



GRAND LAUNCH

OF THE TOURISM DESTINATION
TO THE LAST INKA AYLLU -

Q'ERO



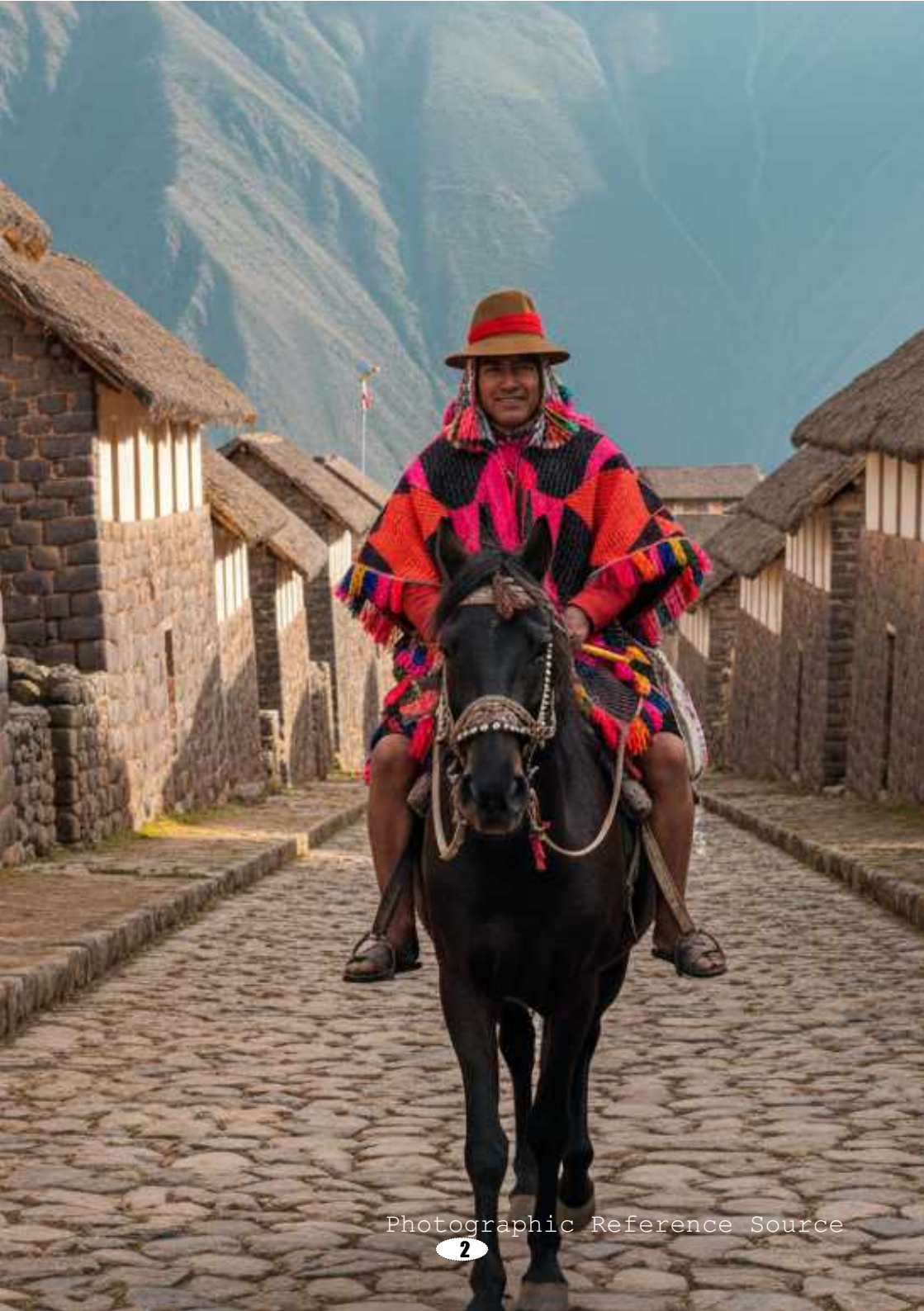
**Hatun
Q'ero**

**28 - 29
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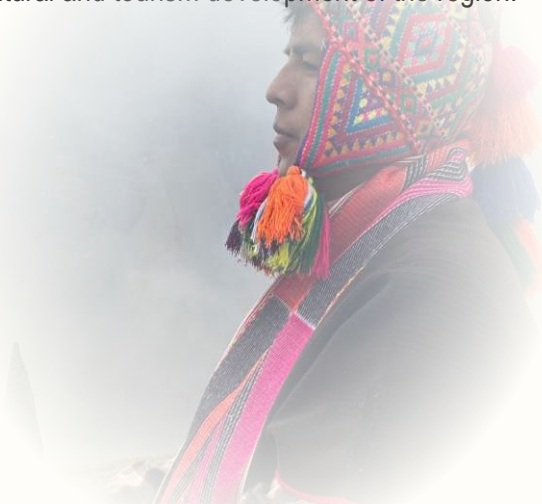
Overview

The Grand Tourism Launch of the Last Inka Ayllu is a living expression of the cultural richness and the profound spiritual connection of the ancient Q'ero people. This event will take place for the first time in the Q'ero Nation, marking a historic milestone for the community. It is born with the intention of being celebrated every year, with the purpose of strengthening and preserving intangible cultural heritage through tourism activities, while also contributing to the preservation, protection, and continuity of the customs, traditions, and ancestral knowledge of this last Inka people.

This celebration symbolizes the deep and authentic connection of the Q'ero people with the energy of nature and with the collective ceremony of their community, where sacred gratitude is expressed toward the animals, Pachamama, and the Apus—spiritual forces that guide, protect, and nourish both the physical body and the spirit.

The festival will take place on **July 29**, a date on which visitors will be able to experience the living folklore of the Q'ero Community, expressed through their traditional clothing, ancestral gastronomy, local products, and, in a special way, their profound spiritual connection. All of this is presented with full authenticity, reflecting ancestral practices that continue to remain alive today.

This event of great cultural and spiritual value is organized by the authorities of the Q'ero Community, including the **Inka Warayoq** and the **Municipality of the Q'ero Grande Population Center**, together with the **Provincial Municipality of Paucartambo**, the **Decentralized Directorate of Culture**, and other institutions linked to the cultural and tourism development of the region.





Thomas muller

Juliana Machacca



Fotografía: Ruben A.



The Q'ero Indigenous Community: A Living Heritage of Andean Civilization

The **Q'ero Indigenous Community** is located in the **province of Paucartambo**, in the **Cusco region** of southeastern **Peru**, within the historic area known as **Antisuyo**, one of the four regions of the ancient **Tawantinsuyo (Inka Empire)**. This territory is characterized by its rugged geography, high mountains, deep valleys, and relative isolation, conditions that have allowed the preservation of a unique **ancestral culture** in the Andes.

The **Q'ero Nation** is composed of five main communities: Hatun Q'ero, Q'ero Totorani, Marcachea, Quico, and Japu, along with several smaller village communities distributed throughout the region. Despite the geographical distance between them, all share the same **cultural identity**, the **Quechua language**, a similar **social organization**, and a shared **spiritual worldview**.

These communities maintain a way of life closely connected to **traditional high-altitude agriculture**, based on the cultivation of tubers, wild fruits, maize, and other crops, as well as the raising of **alpacas and llamas**. Agricultural practices follow **natural cycles** and **ancestral rituals**, where the relationship with **Pachamama (Mother Earth)** and the **Apus (mountain spirits)** plays a central role.

From an **anthropological perspective**, the **Q'ero people** are considered one of the **last living ayllus of Inka heritage**, as they preserve social structures, rituals, and **spiritual knowledge** that date back to the **pre-Hispanic period**. Their spiritual tradition includes ceremonies such as the **haywarikuy (ritual offering)**, the despacho ceremony, the **reading of coca leaves**, and healing practices carried out by the **Paqos (Andean spiritual guides)**.

Because of the continuity of their culture and the preservation of their **ancestral knowledge**, the **Q'ero people** were officially recognized as **Intangible Cultural Heritage of the Nation** on November 21, 2007, by the former National Institute of Culture of Peru. Later, on March 23, 2011, the Ministry of Culture declared the **Q'ero Taki (Inka Taki)** as **Cultural Heritage of the Nation**, recognizing their traditional music as a living expression of the **Andean worldview**.

Today, the **Q'ero people** represent one of the most authentic expressions of **Andean civilization**, where the Inka past is not merely an archaeological memory, but a **living tradition** transmitted orally from generation to generation and deeply connected to the **sacred landscape of the Cusco Andes**.



Fotografía: Lino Q.

What is the Q'ero Ayllu Raymi?

The **Q'ero Ayllu Raymi** is a living **ancestral ceremony**, safeguarded and practiced to this day by the **Q'ero Nation**, one of the last peoples who are direct heirs to **Inka wisdom**. It is not simply a festival or an event, but a profound **spiritual experience**, where life in all its manifestations is honored.

This ceremony represents **gratitude** and a sacred dialogue with **Pachamama**, the **Apus**, the **ancestors**, and the **cosmos**, remembering the great principle of **ayni**, the universal law of **reciprocity**: to give and receive in balance, respect, and awareness.

The **Q'ero Ayllu Raymi** is the moment when the great **spiritual masters of the community** renew the bond between the **human world**, the **natural world**, and the **spiritual world**, sustaining the balance that allows life to continue.



Fotografía: Lino

Why is the Q'ero Ayllu Raymi celebrated?

The **Q'ero Ayllu Raymi** is celebrated to honor the **ancestors**, those who walked before us and left their knowledge as a seed for future generations. It is held in tribute to the living energies that guide and accompany us in the **Kay Pacha**, the material world, reminding us that we are not separate from nature, but rather an integral part of it.

This ceremony aims to **preserve, strengthen, and transmit** the sacred traditions and customs of the **Q'ero people**, sharing with the world a profound message about the importance of living in **balance and harmony with nature**, and reminding us that we are all spiritual beings in constant connection with life.

It is a **spiritual experience**, both collective and personal, guided by the **spiritual masters**, where the bond with **Mother Nature** is reaffirmed and deeply felt. Through offerings, prayers, and rituals, a sacred space is opened for **healing, inner balance, and spiritual guidance**.

Visitors are not merely spectators, but **conscious participants**, invited to feel and experience the living energy of the place, walking alongside the spiritual masters, the community, and the sacred forces of **Pachamama** and the **Apus**. Every step, every intention, and every offering becomes part of a spiritual weaving that unites everyone in a shared purpose: **to remember who we are and to live in harmony with life**.



Fotografía: Lino Q.

How to witness the Q'ero Ayllu Raymi?

To **witness the Q'ero Ayllu Raymi** is to live an authentic experience alongside the great **spiritual masters of the Q'ero Nation**. It is an opportunity to open the heart, recognize the living spirituality of the Q'ero people, and deepen a profound respect for **ancestral traditions**, while experiencing a unique moment of connection with **Pachamama** and the **Apus**.

Participation in this ceremony implies respecting the **ayllu**, its rituals, its language, and its way of life. Visitors will take part in the **central ceremony**, being located in specific spaces designated near the **Masters**, according to the guidelines established in the travel program for this sacred event.

During your stay, you will have the opportunity to explore the **territorial structures of the ayllu** and the surroundings of the ancient Q'ero village, enjoying the natural environment and living an authentic experience of integration with the community through its daily activities. You will also be able to witness and participate in **traditional Q'ero dances**, sharing the energy of joy, celebration, and deep spiritual connection that characterizes this gathering with one of the **last living ayllus of the Inka legacy**.

The community is located at an altitude of approximately **3,340 meters above sea level**. The month of **July** corresponds to the **dry season in the Peruvian Andes**, which generally brings clear days. During the mornings, the climate may present strong sunlight, while at night a cold wind can be felt. However, the location among mountains creates a sense of natural shelter that makes the experience more comfortable.

The **Q'ero Raymi** is not only a ceremony or a cultural gathering; it is a **transformative experience** that invites participants to walk with **respect, awareness, and gratitude**, honoring the **ancestral wisdom** that remains alive in the heart of the Andes.

Recommendations for Enjoying the Q'ero Ayllu Raymi

To ensure an **authentic and meaningful experience** during this ancestral celebration, it is important to keep in mind that this is an **outdoor event**, located at an altitude of approximately **3,340 meters above sea level**, with generally sunny days but cold mornings and evenings ranging between **5 °C and 10 °C**. The terrain is natural and uneven, and there are no grandstands or seats, as the ceremony takes place within the **sacred spaces of the ayllu**.

1. Arrive with an open mind and heart

This is not a tourist show, but a **living ceremony**. Attend with respect, a willingness to learn, an intention for healing, and openness to connect with **Mother Earth** and with yourself as a human being.

2. Respect the customs of the ayllu

Follow the guidance of the **Andean masters**, avoid interrupting rituals, and ask for permission before taking photographs or recording. Rather than simply observing, visitors are encouraged to participate with presence and sensitivity.

3. Prepare physically for the altitude

The **Q'ero territory** is located in high Andean areas. It is important to **acclimatize in advance**, stay well hydrated, and walk calmly and mindfully when moving between ceremonial spaces.

4. Wear appropriate clothing for the Andean climate

Bring warm and waterproof clothing, comfortable or trekking shoes, a hat or cap, sunscreen, water, and gloves for the cold evenings. Weather conditions may change quickly throughout the day.

5. Participate with gratitude and humility

If you take part in offerings or rituals, do so with sincere intention. In the **Andean worldview**, the attitude of the heart is more important than intellectual knowledge.

6. Integrate the experience, do not only observe it

Visitors are encouraged to speak with members of the community, share meals, participate in the dances, and allow the experience to transform them from within. This celebration is lived through the principle of **ayni (reciprocity)**, as a shared experience between the community and its visitors.

Finally, it is recommended that participants have previously taken part in some form of **spiritual or ancestral ceremony**, in order to understand and connect more deeply with the **Q'ero masters** and the sacred meaning of the **Ayllu Raymi**.

Notes

Opening Ritual: The day begins with prayers at the entrance of the church. Entry to the ceremonial center takes place through the **Arco Punko**, a symbolic passage of energetic cleansing. There you will receive a colored ribbon to identify your designated place.

Spiritual Connection: You will receive a **k'intu** (a set of coca leaves) to make your personal prayers. At the end of the ceremony, it is offered to the **paqo** as a sacred offering.

Fire Paths (Free Choice):

Qhoromarqa: A 25–30 minute walk. Connection with the energy of the **male masters**.

Mantur Phujio: A 5–10 minute walk. A space dedicated to the **nustas (feminine energy)**.

Closing and Exploration: After the blessing of the **Inka Warayoq** and lunch, the afternoon is dedicated to **traditional dances**. At the end of the celebration, visitors may use their free time to visit the **hieroglyphic stone** and the **archaeological center of the village**.

Main Ceremony and Cultural Activities on July 29

Meeting Space at Cruzpata – Paqos of the Four Suyos

At the **Meeting Space of Cruzpata**, visitors experience one of the most sacred and inspiring moments of the **Q'ero Ayllu Raymi**, when the ancestral sound of the **pututus** opens the ceremonial time with a greeting to **Tayta Inti**, calling upon the spirits, the community, and the **four suyos**.

Then, the **masters of the suyos** gather alongside the **Inka Warayoq** to perform the **Hallpari** and the offering of **k'intus**, strengthening the collective spiritual union. Finally, the procession passes through the **Arco Punku**, a sacred portal of purification, beginning a symbolic journey that weaves together **ancestral Andean spirituality** with the living faith of the people, offering visitors a **profound, authentic, and transformative experience**.



Fotografía: Ruben A.

Ceremonial Scene 1



Photographic Reference Source

Ceremonial Scene 2



Photographic Reference Source

Ushnu Ceremonial Space (Escuela Pampa)

At the **Ushnu Ceremonial Space (Escuela Pampa)**, visitors witness and take part in the opening of the **sacred space**, when the **Hunqoy Pichaq** performs an energetic cleansing through the ritual incense known as **k'apache**.

The **central ceremony** then begins with the participants taking their places in their respective **suyos**—Ñustas, Warayoc, and Paqos—to perform the **Ch'uyaykuy**, opening the **three spiritual worlds (Hanaq Pacha, Kay Pacha, and Ukhu Pacha)** through ancestral music and the sound of the **k'epas**.

Afterward, the **Paqos** ask permission to prepare the **sacred offering**, initiating the rituals of **Saywanchakuy, Saminchakuy, and Hucha Mijuy**, with the active participation of the visitors through the offering of **k'intus**.

Finally, the **unmarried Mayors** prepare to carry the offerings, and the **ceremonial pilgrimage** begins toward the **pukaras of Qoromarka and Panturpuju**, accompanied by traditional dances and music. This sacred procession expresses **gratitude, reciprocity, and the profound renewal of the bond with the Apus and Pachamama**.

Espacio de Pukara

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Ceremonial Scene 3



Photographic Reference Source

Celebration Space.

At the **Celebration Space**, the **Paqos** share the messages received during the ceremony and present them to the **Inka Warayoq** as spiritual guidance for both the community and the visitors. This is followed by a **collective lunch** that strengthens community bonds, and later by the great **Q'ero festivity**, featuring presentations of traditional **music and dances**:

- **Arco Tankay**, celebrating the art of **Andean textile weaving**
- **El Sargento**, in gratitude to the **Andean birds**
- **Machu Tarpay**, in honor of the **llamas**
- **Pukllay**, the highest expression of **community unity and joy**
- **Tinkuy**, a dance of **encounter and courtship**

During this time, visitors are invited to **actively participate**, bringing the event to a close with a **collective celebration** that integrates **spirituality, living culture, and reciprocity** between the **Q'ero community** and its visitors.



Puyllay

Fotografía: Ruben A.

Active Spaces Throughout the Day and Afternoon

Throughout the day, visitors will be able to freely explore the different **designated spaces**, where natural products, traditional textile art, and **ancestral medicinal plants** are exhibited and available for purchase. Visitors may also take part in **personal ceremonies**, such as **coca leaf readings**, **Inka massage**, **energetic cleansing**, and **Hampicuy (personal healing)**.

Traditional Q'ero Gastronomy

Tasting of **ancestral foods** prepared with local products and culinary knowledge passed down through generations.

Q'ero Textile Art

Exhibition and sale of **traditional weavings**, carriers of the symbols, history, and worldview of the **Q'ero people**.

Ancestral Medicinal Plants

Display and explanation of the **ritual and therapeutic use** of medicinal plants employed in traditional **Q'ero medicine**.

Traditional Products

Exhibition and sale of products made by **families of the community**, supporting their **cultural and solidarity-based economy**.

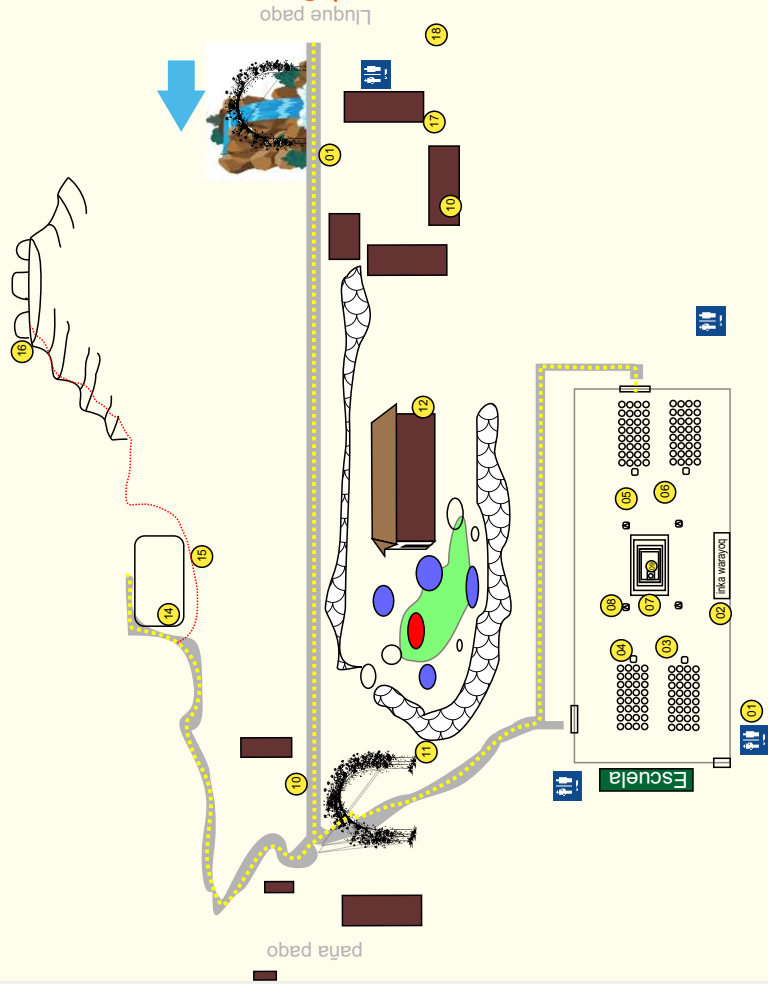
Space for Spirituality and Ancestral Healing

An area dedicated to **spiritual connection and holistic well-being**, where **Paqos and traditional healers** offer ceremonial guidance and processes of **energetic harmonization**.



Leyenda

1. Baño
2. Inka warayoq
3. Suyu paqo
4. Ayllu Paqo
5. Llaqta paqo
6. Seqe Paqo
7. Usno
8. Soltero mayor
9. Wilka Uma
10. Ruta 1
11. Arco de paso.
12. Iglesia colonial
13. Manturpujio
14. Explanada de espera
15. Ruta restringida
16. Zona ceremonia
17. Restaurat vip
18. Zona de exparcimiento



1KM ANTES
qharqarmoqo
transporte

13 Manturpujio



Fotografía: Lino Q.





Photographic Reference Source

GLOSSARY

ARCO PUNKU:

A sacred **arch-shaped structure**, built with local materials and decorated with flowers. It represents a **source of energy and a spiritual threshold** that marks the transition from the dense to the luminous. This arch functions as a **center of purification**, where each person, in silence and with intention, reflects and releases energetic burdens such as stress, sadness, worries, depression, and memories of the past. By consciously passing through it, the **Arco Punku** helps release negative energies and supports an **energetic renewal**.

Q'APACHE:

A blend of **ancestral medicinal plants** that, when burned, produce sacred smoke. This smoke is used to **dispel and dissolve heavy energies** from both nature and the individual, restoring the energetic balance of the **body, mind, and spirit**.

WATER:

In the **Q'ero worldview**, water symbolizes **purification and transformation**. It represents the cleansing of **Jhucha (heavy energy)** and its transformation into **Sami (light and refined energy)**. Through water, energies are harmonized and the connection with life is renewed.

T'IKA:

The **sacred flower** symbolizes energetic abundance in **love, work, and health**. It represents the **blossoming of the soul and spirit**, reminding us that every human being is called to grow, open the heart, and walk in harmony.

PAQOS:

The **Paqos** are the wise spiritual masters of the **Q'ero people**. They guide the welcoming ceremony to the **ancient living Inka community of Q'ero**. Through prayers, chants, and offerings, they express gratitude and offer **spiritual healing**, connecting with the energies of the **cosmos**, the **Apus** (mountain spirits), and **Pachamama** (Mother Earth), accompanying each visitor in their process of **harmonization and spiritual awakening**.

Inka Warayoq:

The **highest spiritual and moral authority** within the **Q'ero community**, responsible for ensuring the **protection, well-being, and collective harmony** of the people. He is always accompanied by the **pututu (k'epa)**, an instrument used to announce the **start of ceremonies, assemblies, and communal meetings**, marking **order and respect for collective time**. In the exercise of his authority, the **Inka Warayoq** is supported by auxiliary authorities, such as the **councilor** and the **constable**, who act as his operational arms to implement and enforce **community decisions**.

K'epas (Pututus):

In Q'ero tradition, these instruments hold **profound spiritual significance**, playing a fundamental role in **ceremonial and communal life**. They mark the **opening of the sacred space**, calling upon **Pachamama, the Apus, the ancestors, and the energies of the four suyos**, establishing **order, respect, and balance in ritual time**. They harmonize the energies of **Kay Pacha** with the other worlds, enabling **sacred dialogue between the human world, the natural world, and the spiritual world**.

Hallpari:

A gesture of **reciprocal exchange** that strengthens the **spiritual bond, trust, and unity** among the **Paqos**. Through the **Hallpari**, the **Paqos** harmonize with each other, organize their energies, and spiritually prepare to **open the ceremonial space**. This creates a climate of **respect, equality, and communion**, reminding that the ceremony is not performed individually, but **collectively**, in dialogue with **Pachamama, the Apus, and the ancestors**.

Ushnu:

This space functions as a **symbolic center**, where ritual actions, speech, and music are coordinated, allowing the **community to observe, participate, and connect collectively** with the sacred act. It also represents the **point of balance between the human world and spiritual forces**.

Ñustas:

They represent **women** and embody **sacred feminine energy**, deeply linked to **Pachamama**. Within the **Q'ero ritual process**, the **ñustas** play a fundamental role in offerings, establishing direct bonds of **care, fertility, and protection**. Their role is also based on the principle of **yanantin**, the Andean concept of **complementarity**, where ritual actions are balanced between the **Paqos and the ñustas**.

Ch'uyaykuy:

Performed before drinking **chicha**, this ritual involves sprinkling the **earth with both hands**, following the principle of offering first to the **sacred forces**. This act expresses **respect, reciprocity, and acknowledgment** that life, food, and drink come from **Pachamama**.

Saywanchakuy:

A ritual practice aimed at **recovering and strengthening vital energy**, conducted in direct connection with **Pachamama**. Through this process, the person is harmonized and spiritually and mentally strengthened, receiving the energy that emanates from **Mother Earth**. This act allows one to **release fatigue, organize internal energy**, and restore **balance between body, mind, and spirit**.

Saminchakuy:

A ritual in which the **energy of the Apus** cleanses the **body, mind, and spirit**, removing heavy or unbalanced energies accumulated in the person. During this process, these energies are offered to **Pachamama**, who receives and transforms them.

Hucha Mijuy:

A ritual practice of **releasing and transforming heavy energy**, performed by focusing and connecting mentally with the center of the body, at the level of the **navel**. This process is carried out consciously, allowing **Pachamama** to receive and transform this energy into **clean, strengthening energy**, which returns to the body as **balance and vitality**, helping to relieve energetic burdens and strengthen the body. This process can also be performed when surrounded by others, as a way to absorb and transform their heavy energies.

K'intu:

An **individual ritual act** that is an essential part of the ceremony, performed with **three carefully selected coca leaves**. The preparation of the **k'intu** is done consciously and respectfully, establishing a **direct and personal connection** with the sacred forces. This act represents **pure intention, faith, and spiritual dialogue** between the person and the sacred world of the **Apus or Pachamama**, serving as an intimate form of communication within the **collective ritual**.



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