña offered  
a well marinated broth  
of a shiranga hen  
of course it was runa  
and besides, it was tataca.

## POPULAR VERSES

Jovina Romero -Quinara

The love of the stranger Of two loves that I have  
it's like a thorn in the mountain they tell me to leave one behind  
that puya and remains hurting as both I love them well  
I can't let either one of them go

My eyes are to blame  
with them I have to stick  
because with them I have seen  
what I can't forget  
Teodoro Macanchí. - Quinara - 85

Bolívar Macanchi - Quinara  
From the flower of the verbena, In the middle of the sea  
I took half the bud, sighed a swordfish  
there will be no more bitter thing and in the sigh I said to myself  
that a love without will a good with evil is paid with evil

From the milk comes the whey  
and from the whey comes cottage cheese  
from the belly of a Chinese woman  
a big-headed cholo comes out.

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Work done by Victoriano Albito

Loja, August 1, 1999