

THE HOLY CITY OF QUILMES

From time immemorial this city was the centre of social development and cultural of our Quilmes town, in the art, in the medicine, in the feeding, in the astrology, in the architecture, and in our cosmivision or spirituality.

Moreover in these are our CENTROS CEREMONIALES which have bigger importance, where Titaquines, Sabios and Maestros made ceremonies and gave their knowledge, based in the respect to our Land Mother and all of things that are around us.

We find the rest who dead in defense for our territory and for the liberty, before the colonial invasion this is a symbol of the resistance of the DIAGUITA NATION to the foreign invasion. In this place are the blood of our older natives who resistance the territorial usurpation and the cultural invasion.

It is for all of us that we called it "HOLY CITY".

The legitimate heires request the restitution of our ancestral patrimony which was expropriate, use and exploit for business without our free prior and inform consent.

CHRONOLOGY OF EVENTS

The actual state of our patrimonial is the results of an intervention of process for the Provincial State, which start in 1977 when expropriate usurpation of titles, 206 hectares of traditional lands of Quilmes town and put the place in reconstruction for the Government. In 1992, during the Ramón Ortega's government confer the concessions to the businessman Héctor Eduardo Cruz for a period of ten years, he paid for this concessions \$ 110.-, which never was paid to the province patrimonial. This businessman built a hotel (with a swimming pool) inside itself without impact studies, relieves, consultancy, participation and consent of the community, which make an irreparable damage.

The QIC has realized a legal presentation to avoid concession extension that defeat community. The sentence ordered to Tucumán Province "Prevent the Executive Power must give that participation of QIC in those administrative procedures relate to Ruinas de Quilmes that can affect in its interest sphere".

The Tucumán Province decide to rescind this contract because the consetion was found defeated and Cruz did not pay the payments to the cánones to the State. So, Cruz continue exploting the Quilmes Holy City five years more.

The comuneros demand a lot for their holy place, until the day 28/11/2007 our community resolve constitute in Permanent Assembly, cutting the access of the Holy City, demand to the Provincial State: 1) The immediate ejection of Dec. 2731/1 and 2) the Restitution of our Holy City. Before this requirement of the town, the day 13/12/2007 was remoted for the remoted for the public force, Cruz and his people. But they do not carry out the point 2.

This exercise of our rights like legal heires of our ancestor we decide to take possession of our Holy City in 09/01/2008, we allow the entrance of visitors and show them the city, but not the museum, hotel and the dinning room because they are closed.

QUILMES INDIA COMMUNITY



DIAGUITA TOWN
PERS. JUR. 441
QUILMES - TUCUMÁN

NEWS BULLETIN
OUR TERRITORY
QUILMES HOLY CITY

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COMMUNITY ORGANIZATION

The government is constituted by the CACIQUE or CURACA and the CONSEJO DE DELEGADOS.

The Quilmes India Community is constituted for the followings towns: EL PASO, LOS CHAÑARES, EL CARMEN, QUILMES BAJO, QUILMES CENTRO, RINCÓN DE QUILMES, LAS CAÑAS, EL BAÑADO, ANJUANA, TALAPASO, EL PICHAO, COLALAO DEL VALLE, EL ARBOLAR and ANCHILLOS.

Five hundred years keep us forgetting, the negation and the silence. The town organize community never are defeated!

We extend our fight and defend our territory of the expropriates, usurpers and the industry explotations for their enviroment contamination threat us survival.

We call to the solidarity of our brothers, to all the community which live in Argentine land and the international community to fill us in our fight defense of people life, in the association and the respect among towns.

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THE TERRITORY

For us, "TERRITORY" is the place we occupied before the conquest. We integrate the DIAGUITA NATION and our traditional possession in this territory remoted thousand years ago.

We do not admit western divitions (surface, subsoil, water, air, fauna, flora, private property). Our community territory covers all of the elements and spirituality of the PACHAMAMA that permit us our existence.

The territory is part of identity, culture, comsovision, spirituality like town. Protect the territory is defend our live and honor.

The state of reserve our resorts and expropriate our Holy City; landowner usurpate, inherity and sell lands, some of them are inscribe in title, but we continue demanding our ancestral territory until we get its RESTITUCION.

We have the TRADITIONAL POSSESSION of the bigger part of the ancestral territory. We support our REINVIDICACIÓN in legal instruments like the Declaración Universal de los Derechos de los Pueblos Indígenas, Convenio 169 of the OIT and the art. 75, Inc. 17 of the National Constitution; Art. 149 of the Constitución de la Provincia de Tucumán and the Cédula Real of 1716 recognized for the chief of the Quilmes town, Mr. Diego Utivaitina.

PRE-EXISTING AND CONTINUITY IN THE TERRITORY

The ofitial history teaches us that all of the towns in our vally disappear and the Quilmes took them to Buenos Aires where they disappear.

Our history collecting and documentation like the CÉDULA REAL of 1716, after fifty years the history buries us, the chief of Quilmes Mr. Diego Utivaitina received representatives of King of Spain this cédula that was a recognition of the territory in which the Quilmes and the Amaichas lived.

Part of its text say: "**Under these limits we give them the real possession, temporal and corporal to the Chief for him, for his indiada, his heires and his followers. We order to the great Sánchez which is seven leagues under of Tucumán, they left the Indios which entrust for ten years educated return all of them to their houses like owners of those lands, for they own it and their descendants**".

We never leave to exist, our town demand to the State a HISTORY REPARATION and the Argentine State was founded on a base of genocide, refusal our existence and the expropriation of our ancestral territories.

The drive of the patrimonial territory involve to solve legal issues which guarantee its integrity.