



Sacred sites:

Biodiversity and Andean spirituality

Yachay Wasi Conference in Acopia, Dept of Cuzco, Peru - April 2009



REPORT

SACRED SITES: BIODIVERSITY and ANDEAN SPIRITUALITY

A Conference organized by Yachay Wasi in Acopia, Dept of Cuzco, Peru - 5 thru 11 April 2009



OVERVIEW:

Two hours drive from Cuzco, Acopia is located in the Peruvian Andes at a higher altitude (3,600 meters - 11,800 feet) than the ancient capital of the Inkas. Transportation by bus from Cuzco to Acopia and back was provided.

This Conference, funded by a small grant from the Ford Foundation, was planned for 40 participants. However, their number reached about 80.

Event was well attended by gender based representatives from the communities of Acopia district: Acopia, Santo Domingo (Ayallacta), Miski Uno, Huayrachapi, Patacancha and remote High Andes Indigenous communities such as Q'ero, San Pedro, Pomacanchi, Tactabamba, Ollantaytambo,

Huilloc, Paucartambo, Chechacupe, San Salvador, Raqchi, Pitumarca, Huanca, San Jeronimo, Huaqoto who had been invited and funded to travel to Acopia.

As international travel was not funded, only a handful of international delegates participated: the Indigenous World Association sent one representative Mr. Petuuche Gilbert (Acoma) from New Mexico; Mr. Jerzy Koopman and Mr. Gilles Havik came from the Netherlands; Ms. Jeanne Compitello and Ms. Marie-Danielle Samuel, VP & Main Rep. to UN for Yachay Wasi, traveled from USA.

Mr. Vital Geri Layme, Mayor of Acopia and Mrs. Dorotea Condori, Governor of the District of Acopia, opened the conference on Sunday 5 April. A traditional ceremony, dedicating the Conference thru coca leaves to the Apus (Mountain spirits), was performed by Mr. Victor Pacsi Mamani and Mr. Marcelino Huaman CCapa from the remote Q'ero community.

During the following days, after a presentation on the United Nations Declaration on the Rights of Indigenous Peoples by Mr. Luis Delgado Hurtado, President of Yachay Wasi, working groups deliberated on the main topics of the Conference: Sacred sites, Biodiversity, Andean spirituality.

The event also included a children's drawing contest, cultural competitions and local farm products display and prize competition.

Additionally, native trees were planted near the Lake of Acopia, as part of Yachay Wasi ongoing Million Native Trees in the Peru Andes Campaign.

Languages were Quechua and Spanish and lively interaction in the working groups took place. Event was recorded by a local film crew and photographs were taken by Ms. Sandra Ramos Delgado, Yachay Wasi.

At the end of the Conference, many Indigenous representatives asked that future similar events be held in their respective villages.

Following this April Conference, on 22 May 2009, a presentation, as a side event of the United Nations Permanent Forum on Indigenous Issues 8th Session at UN Hqrs (18 - 29 May 2009), was sponsored by Yachay Wasi & the Indigenous World Association and was hosted by the United Nations Environment Programme (UNEP) NY Office. (See short report on page 13)

DETAILS OF CONFERENCE:

This conference aimed to reinforce the importance of Indigenous Sacred sites, symbolic representations of the harmony of spirituality and biodiversity, and their relevance to today's society dilemmas such as climate change and loss of biodiversity. The views of Andean Indigenous representatives on this subject, including traditional ways of life, protection of biodiversity and reforestation, sustainable tourism, etc... were recorded and are shared in this report which will be presented to participants and various international organizations and UN bodies such as UN Permanent Forum on Indigenous Issues, Commission on Sustainable Development, Secretariat of the Convention on Biodiversity and UN agencies such as UNESCO and UNEP.

Conference was planned and organized by Yachay Wasi, a Non-Governmental Organization based in New York City, USA and in Cuzco, Peru. Yachay Wasi has consultative status with the United Nations Economic and Social Council (Roster 2001, reclassified Special 2008), is associated with the UN Department of Public Information (1997) and is in Operational Relations with UNESCO (2007).

Conference took place in the City Hall of Acopia, an Andean village in the province of Acomayo, Department of Cuzco, Peru, which is located between mountain lakes Acopia & Pomacanchi in the Circuit of Four Lakes.

Originally scheduled from April 5 to 11, 2009, the event stopped on April 9 because of the Easter Holiday.

Each participant received a Badge and a Tote bag containing a Conference Folder with programme and information material, notebook and pen at beginning of Conference.

At closing of Conference, each participant received a Certificate, a Book on Machu Picchu, a World Heritage map donated by UNESCO and other small gifts.



The large meeting room was decorated with a Full color Banner (2 meters x 1.60 Meters).

Event had been promoted with A-2 size Full color posters and event program triptychs.

Conference was free to all participants, including lodging and meals. Breakfasts, lunches, dinners and breaks were provided and served by local caterers, featuring a variety of local foods and tasty beverages.



Opening ceremony on Sunday 5 April 2009

Conference started with welcome words from Mr. Vital Geri Layme, Mayor of Acopia (*Photo right*). He was followed by speeches by organizers of the Conference, some Indigenous leaders and international guests.

Photo above, left to right: Luis Delgado Hurtado, Yachay Wasi; Tomas Quispe Melo, Ollantaytambo; Victor Pacsi Mamani, Q'ero; Alberto Delgado Araoz, IMAPI; Petuuche Gilbert, Acoma, USA; Mayor of Acopia; Martina Mamani Arosquipa and Enrique Cusi Mamani, Raqchi; Jerzy Koopman, Netherlands.



The highlight of the first day was a traditional ceremony offering to the Apus performed by Q'ero representatives.

A bundle made up of Coca leaves and other significant objects chosen by Q'ero paqo Victor Pacsi Mamani is being put together on table in center of room, while Coca leaves, three at a time, are given around to spectators who join in ritual by chewing these leaves. The bundle was offered thru fire to the Apus (mountains spirits).



Marcelino Huaman CCapa gives coca leaves to Acopia Governor Dorotea Condori



Bundle is passed around by Victor Pacsi Mamani and Petuuche Gilbert, USA, prays over it (below)



During the following days of the Conference, various topics were presented and discussed thru Working groups.

Indigenous Rights through the United Nations focus:

The United Nations Declaration on the Rights of Indigenous Peoples, adopted by the UN General Assembly on 13 September 2007, was presented by Luis Delgado Hurtado, Yachay Wasi president, who emphasized its importance and motivated each Indigenous representative to study it and use it. Copies in Spanish were given. A version in Quechua was not available (See Recommendations).

Following this presentation, working groups met.



SACRED SITES:

After an audio-visual Presentation by Archeologist Daniel Cabrera on “Sacred sites in the world”, working groups met to research Sacred sites in their own communities.

Consensus from three Working groups listed the following:

Their Sacred sites are also the elements of Life: the Sun, the Air, the Water, Pacha Mama (Mother Earth)

The Mountains of the Apus (Spirits): Apu Salkantay, in Cordillera Vilcabamba; Apu Ausangate, in Cordillera Vilcanota; Apu Pitusiray; Apu Chicum; Apu Wuaccay Huillki; Apu Chaupi Urccu; Apu Sutuntuy – Don Juan; Apu Espacara; Apu Auquita; Apu Wayna Ccorccor; Apu ccori Chumpe; Apu Pachatusan San Jerónimo – San Salvador; Apu Kanterayoc – San Salvador; Apu taytay orcco; Apu Mamasimona; Apu Huanakauri; Apu Tirichuay – Patacancha Ollantaytambo; Apu Verónica – glaciér Ollanta; Apu Pumahuasi – Pomachanchi – Santo Domingo; Apu Huilcacani – Pomacanchi; Apu Kuntur – Sangarara; Apu Juanasuyaya – Accoyac; Apu Condorsayana; Apu Huacrapukara; Apu Ilucha; Apu pukara; Apu acosani; Apu Ccatahui; Apu Acorana; Apu Muyu muyu – Santo Domingo; Apu Vilcanota; Apu Ccacca sencca; Apu Espidico; Apu Talhui – Pomacanchi; Apu Kero – Pomacanchi Acopia; Apu Ccolpachuchu; Apu Pumahuasi; Apu Qero; Apu Huaqrapukara; Apu Kenter; Apu Accoyac; Apu Kempor; Apu Maymalla; Apu Huilcacalli; Apu Auquisa; Apu Jururo; Apu Kirma; Apu Kimsachata; Apu Wilcamayu; Apu Huamanlipa; Apu Tinajani and in USA: Apu Kaaweetiishiima (Mt. Taylor, New Mexico) and Apu Tsiibiinaa (San Francisco Peaks. Arizona).

Legacy of the ancestors and natural sites: Machu Picchu; Intihuatana; Raqchi; Kanamarca; Ollantaytambo; Pisac & Pisac Intihuatana; Tipón; Huyna Picchu; Piquillacta; Moray; Urin qosqo; Pumamarca; Machu Pitumarca; Qeshua chacca; Maukcca llacta; Huana caury; Qoricancha; Sacsaywaman; Tambomachay; Qéncho; Machullacta; Paris pukara; Camino inca; Qori huayrachina; Inti Puncco; Sayhuite; Tócrá; Tarahuasi; Quillarumi; Sahuasiray; K'arañahui; Huarari; Espiritu pampa; Vilcabamba; Choquequirau; Pachacamac; Líneas de Nazca; Tiahuanacu; Sillustani; Narilawac; Vikus; Wuacatambo; Mama cochas: Lago Titicaca; Circuito de los Cuatro Lagunas; Kayahua Pukara; Pumachapi Pukara; Kayocca Pukara; Churo Pukara; Tahuacoccha; Sitio Marcuyoc; Uyurmiri; Marcani y Caylla.



Petuuuche Gilbert, Acoma, from New Mexico, USA, addresses a Working Group on the importance of Sacred sites for his people.

Two results of these discussions were important:

First, the conclusion that pre-Hispanic constructions, generally called Pukaras, are considered Sacred sites and revered as the legacy from the Ancestors.

Second, Sacred sites are also spaces,

lands and places where the Spirits, such as the Apus (mountain spirits), have taken residence and maintain guardianship. This is not an expression of respect as in the first conclusion, but is a religious function of the sacred.



The Working Groups deliberated on “ How to protect these Sacred Sites?” & an Identity question: “Who are we?”
 Consensus 1: Establish drastic sanctions, dialogues between parents and children; Educational information thru Workshops; general mobilization inside the communities; conserve or relearn ancestral customs and share them with children, visitors and tourists; reforest with native plants to conserve water; restore sacred sites; Recuperation of traditional values, customs and dress.

Consensus 2: We are the sons, the heirs of the Inkas, proud of our historic, natural and archeological heritage and of “*runa simi*” (Quechua), our language; we are living on the earth in the Andean part of Peru; Inka blood runs in our veins; we come from the Inka culture; we identify ourselves as “*runas de los ayllus y llaqtas con nuestra vivencia típica*” (peoples of communities and villagers with our typical way of living).

The last question, on the topic of Sacred sites was: “What can we do to preserve these sacred places?”

Consensus: To appreciate the sacred sites which exist in our communities and use them adequately, to keep them clean and above all else, to identify with them to cultivate our traditions and religion from generation to generation; To register all sacred sites to protect them; to leave stones untouched and sites uncontaminated; to perform ceremonies in these sacred sites; to inform the communities how to care and protect these sites; to make known these sites thru promotion; to hold sessions on intellectual properties and cultural traditions.

To appreciate what was bequeathed to us by the Inkas and maintain the customs of using: our weavings as identity: mantas and ponchos from Huilloc, Qeros, Pitumarcca, Raqchi, Acopia, Cusco, Chinchero, Choquecancha; ceramics from el raqqi, Urpu, Maqas qocha, Qero, Phucca qhanalla; Idioms such as Aymara and runa Simi (Quechua); Andean music and nature sounds, the wind, the rivers and the songs of birds.

Andean biodiversity and Climate Change:

Biologist Iskra Rado Céspedes made a presentation on Biodiversity in the Andes and the many uses of trees, plants in reversing climate change. Also the need to preserve the lives of the different animal species in the region.

Working groups met and discussed on the meaning of Biodiversity, the problems facing biodiversity, the solutions to preserve and conserve biodiversity.

Consensus: Biodiversity is everything around us. This is where we go, where we are, and where we do things. Within the biodiversity everything meets its function. It is where we value our Andean agricultural traditions originating from out Ayllus.

Main biodiversity problems include the Loss of cultural identity and values; Environmental pollution; Logging, deforestation, hunting, fire... events done by man; Lack of organization; uncontrolled and excessive use of sprawl; Population growth.

Solutions for biodiversity: Value our our cultural identity; Improve the and exchange of experiences; Do not Sensitization workshops; Implement workshops; Maintain contact with workshop for children and youth; Using native trees for reforestation, which are home to birds; Establish trees nurseries in communities; Practice techniques for soil conservation; Use organic fertilizers; Make good use of water; Avoid plastics in daily use; Avoid making fires which threaten the Andean condor and burn Andean medicinal



Failure to control the resources; Urban

customs and recover organization, training pollute the environment; what is learned in elders; Training



plants, which should be used actively; Conserve and protect the ecology and the environment; Recover our native animals such frogs and butterflies; Respect our Andean world by reclaiming our own identity: Value our weavings and be proud of wearing traditional dress; Do not forget the wisdom and practices, such as performing ceremonies to Pachamama.

Biodiversity can be preserved by Soil conservation; Crop rotation; Cultivate crops with poultry manure; Avoid chemicals; Build terraces; Preserve native plants; Consume a greater percentage of Andean products; Protect water by: Not washing clothes in rivers and lakes; Do not throw garbage or dead animals into rivers or lakes.

The following are to be preserved such as FAUNA: Condor; Kilicho (Eagle); Vicuña; Puma; Rock hen; Parihuana (Flamingo); Guallata (migratory aquatic bird); Falcon; Atoq (Fox); Vizcachas (Rodents) and FLORA: Kantu (buxifolia de Cantua) considered as the Peruvian national flower; Achancaray (Begonia species); Orchids; Panti (peucedanifolius del Cosmos); Ñucchu (oppositiflora de Salvia); Qolle (Buddleja Coriacea); Chachacomo (Escallonia resinosa) Qeuña (Polylepis Incana); Salvia; Atoq zapatilla; Alcco kaska; Saucu.



Kantu, national flower of Peru

Qolle sapling planted in Jan. 2009 near Acopia (see pg 11)



Andean Condor



ANDEAN SPIRITUALITY:

Luis Delgado Hurtado, President of Yachay Wasi, opened this segment with an appeal to stop the desecration of Inka remains in the Andes. Recalling Yachay Wasi's action in 1996 called the "Inka Challenge", he spoke of the protest undertaken against the desecration of the "Ice Maiden", a young Inka girl's mummy exhumed from Mount Ampato near Arequipa, Peru and displayed at the National Geographic Society Hqrs in Washington, DC.

Dr. Jorge Flores Ochoa, Anthropologist, Universidad Nacional San Antonio Abad del Cusco, an expert in the Andean world, made a presentation on the various facets of Andean spirituality.

Working groups met on the following questions:

Who are we? We are the Andean heirs of the Inkas; We are people with tradition; We are the human race on Pachamama; We come from nature; Ancestrally, we are protective of our culture.

What ceremonies exist in

January 6: Mayor Jaycuy in February: Chacramuyuy in p'achay in Q'eros; Wasi in Pitumarca; Pukllay and Q'eros; Oveja Tinkay in Wacchacu; April: Arcco Qollatusuy; May 15: Waka Labrador; Cosecha (Harvest) Tinkakuy or Challay in San Salvador; June 21 to June 24: Winter Solstice, Intiraymi in Raqchi and in Saksaywaman; Corpus cristi in Pitumarca; July: Caballero (horse) T'ikachay in Q'eros; August: Offering to Pachamama; September: Señor de Huanca.

Can lost customs and ceremonies be recuperated?

They can be recovered by practicing them again with good organization such as permanent workshops with the participation of the people of each community and the help of institutions and municipalities.



the communities?

Ollantaytambo;
San Pedro; Llama
Chakra uywa chuyaquy
carnival in Pitumarca
Acopia; March:
tinkay in Q'eros; May:
Takaya in San Isidro



OTHER ACTIVITIES IN CONFERENCE:

The drawing and painting contests had a lot of creativity regarding conservation criteria and landscapes motives from the area. The children and adolescents participating had different ages and attended different educational levels at school. They decided to utilize the contests as a medium to express their view of their environment and natural resources, sacred sites and the customs they enjoy in their homes and communities.



The participants were very competitive putting a lot of effort to do their best. They won prizes in three categories: the first category was for the first three elementary school levels (first, second and third grade) with one winner for each group category. The second category was for the next three elementary school levels (fourth, fifth and sixth grade) with one winner for each group category. The adolescents were in the third category for high school levels (first to fifth grade levels) with three winning categories for the first, second and third places.



Exon Futuri Mamani, one winner from Acopia, with Jerzy Koopman

The winner of each category received book prizes and educational material (reading and writing) to use at school during the current implementation process at their respective schools.

The children and adolescents participating in the contests came from the neighboring communities of Santo Domingo, Huayrachapi, Acopia and Miskiuno.

The music, singing and poetry contests were very impressive with a display of cultural motives in which the contestants dressed in their local traditional clothing of the region.



One winner in Singing and Dance

They made very spontaneous presentations which were dedicated to the audience representing different communities of the department of Cuzco.

The prizes fell within three categories according to children and adolescents ages. They received prizes for the first, second and third categories respectively.

Some of the winning prizes were educational stimulus packages and books for daily reading.



The Andean tubers contest displayed a series of local Andean tubers. They were produced in private terrains and had excellent protein value.

There were three categories: native potatoes, other Andean tubers (olluscos, lisas, ocas and mashuas), cereals such as wheat, barley, beans, quinoa, corn and native lentils.



There were two winners for the native potatoes, two winners for cereals and two winners for the tubers. Each winner won

farming tools. The prizes were equal for everyone.



Conference in Acopia City Hall was officially closed by a ceremony where dignitaries, international guests and organizers had the opportunity to say parting words.

Competitions winners were announced and the prizes were given out by dignitaries and international guests.

Mayor of Acopia hands out prize



Conference participants received certificates for attending the event. They all received a book on Machu Picchu, a World Heritage map donated by UNESCO and small souvenirs. Event culminated with dancing.



During the time they spent together, they shared sleeping places and meals (breakfast, lunch and dinner and snacks – mid morning and mid afternoon) which were prepared utilizing products from the region for typical dishes and tasty beverages. The clubs of women and organizations from the communities of Acopia, Santo Domingo and Huayrachapi prepared the meals and received a fair price for the food.



Planting native trees near Lake Acopia

Conference participants had the opportunity to be involved in one of Yachay Wasi projects: **A Million Native Trees in the Peruvian Andes**. Led by Yachay Wasi president Luis Delgado Hurtado, they selected Chachacomo, Qolle or Qeuña saplings and planted them. Photos show international guests taking part.



(Left to right) Jerzy Koopman, Netherlands; Petuuche Gilbert, USA; Jeanne Compitello, USA



In May 2008, Yachay Wasi started its Campaign of planting a Million Native Trees in the Circuit of Four Lakes at an altitude of 3,600 meters (11,800 feet) in the Peruvian Andes. This is a beautiful area located in the provinces of Acomayo and Canas in the department of Cuzco, Peru. The lakes are Lagunas Acopia, Pomacanchi, Mosoqllacta (Asnacocha) and Pampamarca. Yachay Wasi completed Phase 1 of an Environmental project entitled Recovery of the Circuit of Four Lakes there in February 2008.

Native Trees selected by local Biologists are Chachacomo, Qeuña, Qolle, Kiswar, Molle, Sauco, Sauce and others.

During the rainy season (December 2008 thru February 2009), the first stage of the Campaign was implemented. 6,000 native trees were planted around Laguna Acopia and nearby villages of Acopia and Santo Domingo. Saplings were Chachacomo, Qolle and Qeuña.



Luis Delgado Hurtado during First stage



CONCLUSIONS

Representatives from many Indigenous Andean communities attended the Conference making it an important event.

There was rich and diverse contribution to the working groups based on knowledge from each village:

1. Indigenous rights are for all and the appropriate use of the UN Declaration on the Rights of Indigenous Peoples is needed. Text of Declaration needs to be translated in the Quechua spoken in the Department of Cuzco.
2. The sacred sites are places such as the apus (spirits of the mountains), pukaras (archaeological sites), rivers, lakes and any other places where the Inkas lived.
3. The sacred sites should be preserved and protected as a legacy from the ancestral Inkas.
4. Archeological sites of indigenous peoples are sacred, traditional culture properties and have not been abandoned by us.
5. The national and foreign tourists visiting the sacred sites in our communities and districts should honor these places as a remembrance of our Inka culture.
6. People should respect and care for the sacred sites. Their use and demand are dependent on the local villager during their ceremonial rituals.
7. Biodiversity is everything surrounding us that is natural, cultural, social, humane and religious.
8. The natural settings are deteriorated due to the uncaring use of the natural resources whether it is by the hand of the man or by the excessive and discriminate use of them.
9. The fauna are a population very vulnerable and are in the process of extinction due to constant threat by fires, hunting, consumption, and trade.
10. People should keep alive the use of typical dresses and traditional objects because they are the only linkage with our traditions and customs represented by the clothing, cooking utensils and farming tools.
11. The Andean spirituality is alive in our environment and we use it constantly in each home or in the traditional rituals we have in our communities and homes.
12. Our customs are live beliefs of each villager in each zone and not just popular. We may celebrate the same ritual in two different places but each place display its own respective myths and celebrations.
13. Some customs have disappeared; still we have their memory and we can revive them if we as local villagers organize ourselves. The older population is realizing that these beliefs and customs should be known to the young population so that they can incorporate them in their rituals at the community level.
14. The municipalities and institutions should support and revalue our customs regarding those ceremonies that are not completely forgotten; and even though we do not see them we can feel their presence.
15. We should preserve some customs as cultural connotations for the world to see such as Inti Raymi, Killa Raymi, New Year, Christmas, The Three Kings, carnivals, homage to the Earth, shearing alpacas and vicuñas and branding marking of sheep and cows.
16. These contests serve as a manifestation of creativity and championship promoting bigger creativities and a higher identification of the person with their environment.
17. The native products are our wealth and we grow them to protect them from extinction.

18. The diverse attendees to the sacred sites, the biodiversity and the Andean spirituality enrich the subject to treat and highlight the authenticity of the people of each zone.
19. These gatherings with people so bio-diverse produce cultural exchanges, and update the concepts involved regarding the subject and the highlighted sacred sites.
20. More events such as this “Sacred sites: Biodiversity and Andean Spirituality” conference should take place in various Andean villages.

Yachay Wasi presentation at United Nations Hqrs, New York City - 22 May 2009

Following this April Conference, a presentation, as a side event of the United Nations Permanent Forum on Indigenous Issues 8th Session at UN Hqrs in May 2009, was sponsored by Yachay Wasi & the Indigenous World Association and was hosted by the United Nations Environment Programme (UNEP) NY Office.

On May 22 2009, this presentation highlighted the April Conference “SACRED SITES: BIODIVERSITY AND ANDEAN SPIRITUALITY” organized by Yachay Wasi in the Andean village of Acopia, Dept of Cuzco, Peru.

Mr. James Sniffen, Information officer, UNEP, welcomed the participants and stated that UNEP has for many years supported the concept of “biodiversity and spirituality” and referred to some of its publications such as “Cultural and Spiritual Values of Biodiversity” (1999). He also spoke of his office’s relationship with Yachay Wasi for the past 12 years and Yachay Wasi participation in UNEP Billion Trees Campaign and Climate Neutral Network.

Mr. Luis Delgado Hurtado, president of Yachay Wasi, spoke of Yachay Wasi Conference which attracted gender based representatives from remote Andean Indigenous communities such as Q’ero, Pomacanchi, Ollantaytambo, Chechacupe, San Salvador, Raqchi, Pitumarca, Huaqoto... and how for the first time these representatives heard in their Quechua language of the UN Declaration on the Rights of Indigenous Peoples and received a copy in Spanish (a translation in Quechua - in the Qosqo approved runasimi - is apparently not available yet).

Mr. Delgado brought attention also to Yachay Wasi ongoing Campaign of planting one million native trees in the Circuit of Four Lakes where Acopia is located.

Ms. Sandra Ramos Delgado, Youth leader from Cuzco, Peru spoke of the sacredness of Acopia which contains the four elements of life: water, earth, sun and air and of her own experience protecting these sites.



Ms. Yndira Aguirre Valdeyglesias (*Photo left*), an anthropologist from Cuzco, Peru, currently working in Lima for the Special Commission on Indigenous Peoples in Peru Congress, outlined the current status of Indigenous Peoples in Peru.

A Keynote presentation by Marie-Danielle Samuel, Yachay Wasi Main Rep. to UN, showed photographs of the Conference.

Translations from Spanish were provided by Ms. Ana Maria Murillo and Mr. Fernando Orquera.