**SITE NAME:**  Quebrada de Humahuaca

**DATE OF INSCRIPTION:**  5th July 2003

**STATE PARTY:**  ARGENTINA

**CRITERIA:**  C (ii)(iv)(v)

**DECISION OF THE WORLD HERITAGE COMMITTEE:**

*Excerpt from the Report of the 27th Session of the World Heritage Committee*

**Criterion (ii):** The Quebrada de Humahuaca valley has been used over the past 10,000 years as a crucial passage for the transport of people and ideas from the high Andean lands to the plains.

**Criteria (iv) and (v):** The Quebrada de Humahuaca valley reflects the way its strategic position has engendered settlement, agriculture and trade. Its distinctive pre-Hispanic and pre-Incan settlements, as a group with their associated field systems, form a dramatic addition to the landscape and one that can certainly be called outstanding.

**BRIEF DESCRIPTIONS**

Quebrada de Humahuaca follows the line of a major cultural route, the Camino Inca, along the spectacular valley of the Rio Grande, from its source in the cold high desert plateau of the High Andean lands to its confluence with the Rio Leone some 150 km to the south. The valley shows substantial evidence of its use as a major trade route over the past 10,000 years. It features visible traces of prehistoric hunter-gatherer communities, of the Inca Empire (15th to 16th centuries) and of the fight for independence in the 19th and 20th centuries.

1.b  **State, Province or Region:**  Province of Juyuy

1.d  **Exact location:**  S23 11 59.5 W65 20 55.9
Quebrada de Humahuaca
A Cultural Itinerary of 10,000 Years

Proposal for the Registration to the List of World Heritage of the UNESCO

Province of Jujuy, Argentina Republic, 2002
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CONAPLU – Argentine National Commission for the UNESCO
Argentine Committee of World Heritage

To the Natives Communities who helped us to find the way
and
to the People of Jujuy
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THE QUEBRADA DE HUMAHUACA
A CULTURAL ITINERARY 10.000 YEARS OLD

The Argentine Republic has elaborated its Tentative List that includes a series of cultural properties that explain its insert at international level starting from the transformation of its territory on the part of cultures, first local and regional and, later, for influence of the European irruption and of the processes of the industrial revolution.

For this presentation, Argentina has adopted the considerations and elaborated definitions in the successive meetings organized by the UNESCO and the International Scientific Committee of Cultural Itineraries of the ICOMOS (especially: Madrid 1994, Tenerife 1998, Pamplona 2001). They are referred to the Cultural Itineraries, understanding that the same ones represent a qualitative change of the notion of conservation of the patrimony, by considering that the territorial width and the cultural integrity allow to enlarge the scale to the linkings among towns, cities, regions and continents.

This way, the possibility to share a common cultural area linking the territory with tangible elements and a sensitive intangible patrimony to the traditional life of the communities implied in their itinerary, caused a superior value to the sum of the elements that constitute it and confer its certain sense.

This presentation privileges the last recommendations of the Committee of World Patrimony ( Cairns 2000/Helsinki 2001) on the inclusion of new categories that balance the list up to here presented. Lastly, this presentation is the first of our country that includes natives communities and its cultures, at the same time that the same ones have participated from the previous meetings to this postulation.

The Quebrada de Humahuaca, an extensive mountainous valley of asymmetric profile of 155 kilometers of longitude that runs in direction North-South. It is located in the Northwest end of the Argentine Republic. It constitutes a patrimonial system of exceptional characteristics.

Along 10.000 years, this Andean valley has been the scenery of great part of the cultural developments of the region and of the neighboring countries of the South America, in an uninterrupted journey that embraces from the installation of the first hunter towns, about ten millennia ago, until the present time. In such a sense, the Quebrada de Humahuaca has worked as permanent road of interaction, longitudinal
and traverse, linking territories and distant and different cultures, from the Atlantic to the Pacific and from the Andes to the southern plains.

Road of the muleteers and caravans in early time, route of the Inca before the arrival of the Spaniards, via of the trade between the Rio de la Plata and the Potosí through the Camino Real, contemporary bond among different countries of the region, the Quebrada de Humahuaca has represented and represents a road to go and come back for the cultural inter-fecundation as fruit of its own dynamics and functionality, by leaving tangible and intangible patrimonial results that credit its irrefutable historical authenticity so much as its patrimonial integrity.

The multiplicity of cultural elements that constitute it and transform it at the same time into an unique patrimonial area, has left countless tangible testimonies of the regional cultural history. The line of fortified prehispanic enclosures, its association with a peculiar endemic vegetation and the existent visual contact among the great majority of them, in an uninterrupted line that is prolonged for more than a hundred of kilometers. They don’t register in other contexts of the Andean space.

The great quantity of sheltered places and prehistoric caverns, complex architectural systems, ceremonials and pre-Columbian agricultural, towns and post-Hispanic, historical and contemporary constructions, not only illustrate a significant period of the human history, but also they have caused a group of cultural facts that arisen of the bed of the civilizador process, which were characterized by their mobility and for their space dynamics.

The beliefs, celebrations, the uses and customs, the music, the adaptations of the language, the religious and traditional manifestations, the ways of life and until the characteristic productive systems, are part of the evident immaterial legacies of this cultural itinerary as a result of the fruitful collaboration between towns and diverse cultures.

With such characteristics, the Quebrada de Humahuaca constitutes, by way of a true system, a cultural itinerary of extensive historical journey that has notably influenced in the development and the cultural configuration of its own space, caused a rich syncretism that, with own personality, it is reflected in its testimonies patrimonial materials and in other values of intangible character.

All these elements allow to grant a strong meaning to this context for a plural reading of the history and of the universal culture.
1.a. Country

Argentina in the World

Argentina in America
1.b. State, Province or Region

Republic Argentina
Northwest region

Province of Jujuy
Departments: Tumbaya, Tilcara and Humahuaca
1.1. Name of the property

**QUEBRADA DE HUMAHUACA**

The **Province of Jujuy** is located in the Northwest region of the Argentine Republic. It limits to the North with the Republic of Bolivia, to the West with the Republic of Chile and to the South and the East with the Argentinean province of Salta.

The **Quebrada de Humahuaca** is a narrow and arid mountainous valley located in the Nor-Western extreme of the Argentine Republic. It forms a natural corridor in direction N-S of about 155 kms. length in whose valley the basin of the Rio Grande of Jujuy is located, and it is flanked to the West and the North by the Highland of the Puna (3,800m), to the East for the Sub-Andean Mountains and to the South for the temperate Valleys.

It constitutes a highly representative example of the south andean valleys and it possesses an exceptional system of routes of physical linking and economic, social and cultural articulation, so much in direction North-South, as East-West.

This itinerary is the most important physical linking between the high Andean lands and the big temperate plains of the southeast of South America.

Most of their 28,000 inhabitants resides in the most important towns as Tumbaya, Tilcara and Humahuaca, as long as the rest occupies the smallest towns and dispersed rural areas.

The main economic resources are the agriculture, the shepherding, the tourism and some few extractive industries.

The Quebrada de Humahuaca conserves almost intact its characteristic natural environment, besides hundreds of archaeological and architectural places that its lingering and rich history, and a population that maintains its traditional customs in an exceptional Cultural Itinerary.
IDENTIFICATION OF THE PROPERTY

The Natural Setting
The Rio Grande, the agricultural settlement of Chicapa and the Pucara de Huichaira view from de Pucara de Tilcara

County hills in Purmamarca surroundings
The Rio Grande and the town of Tilcara, view from the Pucara de Perchel

The Quebrada de Huichaira, view from the Pucara de Tilcara
IDENTIFICATION OF THE PROPERTY

Hispanic Heritage

Town of Purmamarca, street, church and altarpiece
IDENTIFICATION OF THE PROPERTY

Recently Heritage

Cuesta del Lipán

Tumbaya railway station

Cabildo of Humahuaca
IDENTIFICATION OF THE PROPERTY

Immaterial Heritage

Walking through the Rio Grande

Suri dancer

Devote young boy "promesante" praying to the Virgen de Copacabana y Punta Corral
Departamento Tumbaya
1.d. Precise localization in a plane, indicating the geographical coordinates accurately of seconds

- North 22° 35' 32" S
  65° 21' 22" OR
- South 24° 01' 41" S
  65° 26' 20" OR
- This 23° 09' 24" S
  65° 02' 45" OR
- West 23° 08' 39" S
  65° 43' 39" OR

It is included, to the end of the Form, the Topographical Letter and the Letter of Image Satelitaria, both in scale 1:250,000 of the Military Geographical Institute of the Republic Argentina.
1.e. Maps and/or planes indicating the limits of the area proposed for the inscription and that corresponding to the Buffer Zone.

1.f. Surface of the proposed property and of the area of proposed subduing

Surface of the property proposed: 172.116.44 Hectares
Surface of the buffer zone: 369.648.79 Hectares
2. JUSTIFICATION OF THE REGISTRATION

2.a. Declaration of Value

2.a.1. The natural environment
2.a.2. The tangible patrimony. (heritage)
2.a.3. The immaterial patrimony.
2.a.4. Its value in history.

2.a. Declaration of Value.

“The intrinsic cultural heritage consists (…) in what is physically part of it and its surrounding. A historical heritage, product of the past, has suffered changes or deteriorations that were caused as much for the natural wear and tear as for its functional use (…) The sum of these changes becomes, in itself, part of its historical character, and its essence, and it represents the intrinsic value of the property; it is the undergirding of historical testimonies and associated cultural values, both from the past and of the present.”

J.Jokilehto, B.M. Feilden:
Handbook on the Management of World Heritage Sites

“The concept of itinerary refers to a set whose value is greater than the sum of its constituent elements, and which gives it meaning.”

The cultural itineraries as Cultural Heritage

Category of Property

In relation to the categories of properties defined in article 1 of the Convention of World Heritage (Patrimony), this registration is proposed as Cultural Heritage.

Cultural landscapes are defined in articles 35 through 42 of the Operational Guidelines. In article 40 it is established that “the possibility of designating long lineal areas which represent meaningful networks of transportation and communication should not be ruled out”. In this sense, the World Heritage Committee approved in 1994 the intent of gathering a group of experts in order to study the matter of cultural routes (itineraries).

This meeting, known as “Itineraries as Cultural Heritage”, and held in Madrid in 1994, and defines the concept of Cultural Itinerary. It says, among other things:
2. JUSTIFICATION OF THE REGISTRATION

2.a. Declaration of Value

“b) The concept of cultural itinerary:

“It is based on the dynamic of movement and the idea of exchange, with continuity in space and time.

“It illustrates the exchange and dialogue between countries or regions.

“It reveals a plurality of dimensions, which develop and enhance their primitive function...”

In that sense, in the meeting of the International Scientific Committee on Cultural Itineraries of ICOMOS (CIIC), held in San Cristobal de la Laguna (Tenerife, 1998) it was stated:

“5. To recognize that a cultural route or itinerary as such necessarily carries a set of elements and material objects joined to other values of intangible nature by a common thread of a determining process of civilization in a historical moment for a given group or society.”

And at the CIIC conference held in Pamplona, Navarra, in June 2001, the following was stated:

“1.3. Cultural itineraries are characterized by their mobility and conform a two-way spatial and intangible dynamic which the cultural landscape does not possess, which obeys a more static and restricted criterion, while still possessing evolving characters. The cultural itinerary normally encompasses various cultural landscapes that differ from one another. A cultural landscape is not dynamic in a geographical context as vast as the one which a cultural itinerary can potentially encompass. The cultural itinerary may have generated and continue to generate cultural landscapes. But this does not happen in reverse.”

On the other hand, at the meetings of the World Heritage Committee in Cairns (2001) and in Helsinki (2002), the need was established of including properties on the List that belong to categories which are least represented.

In this sense, this presentation is the first of a Cultural Itinerary for Latinamerica.

2.a.1. Natural Environment

If we begin with the natural site, our “base camp”, the Quebrada de Humahuaca is a narrow valley measuring 155.4 kilometers, a meseta carved into the bed of the Río
Grande in Jujuy, flanked by mountain chains and crossed by tributary “quebradas”. We can also see large geo-morphological units.

Its peculiar North-South route or layout, and its unexpected length make it unique as a Pre-Puna landscape.

From the geological point of view, its various structures exposed to the river-flow, present the greatest strata, fold and erosive processes in the region, and they show a great variety of geological eras.

From the biological point of view, it is a corridor where there is abundant flora and fauna, with very few endemisms, and where the tributary “quebradas” play an important role.

From the ecological point of view, it is a space with connective function.

Apart from the elements of greatest patrimonial value, both geological and biological, as well as scenic, each segment of the Quebrada is unique; there is no redundancy because of its characteristic altitudinal gradient.

All the aforementioned gives this natural site great identity value and originality.

2.a.2. The Tangible Patrimony

The use of the Quebrada de Humahuaca as itinerary has been constant throughout the history of man, who has modified the landscape from the time of the first raids by hunter-gatherers more than ten thousand years ago.

The Quebrada is a repository of a great wealth of settlement sites previous to arrival of the Spanish conquerors. These sites are distinguished by their diversity and their constant presence in the landscape. In some cases they conform huge areas where we can see uninterrupted evidence of various eras for more than thirty kilometers at a stretch.

There are about 200 archeological sites which stand out along this itinerary, and have been given considerable value. The agricultural complex of Coctaca and the high altitude settlements or Pucaras, running all along the valley, are outstanding for their intrinsic qualities.

The area of Coctaca has been occupied by farmers at least from the beginning of the Christian era, and it continues being, though to a lesser degree, an agricultural enclave nowadays. The build-up of 600 hectares of narrow croplands are boundaryed
by high stone walls that moderate the cold and dry climate, and protect the inside of the
dwellings from the intense winds, as the heat accumulated in the rocks during the
daytime, is given off at night, thereby raising the indoor temperature.

The early settlements are an example of the empirical knowledge gained by the
settlers, who achieved an extraordinary level in the development of aboriginal American
agriculture, even in areas which are considered marginal with respect to the large
centers of cultural development of the Central Andes or Mesoamerica. The agricultural
complex of Coctaca has no paragon in the whole of the continent, and has great
technical and original value.

The Pucaras, places inhabited between the XI and the XVI centuries, stand out for
their location in the landscape—situated next to rivers, in elevated areas, and clearly
visible from nearby areas—able to be seen one from another, and associated with endemic
vegetation of columnar cacti (cardones). Twelve of these settlements are located alongside
the north-south axis, and three of them are on the lateral “quebradas”.

Although the appearance of Pucarrás or similar settlements is not infrequent in
the Andean area, their frequency, their visual interconnectedness and their level of
preservation and authenticity give them a value of originality as a whole. Being
emblematic landmarks of the Quebrada de Humahuaca, these sites, furthermore, possess
strong components of identity.

The Huari-Tiwanaku expansion, first, and the Incan expansion later on, find
their way into the Quebrada. The roads that connected the Incan Empire follow
sectors of the itinerary, and include novel technologies and typologies, and new spatial
patterns of settlement.

In the sixteenth century, the Quebrada is the axis road for the Spaniards coming from the Alto Perú. Favors, commissions, and settlements of Christianized
Indians, partition the territory. Rural enclaves, the aboriginal settlements persist as
“pueblos de indígenas” (Indian towns), and change takes place slowly. The Church
appears as one of the outstanding elements, and around the local churches squares are
built and towns develop.

By the middle of the nineteenth century, the layout of some towns is changed,
as in Purmamarca, and in the twentieth century, with the arrival of the railroad, new
towns are born.

Architecture now makes up the landscape, with platforms, canals, and dry
2. JUSTIFICATION OF THE REGISTRATION

2.a. Declaration of Value

stone walls, where the towns now appear as landmarks.

The typologies are represented by the churches, first with Mudejar features, then with Jesuitical lay-outs, the urban and rural “casas de patio”, homes built around a central patio, the “postas”, the relay express stations, the “haciendas”, or ranches, and the “molinos”, or mills.

The relation to the soil is seen in the building materials: adobe bricks, stones, bricks, straw, wood and lime. The technique is eminently artistic and collective, with little use of intermediary tools.

The type of architecture determines what the people do, which takes place, preferably, in the outdoors; it is seen as groups of dwellings bound to the soil, as it makes up sets which are in themselves formed by different elements. The towns, their surroundings, and the general landscape intermingle with the geography, the inhabiting ethnic groups, and the cultural trends that give them life.

Their value lies in precisely that relationship between architecture and urbanism, landscape and environment, and in how they become milestones along the route, in the whole more than in the parts, and in the strong character that is in them. They are of intrinsic value, typical of the local architecture, of the local materials, of the collective typological design and their place in the environment, where conservational tasks are carried out periodically.

In this sense, its authenticity is very high and must take into account not only its original integrity, but also the important moments of construction and use throughout the various phases of history of each piece of property.

Ruptures occur when foreign materials and patterns appear, above all, in urban settings, where housing styles repeat themselves and are located at the roadsides, the access routes, and on the hillsides, thus altering the landscape.

2.a.3. The Immaterial Patrimony.

The environment and the heritage sites that are found in it generate deep identity ties in the local population. The popular oral and traditional culture in the Quebrada de Humahuaca turns out to be exceptional, not only because of its spatial concentration, but also because in it we find numerous traditional cultural forms intermingled with forms belonging to contemporary society.

Music, language, story telling, religious practices and art maintain their
importance throughout the centuries, as a result of a **fertile intercultural relationship**, establishing a strong cohesion between the groups, and strengthening social bonds.

2.a.4. **Its Value in History.**

*Irreversible mutations produce antidotes.* The values of identity, whether technical, artistic, having to do with origins, and proof of authenticity, have shown themselves strong, amidst the growing development of respectful attitudes on the part of the inhabitants who are returning to the Quebrada lately, of non-governmental organizations and aboriginal organizations. Last year, for example, the local population prevented the installation of an electro duct, which would have caused obvious environmental deterioration.

**Current Socio-economic values:**

**Functional:** The buildings are still used for their original functions, and/or new compatible uses have been introduced in buildings and areas or sites, particularly those having to do with tourism.

**Social:** The property still holds traditional activities which have now been increased: festivities, processions, and rites.

**Educational:** Educational programs have been updated, and cultural tourism has been favored.

**Political:** The Quebrada de Humahuaca is still seen as a cultural heritage which has been focus of fundamental events in the history of the Independence of America.

The coming together of values such as these completes a panorama which allows us to structure, in responsible participation, programs of management that maintain and promote growth in the Quebrada and in its patrimonial values for future generations.

2.b. **Eventual Comparative Analysis.**

The Quebrada de Humahuca is a route between totally different regions. As such, it has become a **space of exchange** permanently throughout thousands of years.
2. JUSTIFICATION OF THE REGISTRATION

2.b. Eventual Comparative Analysis.

But it is also an **existential and natural area**, the fundamental part of the route, whose characteristics have been modified throughout history. Beyond this, its structure, mainly rural, has been a constant, up to the present time.

Not too many sites have been found which can be compared to this route.

There are existing elements which relate to the sequences of the rural populations in the valleys that surround the Pyrenees, which were transformed through the centuries by different cultures and above all, by the “Camino de Santiago”.

From the point of view of natural space, the Quebrada is unique in America, because of its length, its altitudinal gradient and morphology, because of the variety of geophysical aspects, as well as biological and scenic.

In 1979, the World Heritage List has included the **Grand Canyon** National Park in North America as a natural heritage. It does not possess the same long history of man’s acculturation that characterizes the Quebrada.

Elias Mujica, in a work entitled “Cultural Landscapes in the Context of Latin America and the Caribbean”, (San José de Costa Rica, UNESCO, World Heritage, 2000), states a series of cases that could have some points of contact, among which he also analyses the Quebrada de Humahuaca.

We will mention the **Valle de Colca**, located in the north in the Department of Arequipa in Peru.

It is an inter-Andean valley, in which a river runs for 200 kilometers, from the Andes to the Pacific, and is incased in a deep and narrow canyon. A marked gradient makes geological diversity possible.

The natural landscape had been utilized and transformed by native societies for 10,000 years, when the first settlers arrived. Nowadays, seventeen traditional towns stand out with their colonial churches, and are a reflection of the economic importance the region had.

The Valle de Colca, in addition to its importance as high pasture lands for the native camel, was one of the great emporia of agricultural production of the pre-Hispanic era, as can be seen from the quantity and variety of existing cultivated terraces.

Today the valley “is very much pressured by tourism and by some local authorities’ modernization, who for the sake of progress have been substantially changing the morphology of the towns. Nevertheless, the pre-Hispanic agricultural terraces continue under production, although some of them are in the process of erosion
because the have lost social weave from which they came into being... ”

Mujica considers the Valle de Colca to be an example of the evolution of cultural landscape, as much in the sub-category of relict landscape as continuing in time, that it has enough merit to be added to the World Heritage List, but which at once comes up against a set of problems and threats common to cultural groups because of their intrinsic characteristics.

Another of the examples presented is San Pedro de Atacama, in the dry north of Chile.

Located at the same altitude as the Quebrada de Humahuaca on the Tropic of Capricorn, but on the western side of the Andean Pre-Cordillera, it is an example of desert culture, characterized by a way of life born out of drought and want. Because of this, it is a culture that tends to stockpile, it is frugal, and it has a particular way of appreciating the fragileness of nature.

In these sites, the Andean society has been subjected to the most unimaginable pressure from the outside world. Inhabitants have been in that region for 10,000 years, and have learnt to adapt themselves to modern life in a particular ecosystem, imbedded in the middle of the desert. Evidence of this is found in the small settlements of hunter-gatherers and also in the complex buildings that were used even at the time of the European invasion of the XVI century. This process has continued up until the present day, with the contemporary population, which had its beginnings in the eighteenth century. Two streams, which come down from the high peaks, give life to the desert, and a natural oasis provides adequate shade to a group of inhabitants which has been formally established and is now threatened by mining projects which are competing for water resources.

Mujica considers San Pedro de Atacama to be a complement to the examples that he develops, not only in terms of its environmental and cultural characteristics, but also in the interaction of man to nature. He also mentions the big mining projects of today and their negative effect upon viable development.

With unquestionable merit, San Pedro de Atacama and the Quebrada de Humahuaca have taken on different roles and yet present similarities as far as their general characteristics. San Pedro does not show the two-way special dynamic that defines an itinerary and makes up a scheme of appropriation of a clearly differentiated territory.
2. JUSTIFICATION OF THE REGISTRATION

2.c. Authenticity

2.c. Authenticity

"In the case of a Heritage Site, its historical authenticity must generally reflect the important phases of building and utilization all through the different stages of its historical time."


2.c.1. Introduction

The cultural heritage that is found in the Quebrada de Humahuaca corresponds to 10,000 years of interaction between man and its environment. The intensity of this interaction has been increasing since the times of hunter-gatherers until the XX century.

Five great periods can be defined:

1. Nomadic hunter-collector communities (9000 BC to 400 AD).
2. Sedentary communities with advanced agricultural management (400 AD to 900 AD), pre-eminence of the pucarás (9000 BC to 1430-80 AD), and the Incan conquest (1430-80 AD to 1535 AD).
3. Spanish conquest and Christianization, which uses the indigenous structures but re-groups them in the parceling of land. Gives new meaning to the Cosmo vision according to Christianization and its extensions: the Church (1535-93 to 1810).
4. Republican period (1810 to the XX century). Open economic structure dynamically oriented towards commerce and marketing. Immigration.

2.c.2. Periods

1. Nomadic Hunter-gatherers communities. There are low intensity testimonies localized in archaeological studies.

a. Authenticity of Implantation: Original sites are preserved as are relics with the exception of a few urbanized sectors, which make appraisal difficult. Cactus patches are preserved.

Authenticity: high

b. Authenticity of Design: Preserves relation and context. Further need for investigation and cultural appraisal.
2. JUSTIFICATION OF THE REGISTRATION

2.c. Authenticity

Authenticity: high.

**c. Authenticity of Materials:** Partially preserved (weapons and tools).

Authenticity: high.

2. Sedentary Communities.

**a. Authenticity of Implantation:** Sites and their relicts are preserved, many of them on hillsides. They were abandoned with the Spanish reorganization. Cactus patches are preserved.

Authenticity: high

**b. Authenticity of Design:** Agricultural work (terraces) has modified its landscape. Some terraces remain and some sectors are used. Infrastructure, such as the Camino del Inca, has been preserved in some of its stretches. Settlements found in ruins were uncovered and studied. A special case is the Pucará of Tilcara, which was appraised in the 1940's, when reconstruction was begun. Defensive structures preserve their original design (Incan period).

Authenticity: high, except in the Pucará of Tilcara where it is medium and low.

**c. Authenticity of Materials:** The nature of the materials used, uncut rock, allows easy subsistence, save a few cases where they have been re-used or destroyed by climatic or tectonic accidents. Materials of a vegetable origin have disappeared (roofs/openings). The Incans incorporated a few ways of working with rock which fixed the dry stone walls for greater stability in case of seismic activity. Quarries were located.

Authenticity: high.

**d. Authenticity of Labor:** Methods of working have been preserved, especially in the rural areas. The dry stone wall is still the most economic way to make fences and dividing walls. Mud roofs are used in secondary constructions. Technology has been preserved because it is an adequate response, technologically and economically.

Authenticity: high.


**a. Authenticity of Implantation:** New settlements were built or previous ones were reformed to give way to a new form: urban concentration (Pueblo de Indios). The main protagonist is the Church with its bell-towers, and the formal counter-point in the face of open community space (Plaza), and practically camouflaged dwellings (earth upon earth). In most of the cases, the hillside landscapes have not been modified. Cactus patches are preserved. In the lower areas around riverbeds, new species of trees
2. JUSTIFICATION OF THE REGISTRATION

2.c. Authenticity

and garden plants are added and begin to slowly change the image of the settlements.

Authenticity: high

B. Authenticity of Design: The new cultural forms resulting in a synthesis between the native and the European. The religious-cultural syncretism.

Authenticity: high

C. Authenticity of Materials: The constructive forms that were brought by Spaniards try to give answer to a regional problem, the earthquake. The use of the dry-stone wall in the constructions is forbidden. The use of the sun-dried clay brick and the mud wall (they are already known by the Andean cultures) are diffusive. Wooden structures of Mudejar origin (the frame with trusses, the tensors with dowels) are also used. The segments of pair and plug (of Roman origin and in use in Spain up to the XIX century) are used in the structures in spite of the lack of wood and the supports are with brackets and plinths. The sheltered roofs. The openings with lintel and frame jambs for the panes. In the XVII century they were perfected with the use of the frame and the hinges (tenterhooks of framework iron). Wooden grilles are used and the components are treated with baroque ornament of strong base in a syncretic culture. The superficial terminations have been periodically renovated in function of the use. Girders and planks of giant cactus were used because of the lack of woods. The links were solved with thin strips of leather that “were greased with shortening or oil”. Woods that were brought from the Tucumán or from the east of Salta were used for the openings.

Authenticity: high

D. Authenticity of Labor: Adobe technology became functional to the possibilities of the region, and was strongly adopted in the urban environment and reflected on the rural areas, resulting in the combination of adobe bricks and mud roofs which were good insulators and lasted long in this area of little rain. There is a strong re-valuing of ancient technologies, which are brought back in Arts and Crafts Schools through the social re-valuing of traditional ways.

Authenticity: high.

4. Republican period

As the key region of the route, the area was affected by decades of war, and thereby lost value. Only after the national reorganization did it become relatively established politically and economically, and, therefore, investments possibilities opened up. From the middle of the nineteenth century on, many churches, which had been in
ruins, were rebuilt by using technological influences already mentioned despite the isolation and the cultural inertia of a still subsistence economy.

a. **Authenticity of Implantation**: A change comes about with the disappearance of the Indian Villages (dwellings situated around the church) to structure a new system of individual property, which needs urban organizing, layout and surveying. The urban areas are consolidated without any major modification of surrounding landscape. The great change comes after 1905 with the construction of the railroad, which accentuates the strength of the vertical axis over and against the transversal axis. Bridges are added, as are support services and, fundamentally, a dynamic foreign culture.

Authenticity: high.

b. **Authenticity of Design**: Communication possibilities (two or three days to the port of Buenos Aires, as against 90 to 120 days in the past) allow the incorporation of a market economy which quickly brings competing values and models that choke out regional products (cloth, ceramic art, and foodstuffs). **Integrated production** is lost as certain specializations arrive. Little by little, a migratory process takes place toward more southern lands where there were different possibilities. **Coming back** provides another means of transculturation. Towns are ordered and laid out in irregular blocks and comparatively wide streets. There are new requirements, such as municipal buildings and plazas. Businesses are located on access routes and, in general, on corners. Individual property allows different possibilities for each family. In rural areas, farms like Tumbaya follow models brought from Spain, which can be seen in the landowners’ homes, in ranches homesteads and southern country estates. When the main house was built in Tumbaya (1880), it was constructed after a model already superceded in more dynamic regions.

Authenticity: high.

c. **Authenticity of Materials**: As long as a subsistence economy and a weak market persisted, regional materials and techniques were used, and many of the components were based on old systems of measure (spans, yards, etc.). Distance made bringing foreign materials in difficult (measured timber, machine-made roof and floor tiles, iron fittings, nails, etc.). The arrival of the railroad at Tucuman in 1875, and later its extension to San Salvador de Jujuy in 1899, changed the availability of materials. The railroad and its extension along the Quebrada brought new models and materials that were seen as indicative of progress and therefore became desirable (metallic structures, French tiles,
2. JUSTIFICATION OF THE REGISTRATION

2.c. Authenticity

corrugated iron sheets, types of openings, surface finishings, factory made ceramics, paints, installations, etc.). In the thirties, a new type of architecture appeared which was strongly symbolic, the neo-colonial, in which new materials were used for older styles (machine-channeled tiles, rustic-looking cement plaster, etc.).

Authenticity: high.

d. Authenticity of labor: The Italian bricklayer comes on the scene, with his different ways of building, among them: the façade. Toward the middle of the century, and with European immigration, new architectonic and ornamental models appear. The Italian way of building becomes more prevalent in some of the urban areas, though done with local technology and materials. Great importance is given to the façade, which becomes an important element in the insipient bourgeoisie. Imported wood and new iron fittings are used of openings. Two epochs are now being defined. The first with simple techniques and engravings (homes) superimposed on older models. Then another model is imposed with a case over frames, door leaves with panels, cut glass on window casings, doors and windows on screwed hinges and without a skylight, and with new colors. The methods of construction brought from Buenos Aires in the thirties were totally foreign to the region, and although authoritarian, they, nevertheless, expressed a way of bringing back national values.

Authenticity: high.

5. Contemporary period:

a. Authenticity of Implantation: The urban nuclei, which are made up of centers of service are consolidated all along the railroad (Tilcara – Humahuaca) and these continue getting bigger without any particular order. Others, like Purmamarca, preserve the environment and the scale, which characterize the settlements in the Republican era. Modifications produced are mentioned in relation to the route, the railroad has lost intensity and is replaced by the car and its complements. There are very marked changes in some of the accesses to the urban routes (Tilcara, Humahuaca). A large amount of already mentioned publicity is incorporated. Local communities react in defense of the environment, and have managed to push through infrastructure projects (electro ducts, etc.). For the present there is an incorporation of low intensity of foreign species.

Authenticity: medium.

b. Authenticity of Design: New universal styles of architecture rapidly make inroads. There is an important distortion brought about by the scale, relative location and design of government housing plans, which vary according to each new authority.
2. JUSTIFICATION OF THE REGISTRATION

2.c. Authenticity / 2.d. Criteria for presenting this proposition

Authenticity: medium.

**c. Authenticity of Materials:** In spite of the strong impact of the shapes and colors of industrialized materials, perfected traditional materials are beginning to come back.

Authenticity: medium.

**d. Authenticity of labor:** There are groups of artisans and professionals who are looking to re-value the system, without losing sight of the current need to bring back traditional ways adopted as a means of identity.

Authenticity: medium.

2.d. Criteria for presenting this proposition

**Criteria**

According to the criteria adopted by the World Heritage Convention for the nomination of cultural heritage, it is considered that in the case of the Quebrada de Humahuaca, first of all the ii and the v, and secondly the iv and the iii are applicable.

**Criterion ii**

The Quebrada de Humahuaca, a narrow and dry mountain valley, has continually been used as an itinerary for over 10,000 years of human history in the region, without having lost importance from the earliest moments of human habitation—9000 years before Christ—up to the present.

In essence, it is a natural pass through a narrow valley and as such has fulfilled a very important role in the political, social, cultural, and economic dynamic of a vast sector of South America. Taking into account the space it covers, it actually takes up a short distance, but as articulating point between very dissimilar environments it left its mark in the historic and evolutionary process of the continent. It served as a link between highlands and lowlands, between waste lands and jungles; it fostered the contact between people of different origin and tradition and played a principal role in the liberation of the South American countries under Spanish rule; nowadays it continues to be a fundamental link in the commercial union of the Pacific with the Atlantic, of the Andes with the Pampas.

Throughout the history of the region, the Quebrada de Humahuaca appeared as the place of meeting and exchange that gradually involved larger spaces and more
2. JUSTIFICATION OF THE REGISTRATION

2.d. Criteria for presenting this proposition

distant peoples.

During significant time periods in the past, the Quebrada de Humahuaca was in itself an itinerary, nevertheless its value has increased undoubtedly as a result of its being a means of access to other major sites. In that way, combining with even more extensive routes it had a major role in the development of an important space of land in South America. Fundamentally, it has had a dynamic role in the transformations which have taken place all over the continent, and which increased after the arrival of the Spaniards, and which resulted in the birth of the present-day nations of mid-western South America.

From the beginnings of human settlements, and probably up until the middle of the first millennium of the Christian era, it is believed that the lateral roads, which linked east and west, were more important as roads of interaction, involving lands as distant as the Chaco and the Pacific coast of Chile. This axis has never lost importance and continues to be active today but at certain times in the past its activity was minimized due to the importance of the road that followed the course of the Rio Grande.

The north-south road probably became more important after the expansion of the Tiwanaco in the eighth century AD. After the year 1000 AD, the presence of materials from the south of Bolivia shows the existence of links with groups named Chichas, which inhabited that area. These relationships grow in importance with the arrival of the Incas, who installed a network of principal and secondary roads following not only the north-south axis, but also some of the transversal roads.

The Quebrada is linked to the Incan Empire, which at its height, extended from Ecuador down to Chile and Argentina.

"Among the innumerable facets of the cultural heritage of the Tawantinsuyo, the road system holds a very important place. The early Andean chronicles describe these Incan routes, visited and admired universally. Some have compared these road works with those built by the Roman Empire in the Old World.

Toward the end of the XV century, the Incan roads comprised a formidable system for distribution of goods, which was efficient and functional. They were built to easily cross mountains, valleys, rivers, paths and swamps. Sometimes paved with stones, others with adobe; in some places they were elevated or closed in between walls, in other places they were high and winding in mountainous areas.

They connected the boundaries of the empire with the large urban centers.
On their sides there were inns where messengers, caravans and traveling armies were put up.

This happened all along a space of over 5,000 kilometers going north and south; from Ruminchú in Ecuador to Cerro de la Compañía in Río Cachapoal in Chile, and Ranchillos in the Valle de Uspallata in Argentina.

There are two principal roads within that network whose general direction is north-south; the road of “La Sierra” which goes along the Cordillera de los Andes, the Altiplano of Bolivia and the Argentine Northwest; and the other called “La Cos-

Raffino, Rodolfo A
Transversally, the Incas took up little more than 400 kilometers on an average, from the Pacific coast to the Amazonian edge of the Cordillera de los Andes. In that space, they built a network of transversal roads, which crossed the cordillera from one side to the other, getting up to altitudes as high as 4'500 meters with the only objective being that of connecting the two principal routes.

The capacña was the spinal column of the empire, an element that integrated both structure and function. It was very important to the communication undertaken by the ‘chaskis’ (pony express) riders who delivered mail, and it was also important in the transportation and flow of goods accumulated by the state. It was also fundamental to the defense of the territory, as the capacña allowed the Incan army to mobilize rapidly.

The capacña was permanently traveled by caravans of llamas and human porters transporting foodstuffs (corn, potatoes, coca), cloth, metals and all kinds of raw materials and tribute to and from Cuzco."

With the arrival of the Spaniards, the Quebrada de Humahuaca appeared before the eyes of the Europeans as the best possibility for communication between Potosí and old Tucuman. Interest in controlling this road led to the founding of the cities of Salta and San Salvador de Jujuy in the second half of the XVI century. During the entire colonial era, the north-south running road was important for an intense exchange of goods and products between the Pampas and the Andes, especially livestock and mules.

“The immensity of American geographical space always implies a series of difficulties for Europeans. So much so that Spain concentrated her scarce human resources in two or three important areas, thereby gaining rapid cultural results in its colonization. From the beginning the vastness of the distances to be traveled between the two altiplanos (the Mexican and that of the Central Andes) became linked by a means of communication – the “Camino Real” – which insured the effective union of these areas rich in minerals, principally gold and silver, which was the basis of economic interest at the moment.

The Caribbean was closed by a defensive arch, which had its seat in
the Antilles and constituted the first bastioned line that the nave had to get pass.

Behind that first fence, fortified ports blocked the natural accesses to the interior. Cartagena de Indias, Portobello and Panama are in that aspect the bridgeheads that allow entrance to the continent toward the north, the south and the Pacific.

The extreme points—California and the Río de la Plata—united by the Camino Real made up two impassable regions in the defense system. For any army that aspired to conquer the heart of the Spanish colonial system, a march across these almost unpopulated distances and without any logistical support, prefigured disaster.

The Philippine Islands, discovered by Magellan for Spain in 1521, for centuries had been centers of an important commercial network with China to the north and the Muslims to the south.

By 1603 the majority of the Spaniards living in Manila were dedicated to Sino-American commerce, which would make not only this port city flourish, but also Acapulco, Panama and Lima. The “Galeón de Manila” thus ensured the economic unity of the Spanish Empire, and was the reason for the rise in importance of California, from whose shores tired crews from journeys of more than 6 months long debarked on the American continent.
On a global scale, the Spanish Empire had two main axes, one going north to south, which was the “Camino Real”, and the other transversal axis made up of maritime routes, which connected the Iberian Peninsula with the Caribbean and the route of the “Galeón de Manila”.

In this system, which forms part of historical, social, economic and cultural Events from the XVI to the XVII Centuries, there are a series of buildings, towns, cities, forts and missions, which make up part of the World Heritage List.

Keeping in mind all this attributes of the Quebrada, located on this network system, we are able to see how significant the area was as an integrator of cultures.

The independence of The South American countries turned the Quebrada de Humahuaca into an active scenario with the movement of Spanish and local troops, which used this network in their preparations for war. In this context, the Quebrada played a strategic role, functioning as a point of contention for the royal armies trying to invade from the Alto Peru. This allowed the development of a continental plan carried out fundamentally by Bolívar, coming down from the north, and San Martín crossing over The Andes to liberate Chile and Perú.

The Quebrada de Humahuaca constituted an important space for cultural contact between the Andes and the Pampas. Muleteers had a very important role in this process, contributing to the cultural heritage with elements belonging to the culture of the Gauchos from the Pampas region. At the same time, the area received a migratory flow from the highlands from the South west of Bolivia, which continues up to the present day, continually bringing together diverse Andean cultural elements.

In the first decades of the XX century, the installation of the railroad along the Quebrada de Humahuaca served as a means of massive transport and as a generator of development for the existing populations, and new urban centers. The construction of roads intensified even more the transit between adjacent regions.

Its capacity as an itinerary allows the Quebrada to go on playing the same role. This is done through the Pan-American north-south road and the union between San Pablo, Porto Alegre, and Asunción towards the Pacific through the Paso de Jama.

**Criterion v.**

The Quebrada is the scenario (setting) of a very characteristic and traditional human settlement, mainly connected to the use of the soil, of which we have archeological,
2. JUSTIFICATION OF THE REGISTRATION

2.d. Criteria for presenting this proposition

"be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change;"

technological and scenic evidence, which go back to the beginnings of domestication, and come up to the present day, as well as of the survival of a great diversity of Andean crops. It makes up a landscape, which has persisted in time and space.

The fluvial axis of the Río Grande has been from time immemorial a place for human settlement.

The installation of the Pucaras - the omaguaca towns strategically located on the river axes- mushroom up at the same time as the natural route. Either as a bulwark against advancing enemies or as a strategic point of control over the transportation of goods, they were placed in elevated sites and overlooked the areas of mandatory circulation. Thus, they are located over narrow river channels but they are also found at the junction of lateral tributaries with the main course.

In some of these towns, it is possible to recognize the period of Incan domination because of the introduction of new building technologies and architectural details, in addition to the utilization of other spatial patterns of settlement.

The Pucaras were built in the area of the Quebrada de Humahuaca about 1000 years ago. A conservative estimate puts the date at the XI century AD, and it lasted until the end of the XVI century when the aborigines were placed in restrictive areas called “pueblos de indios” which gave origin to most of the present-day settlements.

At the end of the XVI century, the Spaniards began the effective organization of the region. They carried out the first property divisions in the Quebrada de Humahuaca,
and the land was partitioned in “encomiendas” where Indian towns were allotted to the Spaniards. Many of these “encomendados” were scattered among several Indian towns, and were forced to live in specific sites, known as “reducciones”.

This fact gives rise to what the Indian Laws would call “Indian towns”, partially with the specific aim of carrying out the evangelizing work of the Church. As they were societies based on irrigation-cultivation, they were very closely related to the water sources, and for this reason the towns were laid out in the vicinity of their pre-Hispanic settlements, Tilcara and Humahuaca being such cases.

The long period between 1600 and 1770 is characterized by the settling, development and full functioning of these small population nuclei, created at the end of the XVI century. In them the only monumental building was the church. Its isolated location, volume, comparatively large size, and the height of its bell towers, made it stand out when compared to the other buildings. This characteristic has been maintained up to the present day.

From the XVI century on, the church building determines how the streets are to be laid-out and the location of the plaza. These two elements, church and plaza, order the growth of the settlement and becomes the generating factor of urban life, following the model prescribed in the Indian Laws. With the churches come the street blocks which, in the Quebrada de Humahuaca, are rarely square.

The resulting towns form a “harmonious contrast” with the surrounding countryside. In the XX century, new towns sprang up, like Maimara, Volcan, and Colonia San José. Despite their recent creation, they followed the model of ‘Pobla-
dos Virreynales”, towns built up by the Viceroy’s, respecting the location of the
important elements of (church, square and public buildings), and the grid as an
urban unit.

In the same way, towns like Tilcara, Maimará and, to a lesser degree,
Humahuaca attracted the attention of city-dwellers in Jujuy, Salta, Tucumán and
Buenos Aires. Most of them, economically well-off, decided to build their “summer homes” in the Quebrada.

This urban and architectonic route linked to vernacular elements, adapted
to the topography and the materials of the place and with the sale and successive
adoption of new uses and needs, has continued creating an interaction of cultures
through 10,000 years.

All this has now become vulnerable in the face of irreversible limitations.

The increase in population, the appearance of new needs and resources, of
foreign materials and building techniques, which replace the traditional ones and
which possess a great load of modern values and progress, represent a threat and
a challenge for the preservation of the patrimony of the Quebrada de Humahuaca.

**Criterion iv**

The Quebrada de Humahuaca as a set of natural environment and material and
immaterial heritage, exemplifying types of construction and technology, architectonic
groups and landscapes from different cultures, constitutes a patrimonial enclave of
2. JUSTIFICATION OF THE REGISTRATION

2.d. Criteria for presenting this proposition

Uquía from the Banda

Uquía surrounding

Uquía Church
2. JUSTIFICATION OF THE REGISTRATION

2.d. Criteria for presenting this proposition

"be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;"

The Quebrada de Humahuaca is the repository of a heritage made exceptional by its intrinsic qualities and also by its association with other patrimonial elements. First of all, the farming areas of Coctaca, which have already been mentioned, stand out as unique because of the agricultural technology represented. Secondly, we shall mention the elevated towns, known locally as the Pucarás, and highly visible, because they mark the axis of the valley from one end to the other. We also find other sites of exceptional nature related to the already mentioned heritage, whose value is linked temporally and spatially to the earlier ones.

Criterion iii

Throughout the millennia of human work, the Quebrada de Humahuaca has meant different things to the different societies that have inhabited it, a place for economic endeavor for hunter-gatherers; a symbolic and productive space for resident farmers; socio-political and economic territory for the Omaguacas; a place named by the Incas; travel route for the Spanish conquistadors; strategic bulwark in the wars of independence; means of communication between nation states; a place of leisure and free-time activities for XX century tourists.

In this intercultural space, numerous domesticated species have come to be cultivated and grown in the Andes, and the Quebrada de Humahuaca has thus become the southernmost area to contain a group of varieties belonging to Andean agriculture.

"bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;"
The different archaeological zones are characterized by strategies in which the interaction between man and nature has allowed for sustainable use of the resources keeping to the ethnographical mark linked to the landscape.

The current population of the Quebrada de Humahuaca, almost entirely of Andean origin, engages in a series of cultural activities that are the product of ancient indigenous culture whose rich transformations mingled with the Europeans and Spanish when they came into contact with them. Beliefs and rites, religious and profane festivals, music, cooking, arts and crafts, styles and construction technique, agricultural technologies, and other traditional and indigenous knowledge, make up the main aspect of this alive cultural heritage, which contains important intangible components.
3. DESCRIPTION OF THE PROPERTY

3.a. Description of the property

3.a.1. The natural environment.

Geomorphology
Climate
Hydric System
Bio ecology
Itinerary and landscape
The natural routes and the mountain passes.
The “volcanos” and the “angostos”
The springs
The natural pastures.

3.a.1. The natural environment.

Geomorphology

The Quebrada de Humahuaca corresponds to a region of tectonic environment of folded and in excess strip whose morphological expression is materialized in the presence of structural depressions and mountainous cords. It is defined by the bottom of the valley and main axis of the Río Grande from its nascent (to the north) up to its confluence with the Río León (to the south). And it constitutes a privileged territory in regard to the diversity and wealth of its geologic registration. Its big geomorphologic units belong together with the Domain of Eastern Mountain Range (Turner, J. C. M.; 1972), and it has materials that go from the Pre-Cambrian (more than 600 millions years ago) until the most recent deposits of the Quaternary. It represents a morph-structural unit, as southern extension of the Eastern and Central Mountain Range of Bolivia.

The Quebrada is limited in its western border by the Puna, a sector that is part of the Andean argentinian.-bolivian High plateau, with 3,800 m of half altitude over the level of the sea. The eastern limit is more diffuse, by observing a transitional pass to the group of less high mountainous alignments, the Sierras Sub Andeans, that include the transition to the base of the Andean mount which is defined by the plain of the Chaco.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Its geologic structure is characterized by the existence of longitudinal blocks risen by slides of high angle that involve the basement. It corresponds to a tectonic of riding layers with deep disjoined surfaces that cause a reduction of direction E-W. The oldest rocks of the region correspond to greywacke, slates, quartzite and pre-Cambrian schists. The Palaeozoic is represented by the Cambrian (gritties and clays), while the rest of the Palaeozoic is constituted by layers of silicified gritties, clays, greywacke, conglomerates and lime stones. The Mesozoic is characterized by cemented gritties and lime stones, meanwhile the Cenozoic is presented not very consolidated and it mainly corresponds to gritties and clays. Such formations are presented in high and extended strips N-S, except the Cenozoic that is restricted to the lowest areas, coinciding with the most important drainage lines.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

The area can be classified in four big geomorphologic units:

1. Terraces or terraced fans that appear in both riverbanks of the collector.
2. Morphology characteristics of the erosive action of the water and sporadic flows of the tributaries; morphology of tubes of organs in the different levels of alluvial terraces of Tumbaya; landscape of gullies of the tertiary quaternary sediments of Hornillos Maimará.

3. Lacustrine deposits that evidence important climatic changes and of deposit in some sectors of the basin of the Río Grande, and their association with processes of removal in mass as rotational slips that are characteristic of deposits of fine characteristics (slime-clayishes).
4. Alluvial fans in formation, the alluvial fan of Arroyo del Medio stands out between them.

Two big morphological units are recognized in the environment of the Quebrada. The Depression of Aguilar that hydrographically corresponds to the high basin of the Río Yacoraite and it limits with the sierra Aguilar to the west and with the sierra Alta to the east, with altitudes among 3,600 to 4,000m. And the Valley of the Río Grande, a tectonic valley of longitudinal type and it is controlled by a bigger landslide of direction approximately submeridional, or tectonic flakes where not very consolidated silts of the Cambrian, Cretacic and Tertiary appear.

The terraces and terraced fans are presented in both border of the Río Grande, especially, in the main tributary gulches to this river, as Purmamarca, Huichaira, Juella and Yacoraite and the gulches of Huasamayo, Perchel, La Huerta, Calete and Caspala are on right and left borders.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

The *alluvial fans* constitute points or areas of main patrimonial value, to be a question of evidences of the torrential actions that happened since the Superior Tertiary and continue at the present time. The high grade of last geomorphic activity of these fans is proved for the existence of evidences of dams of the valley of the Río Grande, just as evidences the lacustrine deposits in the proximities of the locality of Volcán. This point constitutes a place of exceptional value for being an example of relevance in regard to the dynamic of the flows of mud.

The *old alluvial fans* are inactive at the moment. They are located in the outlets of the streams of Coiruro and of Huasamayo that are developed on older terraces. The intermediate fans are also inactive and they cover the most modern terraces and terraced fans.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

The current alluvial fans, together with the alluvial plains of the main fluvial courses of the region, are the most active geoforms in the study area. In the Quebrada of the Río Grande they appear in the outlet of the flowing gulches and their accumulation mainly owes to dense flows. The ridges of fertile lands are common on the surface of the fans because of the flows of detrituses. Numerous alluvial fans coming from the lateral eastern of the valley that have advanced on the low terraces of the Río Grande are preserved on the lateral western of the same one.

The geomorphologic characteristics like the terraces and cones or terraced fans and the alluvial cones of direction E-W and W-E, embedded to the mountainous countries, they usually contain a high concentration of places of prehispanic human, agricultural and urban settlements. Examples of the use of the morphological characteristics of the Quebrada are the Pucara of Volcán, Hornillos, Huichaira, Tilcara, Perchel, La Huerta, Hornaditas, Calete or Peña Blanca.

The outstanding geologic places are associated to other components of importance like the communities of “Amara” (Bromeliaceae) that upholster the sharp hillsides of the Angosto del Perchel; another example is the Quebrada de Calete that presents important communities of teasels.

To the west of the Quebrada de Humahuaca, the summit sectors are composed by old remainders of structural plains and old surfaces of regional erosion. And they are dislocated to different heights at the moment because of the Andean orogeny, that they are generally located to more than 4,500 meters. The heads of these fluvial valleys possess a morphology that evidences a state of “senile” development, with softer relieves, with hillsides of smaller slopes and potent detritic covering.

The structural plains of Quebrada de Sepulturas and Estancia Grande coincide with blooming of sub horizontals Cambrian quartzes due to the very open syncline hinges. These plains coincide with the presence of anticline lying flanks that were originally Andean over landslides. The taluses of these areas are covered for a detritic cover that present erosion furrows and processes of mass removal (slips, cones of talus) related with epicycles of fluvial rejuvenation. The great contribution originated by the erosion of these silts, together with the high slopes are two important factors in the formation of numerous “debris flows” during the intense and located summery rains.
3. Description of the Property

3. a. Description of the property

Climate

The climate of the Quebrada de Humahuaca is classified as of mountain, arid, with intense continental character. The precipitations are distributed in the summer and the winters are very dry. According to the classification of Köppen, the climate of the region can be considered as BSK'Cw **dry, semi-arid and pertaining to a steppe type**, with summery precipitations and cold and dry winter to the north of the study area. The fall precipitations of the center of the Quebrada, grant the characteristics of deserted arid to the climate, corresponding the classification of BWK'Cw.

The Quebrada is characterized by an accented thermal amplitude, so much seasonal as daily. During the day, the earth takes temperature by heating the air due to the positive radiation balance and during the night, the cooling of the air takes place due to the negative balance. The thermal regime is mainly determined by the relief and for the latitude and altitude.

The valley and mountain breezes prevail in regard to the local winds where a seasonal exchange of masses of air takes place. In the warm daily hours an ascent toward the mountain is generated and at night a descent of fresh air for its biggest density. The “north wind” is another type of local wind that happens in the months of autumn-winter for the denominated “Foehn or Chinooks effect.” It is a dry, warm wind, with blasts of high speeds, and it drags earth particles. It loses its humidity for condensation when coming from big heights and it warms and acquires speed when adiabatically
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lowering

**Hydric System**

The Río Grande that extends along the Quebrada de Humahuaca, a longitudinal depression as product of a subsequent hydric erosion. It has its nascent in the streams of the Cueva and Tres Cruces, in the eastern limits of the Puna. Both streams are united next to the locality of Iturbe, to 3,340 m of altitude, the Río Grande begins its journey of N-S of 144 km, up to its confluence with the Río Reyes to an altitude of 1,350 m.

Toward the west, the limit between the Puna and Eastern Mountain Range is the divide of waters between the intermountain puna basins and the tributaries of the Río Grande. This limit at geographical level is given by the Sierra de Aguilar (5,000 m), the Sierra del Alto and the Sierra de Chañi that ends with the Nevado de Chañi (6,200 m); toward the east, and it is represented by the eastern spurs of the Sierras de Santa Victoria, Zenta and Tilcara, and the northern sector of the Sierras de Zapla.

The Río Grande receives numerous tributaries along its journey. The following rivers flow in the right margin: Sapagua, Coraya, Cuchiyaco, Yacoraite, Queta Cara Chico, Jueya, Huichaira, Hornillos, Purnamarca, Tumbaya, Coiruro, Arroyo del Medio, León, Lozano, Yala and Reyes. And it receives the following rivers on its left margin: Chaupi-Rodero, Coctaca, Calete, La Huerta, Huasamayo, Punta Corral and Huajra.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Except for the rivers León, Lozano, Yala and Reyes, the other ones only contribute superficial flow during the big storms, and practically remain dry the rest of the time, since the reduced low water flows are derived for watering.

Bio ecology

The Quebrada de Humahuaca that is attributed to the High Andean Provinces and of the Puna (Cabrera, A; 1976). It is a privileged territory in regard to the diversity and flora and fauna wealth that contains three phytographic Domains (Amazonian, Chaqueño and Patagonian Andean) and four Provinces (Yungas, Prepuna, Puna and High Andean). These Provinces offer variety of rich microenvironments, distributed in form of patches in its extensive surface that lodge great quantity of adapted species and some endemic ones.

The axis that defines the Río Grande includes the unit of representative vegetation of the Quebrada, "el cardonal" (it is a place abounding in thistles) (Trichocereus sp.), whose maximum expression is observed in the hillsides of the Quebrada de Calete. The environmental conditions make that these species present high concentration in the archaeological deposits, since the walls of the constructions favour the presence of a wet environment.

The association of two species, the "cardonal" and the "churcal" stands out in the North of the Quebrada de Humahuaca, between Uquia and Chorrillos. They grant a particular and characteristic physiognomy of this superior step of the Prepuna.
The Northeast of the Quebrada is another prominent sector from the point of view of the landscape and for the importance of its fauna. And it has a vegetation of bush rockrose from the puna and high Andean.

Some places stand out for their scientific and landscape value, like it happens with the communities of "Amara" (Bromeliaceae) that upholster the sharp hillsides of the Angosto del Perchel. The presence of a complex vegetation of "Badlands" is also detected that constitutes an extremely thin heath, with a covering of bushes that rarely overcoming 10%. Great part of the hillsides doesn't present any vegetation. The isolated bushes occupy the sharp hillsides with variable exhibition.

In regard to the vegetation, the study area includes different Domains, Provinces and phytographic Districts (Cabrera, A.; 1976), more for their floristic affinities (systematic) than for physiognomic relationships of domination of biological types (forms of life).

The Andean Patagonian Domain presents a remarkable floristic and physiognomic uniformity, differing in clear form of the neighbouring domains. The endemic of some genus and species allows to divide it in three phytographic provinces, two of them (High Andean and from the Puna) are represented in the study area.

The High Andean Province has its superior limit above the 4,800 m, and the inferior around the 4,100 m on the level of the sea. It includes the springs and summits of the big massif, with three main communities of different physiognomy, associated to
3. DESCRIPTION OF THE PROPERTY
3. a. Description of the property

“levels of different altitudes” (Ruthsatz and Movia; 1975). It is characterized by a relief of high mountain, scarce vegetation, soft and sharp hillsides, plateaus and foothill detritus. The soil is loose, rocky, sandy or stony and very poor or immature. According to its level of different altitudes, it presents peat bogs (fertile lowlands or marshes), where the humidity is accumulated and also a very spread vegetation of small and pulviniform bushes, accompanied by some perennial grasses with roots or rhizomes, associated to the stony grounds, steppe of gramineous with hard and piercing leaves, bush species, that they are mainly composite, and also heaths and queñoa groves (Polylepis tomentella) that can manage to penetrate in the Province of the Puna.

The high Andean climax community is the steppe of gramineous. There are also several species of composites, fabaceous in hassock or plaques, compact Azorella, “Yareta”, and many delicately species that grow with the protection of the mastic trees of gramineous with colourful and attractive flowers (Calceolaria, Valerian, Bowlesia and many other). In the fertile lowlands there are complex associations forming compact hassocks that are soaked of water, accompanied by different cyperaceous, gramineous, dicotyledonous and juncaceous. The fertile lowlands or peat bogs of springs are originated around the “eyes of water” of the high Andean area and they accompany the streams until penetrating in the Puna. There, its floristic composition changes becoming dominant a gramineous (Festuca argentinensis), and entering in contact with the communities of the saline soils.

The Province of the Puna presents an area of similar distribution to the High
Andean Province, but with heights that don’t surpass the 3,400 to 4,500 m, descending in some sectors until the 2,000 m. The climate is cold and dry, with a great daily thermal width, summery rains and the lack of snow during almost the whole year (Cabrera, A.; 1957). It is characterized by a dominant vegetation of bush steppe that forms bushes from 40 to 150 cm of height, among them the soil remains nude the great part of the year.

The dominant species are the steppes of boliviensis Baccharis, and dense Fabiana. During the summer that is the rainy station, numerous annual species appear or they have subterranean perennial organs that never manage to cover the soil in a entirely way. There are also pastures in soils something more humid and open forest of queñoa, in hillsides and gulches at 3,400 and 3,800 m of altitude (Cabrera and Willink; 1973). These characteristics are extended on plains and hills of soft slopes, without preferences in regard to the exhibition. Heaths of several species of the gender Parastrephia (“tolas”) appear among the particular associations in the borders of flooded places. A community of very varied floristic composition appears in mountainous countries and rocky bloomings that stand out of the wide plains of the Puna; generally aligned from North to South (3,600 to 4,000 m). The fertile lowlands of the Puna, characterized by Festucas, are usually skirted by a ring of heath of Parastrephia lepidophylla.

The Domain of the Chaco is represented by the Province of the Prepuna. The vegetation is predominantly of bushes, low and spread, blended with arborescent cactaceous or “teasels”

(Trichocereus tilcarensis and Trichocereus tarijensis). There are also typical
3. DESCRIPTION OF THE PROPERTY
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Low bushes of this province like crassiramea Cassia, glutinous Gochnatia, trichocarpa Caesalpinia, andicola Cercidium, punctata Zucagnia, inflexa Adesmia inflexa and numerous cactaceouses of the gender Opuntia, Parodies, Lobivia, etc. (Cabrera and Willink; 1973).

The **Province of the Prepuna** is extended for the hillsides and dry gulches of the mountains of the northwest of the Argentina. And it occupies areas of approximately between 2,000 and 3,400 m between the Provinces of the Yungas and the Province of the Puna. In general, the presence of the Prepuna is conditioned not only for the height, but very particularly for the disposition and orientation of the gulches (Cabrera, A; 1976). It can be considered like a bush steppe or as a very open forest, according to the abundance and the height of one of its typical species, the” churqui” (Prosopis ferox), besides the presence of several cringing species of the gender Opuntia and cringing and in form of columns cactaceouses that sometimes form dense and thorny tapestries, mainly in the proximities of the populations (undergrowth of shepherding fields). “Amara” (Abromeitiella lorentziana) is another present community. It is a bromeliaceous that forms a grey violaceous tapestry of rounded or semicircular, dense and hard bushes, with strongly xerophilous and pointed leaves. They form areas of thick growth of changeable contour and size, intermingled with some bushes and cactaceouses of the prepuna species.

The **Amazon Domain** is represented by the **Province of the Yungas** that occupies the eastern border of the mountainous cords of the Northwest and the Southwestern sector of the Quebrada de Humahuaca, with regime of monzónico precipitations
3. DESCRIPTION OF THE PROPERTY

and annual averages between 500 and 1500 mm and characteristic vegetation of the Montano Superior Forest (monospecifics): Alnus acuminata ("alder"), Podocarpus parlatore ("pine of the hill"), Sambucus perubian ("elder"), dense bushes, grasses and ferns. These forests form extensive transition areas toward the pastures of height, rich in grasses (gramineous) and herbaceous.

**Biogeographically**, the province of Jujuy integrates the **Neotropical Region** that occupies a great part of South America. The Quebrada de Humahuaca lays over the **High Andean and of Puna Provinces**, those which in turn belong to the Andean Patagonian Domain, according to the origin of their elements of the fauna (Cabrera and Willink, 1973).

The **High Andean Province** covers the high summits of the study area, presenting a high biological value for its diversity and for the identity of species, mainly endemics, of the region. The low productivity of these environments limits the diversity and density of the big mammals, so it makes them more vulnerable to the impact of the human presence. It is in its majority of species included under some protection category like the vicuña, the chinchilla, the Andean cat, the red fox. The **High Andean avifauna** is equally adapted to the hard environmental conditions of the mountain. As representative ones they can be mentioned the Andean condor, bandurritas, gauchos, dormilona, yales, comesebos, cabecitas negras, etc. Many of these species like the suri (ostrich), the partridges and the doves, are common to the **Province of the Puna**, while other ones, like the keu, an inambú of great size, they are characteristics of the high Andean pastures. The "agachonas" (several species), are frequent in the bofedales or marshes. The Andean and of James flamingos are concentrated in the saline lagoons (Caziani and Derlindati; 1996 y 1997). The group of the reptiles and amphibians are characterized by adapted individuals to adverse climatic conditions, as well as dryness and prolonged solar exhibition, what highlights the conformation of an important endemic fauna.

The groups of fauna that characterize the **Prepuna and of Puna Provinces** are usually present also in the High Andean Province, although the first one is very good represented by species of wild mammals like puma, guanaco and other endemic ones.
like vicuña, the huemul (guemul) of the north or “taruca”, Andean cat, real skunk, etc. The chinchillas and the rat chinchilla stand out among the rodents. **The walking and granivorous birds** are common in this region of steppes. The subspecies of cordilleran “Suri” (short ñandu (American ostrich) that inhabits the Puna, it is endemic of this region and it is also considered under threat. There are also partridges like the punefía Quiula, small species of doves of the gender *Metropelia*, the “caminera” puneña and the “dormilona” puneña. The frequency of endemic species is very high so much in the Province of the Puna as in the High Andean one, either of ducks like the “guayata”, and the “puna duck”, the horned and big gallareta, the mountain tero, the Andean woodcock, the puneño chorlo, cuervillos, gulls, and inclusive of predators, like the Andean carancho, among others.

**Itinerary and landscape**

The Quebrada de Humahuaca has an almost unique registration of human occupations and paleoenvironments inferences through the paleontological, paleopalynologic and paleoclimatic registrations in the region. This registration illustrates the evolution of the human societies and their settlements through the time, under the influence of physical constrictions and/or opportunities presented by its natural environment and for successive cultural, economic and social forces, so much external as internal (Markgraf, 1985; Fernández et to the, 1991; Lupo, 1998).

**The natural routes and the mountain passes**

In a space with as many different topographical levels as the Quebrada de Humahuaca, the circulation areas necessarily respond to the design of the landscape. The configuration of the Basin of the Río Grande is modified in agreement with the type of rock that crosses. The drainage of the Río Grande responds to the general slope of the relief and lineaments of big regional structures, while the presence of flaws and folds locally modify the design of the basin.

During the lengthy period of human occupation of the itinerary, the communication was carried out by taking advantage of the narrow and plane bottom of the main collector of the Basin of the Río Grande. In its high basin, the presence of wide sectors in the base of the mountain with scarce different levels allows several
circulation options. However, it is reverted in the middle and low basins, where the erosive processes are more active and the courses of water have deeply dug the landscape. There, the beds of the rivers constitute the only roads. Other roads are related with this main route and they have allowed the traffic toward the adjacent areas because of the disposition of their rocks and the relief in the head areas.

The relative importance of these routes responds to several factors like the magnitude of the lateral gulches, its direction, the height of the passes and the articulation of the spaces. Although they are several gulches that contribute to the Río Grande from the west, only some of them have served as main roads (Purmamarca, Yacoraite and the nascents of the Río Grande in the sector of Tres Cruces) while other gulches, like Huichaira, Juelal and Coraya, work as secondary roads.

In the case of the tributaries of the left riverbank, happens the same thing. The Quebrada de Calete, spacious linked with the Abra de Zenta, constitutes a main road. The other gulches (Guasamayo and La Huerta) conform secondary roads.

The region is characterized by the abrupt relief, with strong elevations, very marked slopes with notable differences of topographical heights. The divide of eastern and western water of the basin is configured by two strips of mountainous chains of southern orientation to sub-southern. The mountain passes, locally denominated “abras” (small bays) or “portillos” (narrow passes) constitute the spaces that are used to go behind the mountainous chains and to pass from a basin.
or hydrographic sub-basin to another one. In the line of summits, they are manifested as places that present smaller height on the sea level. However, this smaller elevation is also linked with the presence of routes to both sides of the mountain edge and not always the point of smaller altitude in a serranía (mountainous country) serves as connection between roads.

In the case of the Abra de Zenta, the importance of this transverse pass to the Quebrada was mainly taken, for its articulation with a basin whose west-east direction allowed a direct communication with the wild areas and the Chaco.

The “volcanos” and the “angostos”

The processes of mass removal, characteristic in the Quebrada de Humahuaca, are generated by the combined action of different factors: slope, vegetable cover, lithology and climate. The flows or torrents of mud are the most significant and they are locally denominated “volcanoes”. The important sedimentary contribution of these phenomena has determined the formation of huge cones that in occasions they work as obstacles for the traffic. The “Cuesta de Volcán” or the “Cuesta de Hornillos” are an example of it. And they structure big different topographical levels to which the traces of the roads and the railroad should be adjusted to them.

The “volcano” of the Arroyo del Medio (or “El Volcán”) is one of the most well known geomorphologic active elements of the Argentinean Northwest. It has a maximum width of 15 km with a difference of level of approximately 500 meters. In its development it has caused a strong narrowing of the bed of the Río Grande, forcing the waters to be encased between the base of the hill of the opposed riverbank and the high ravines of the guideline of the cone.

The biggest impact of the mud flows on the circulation through the Quebrada de Humahuaca, happens during the summer time, when torrential rains usually take place. The old and of great magnitude cones allow the settlement of urban centers, like it happens with the locality of Tilcara, seated on a cone that is formed by the action of the river Guasamayo. They are usually useful for the agricultural activity because
of these deposits are places of great fertility.

The evolution of the Río Grande at the beginning of the Cenozoic worked the main bed and the tributaries in the lithologic parcels that for its resistance to the erosion have formed "estrechos" (straits) or "angostos" that limit the bottom of them.

The "angostos" also constitute a characteristic feature of the morphology of the Quebrada, when determining an important narrowing of the valley bottom. These geographical accidents have had great importance for the conformation of the itinerary of the Quebrada de Humahuaca, when they are configured as obliged spaces of traffic. The "angostos" can recognize morphological or structural origins. The first ones are formed by the continuous action of the advances of the mud flows and/or detrituses that determine the formation of important fans or alluvial cones (Arroyo del Medio, Coiruro, Huajra, Hornillos, Huichaira, Guasamayo and Cuchiyaco). On the other hand, the structural ones depend on the morphology of the mountainous countries that define the basin of the Río Grande. And they are the result of the compressive tectonic action that has fractured and folding the rocks during its evolution (Paleozoic Inferior-Cenozoic).

Among the angostos that were produced by the flows of mud stands out the one that forms the cone of the Arroyo del Medio. The other ones are less significant because of the smallest sedimentary contribution of the cones, what allows that the courses of water gradually proceed to the removal of the accumulative material and the progressive expansion of the angostos in a cyclic process. The intense flows of mud, coming from
lateral gulches, narrow the pass and occasionally achieve to retain the river by function like a dam then they again force their way in the accumulative sedimentary material.

On the other hand, the rocky angostos are obliged traffic places over the bed of the river, when they are limited by high rocky formations on both riverbanks and they surely should be presented like impassable obstacles in the moments of growing, when impeding the circulation through the bed of the river.

Some “angostos” form landmarks in the landscape, like the case of the Angosto de Perchel that formerly completed the function of socio-political limit between two important prehispanic partialities of the area: the Tilcara and the Omaguaca. In some cases these formations allowed the development of urban installations (Pucaraes) in their heights (Perchel, Yacoraite, Hornaditas). In the north sector of the Quebrada, it is frequent the presence of engravings or paintings in the rocky blooming of the angostos.

**The springs**

Although the Río Grande and its main tributaries are permanent courses, the presence of springs in diverse places of the itinerary should constitute a resource of importance for those who trafficked through the Quebrada de Humahuaca. In the summery time, the water of the rivers becomes excessively muddy because of the dragging of silts in suspension that was caused by the intense rains on the not very consolidated soils. In those moments, the springs of clear water become the main sources of drinking water.

Other springs are far from the course of the river and they provide water in abundance along the whole year. The water of these springs is accumulated during the rainy season, when a part of the superficial glide is infiltrated in the high sectors of the basin and then it emerges again in lower areas because of the capillarity. Some of these springs could have influenced in the human settlements in the place, like the spring of Hornillos, located in the property of the old colonial post and at the base of the pre-Incan Pucará. Another spring is at the base of the rocky formation that serves as a site to the Pucará of Peñas Blancas. It was surely an important mark in the landscape in prehispanic times. And it has probably given place to the toponym Humahuaca that is translated as “peña de agua” (rugged mountain of water) in aymara language.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Some springs are related with the vehicle traffic through the Quebrada. The same thing happens with the one that is located in Puerta de Purmamarca, which is assiduously visited so much for tourists as transporters like recreation and rest space. During years, the presence of the small waterfall of Chorrillos, at the base of the slope of Volcán, determined an obliged stop of most of the vehicles that looked for to refrigerate its engines. On the other hand, the case of Agua Bendita, in front of Puerta de Tumbaya Grande, is linked with the mythic, when its origin is related with the pass of San Francisco Solano. He was an evangelist of the indigenous towns of the Quebrada de Humahuaca in the XVI century.

In the high parts of the Quebrada, the courses are dry most of the year. Therefore the springs of the hills are the main supply sources of water. The water that is provided by them is accumulated in dams and channelled through irrigation trenches to allow its use like drinking water or with watering purposes.
The natural pastures

The fertile lowlands and “marshes” are very important like shepherding places. The fertile lowlands are linked with springs that are located in the high parts of the mountainous country and they cause the formation of a low and very dense herbaceous tapestry. This vegetation is permanent and it is used as pasture for the domestic animals. They could be occasionally used as feeding places of the livestock.

The “marshes” define sectors of the valley bottom where important springs of water exist. There, the scarce slope allows the flooding of the soil and the emergence of different vegetable communities, according to the grade of flooding of the soil. These areas that occupy considerable surfaces in some places (to the north of Tilcara, in the immediacy of Campo Morado and in Uquía), they are also used as pastures for the domestic animals. And they probably had a very important role in the time of the livestock transfer for its proximity to the circulation areas.

The natural pastures had relevance like resource of forage in the highest places of the mountainous countries, acquiring importance in the High Andean and of Puna stages. And the most outstanding routes passed through them, so much in east-west direction as in the north end of the parallel itinerary to the main axis of the Río Grande.
3. DESCRIPTION OF THE PROPERTY

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3. a.2. The tangible patrimony

3. a.2.1. The cultural itinerary of the Quebrada de Humahuaca

The traffic areas

3. a.2.2. Places of prehispanic occupation

The prehispanic settlements

3. a.2.3. The architectonic patrimony

The religious architecture
The civil architecture
The rural housing
The mills
The railway architecture

3. a.2.4. Analytic description of the tangible patrimony

a) From León to Huajra
b) From Huajra to Hornillos
c) From Hornillos to Huacalera
d) From Huacalera to Humahuaca
e) From Humahuaca to La Cueva
f) From La Cueva to Abra de Cortaderas

3. a.2.1. The cultural itinerary of the Quebrada de Humahuaca

The traffic areas

The Quebrada de Humahuaca is a narrow and arid mountainous valley located in the north end of the Republic of Argentina. It constitutes a highly representative example of the South Andean valleys. And it possesses an exceptional system of routes of physical linking and economic, social and cultural articulation, so much in north-south, as east-west, direction. The itinerary includes the axis of the Río Grande to the north of its confluence with the Río León. The wide, warm and humid valley of Jujuy is communicated with the high, cold and deserted puna or high plateau through its journey of 155.4 kilometres in N-S direction. This route is the most important physical linking
3. DESCRIPTION OF THE PROPERTY

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between the high Andean lands and the big mild plains of the southeast of South America. The Quebrada also includes the transversal roads to the North-South axis that follow the tributaries of the main course and they communicate the puna with the forests and the Chaco in East-West direction.

The use of the itinerary has been constant along the ten thousand years of the man’s history in the region, without having lost validity from the earliest moments in the human occupation up to the present time. Great part of the narrow transversal valleys still serve as communication roads between the different ecological-cultural stages that characterize the Andean world and its suburbs, from west to east: the Pacific coast, the oasis of the desert of Atacama, the punas, the valleys and gulches, the Andean forests or yungas and the big east plains, to this latitude reflected in the plain of the Chaco.

Many of the old prehispanic roads are frequented by the local populations for their business practices and to carry out visits and negotiations of all nature. In these tools they have been replaced — although not totally — the lauds animals for automobile vehicles. One of the most important of these transversal roads is the Quebrada de Purmamarca. It is connected with the Salinas Grandes, the puna, the Salar de Atacama and its oasis. — in Chilean territory. — and the Pacific Ocean through the Abra de Pives or the Abra de Lipán. This road has been used from remote prehispanic times up to the present, and at the present time it is the site of an important highway, linking.

Among the properties related with the itinerary of the Quebrada de Humahuaca
3. DESCRIPTION OF THE PROPERTY

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along the history. It is considered in first term the properties that correspond to the own traffic area, conformed by paths, roads, railroads and asphalted routes that continue the elected or preferred itinerary in different moments of the past.

Great part of the area of the Quebrada is furrowed by narrow mountain paths that articulate diverse sectors of the landscape with the axis of the Río Grande, and they are extended as filigree between the towns, villages, stubbles, posts and shepherding areas, watering places for the livestock, areas of firewood extraction, etc. Many of these tracks probably correspond to old routes that were used again in recurrent form along the centuries.

The oldest preserved roads that have a well-known chronology correspond to the segments of the Incan vial net that have been detected in some sectors of the Quebrada de Humahuaca, specially in the northern sector of the basin. These small segments of road of variable longitude that present a small wall whose function was to serve as levelling for the traffic and contention of the landslides. The tract that enters to Inca Cueva from the area of Tres Cruces stands out among these old pre-Columbian roads. It goes through the Abra del Altar and continues through the area of Sapagua up to reach the place of Incan storage of Churquiaguada. This road is very preserved and it is perfectly identifiable in several sectors.

Many of the Incan tambos (roadside hostelry) of the Quebrada de Humahuaca have neither been identified because of its location and scarce size,.. The presence of Incan tambos in Humahuaca, Maimará and Ciénaga Grande are well-known because of the itinerary related by the Licentiate Matienzo in the XVI century. However, they should not be the only ones because the archaeologists have registered them in other points of the Quebrada.

There are also traces of the old Real Road that constituted the permanent nexus between the Río de la Plata and the Alto Peru in times of the conquest. An important segment of the trace that followed the Quebrada de La Cueva is conserved from these colonial roads that were also used during the republican time. It is wider and with a wall of contention of bigger dimensions that the one which was used in the Incan Period.

The places of rest and supply among the trip days also represent an important element in the itinerary. They go marking the rhythm of the journey and its nature has gone varying in the time in accordance with the load means and the transported elements.
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The utilized places for this aim are denominated “jaras” or “pascanas”. They were generally located in places something high above the valley bottom and far from the areas of agricultural production. They are identified by the presence of a group of small stone railings that were used for the shelter of the caravans and some areas of ritual nature.

The presence of **ritual environments linked with the secular traffic**, located in different places of the landscape, conforms a significant group of properties. The **“apachetas”**, the prehispanic plastic manifestations (pictographies and petroglyphs), the **“pianas”** and other diverse areas stand out between them.

The **“apachetas”** are in whole “abras” or mountain passes. And they consist on accumulations of stone in form of mound that are built in a gradual way by the travellers who usually add a rock to them every time they reach the abra. These ritual areas are erected like part of propitiatory actions that are present in the local cults. The dimensions of the apachetas indicate the intensity of the traffic through the different passes.

**The plastic representations located in the proximities of the prehispanic routes** should also correspond to activities of ritual nature, although not all of them exclusively belong to traffic areas. They are generally in the “angostos” or rocky narrowings, specially on the lateral gulches, and they ratify the importance of the east-west mobility that took place in pre-Columbian times.

Another ritual ambit corresponds to the **cruces (crosses)** and the **“pianas”** (small constructions that habitually take the form of small housings) located to the border of the roads, as commemoration of mortuary episodes.

The itineraries used in the **pilgrimages to the mountain sanctuaries** also
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constitute ritual and formalized areas of circulation. The paths frequented at times to the ascent toward the sanctuary of the Virgen de Punta Corral during the Semana Santa and the pilgrimage to the Virgen de Sixilera in the month of September mainly stand out between them, besides of other circuits of pilgrimage of smaller importance in diverse places of the Quebrada.

The railway of narrow trail facilitated the massive transport, the trade and the development of the populations to its side since the first decades of the XX century. Now it is abandoned. In the first decades of the XX century, the installation of the railway along the Quebrada de Humahuaca served like means of massive transport and generator of development of the existent populations and of new urban centers. The old stations and the “apeaderos” (halts) are still in its journey. And there are also some groups of constructions related with the activity of the railway transportation, generally a main building with several dependences: the waiting room of passengers, the windows of tickets expedition, offices, bathrooms and a gallery on the platform. Other annexed constructions were the sheds of postal packages and baggages, the houses of bombs and one or several housings destined to the railway employees. The station of Volcán is different of the other ones because it conserves the installation of the zipper that was used to save the strong slope that exists in the tract León-Volcán. This mechanism demanded the construction of buildings and different equipments, like big deposits, engine house, revolving stages and others ones.
The construction of cartwrights roads intensified even more the traffic between the adjacent regions. The asphalted route mainly follows the course of the Río Grande up to the locality of Tres Cruces. The National Route N° 9 is paved and in good conservation state so it allows the traffic up to the locality of Humahuaca, and it is only interrupted by small occasional landslides in the area of Tumbaya. Although the interest of the landscape along the journey is constant. This interest practically begins to show itself with all its splendour in this area: river, colourful mountains and vegetation. The entrance to the Hacienda Tumbaya is at scarce 6 Km of distance. It is located 1Km from the route, through a road, almost a trace. It is laid in the same hill therefore it is mixed with the landscape because of the material and the colour. Asphalting works of the Route 52 are carried out at the present time. It goes to Chile through the Paso de Jama and it marks the access to Purmamarca. The tree-lined route and with its pavement in good state leads to this town that is marvellously framed by hills, specially the one of the Seven Colours.

The Posta de Hornillos is accessible from the route and it is facing the Pucara of the same name. Maimará with outstanding location of its cemetery is at 3Km of these places, and Tilcara is at 25Km farther on. The road is always accompanied by the Río Grande to the right and the hills to east and west; the clearly dense presence of teasels frequently announces the place of a prehispanic settlement and, when one already has the view of the Town of Tilcara, the Pucará shows first its foothill that is drawn of corrals, its summit with some annexed constructions and its abrupt and stony hillside is toward the north...The access to the Garganta del Diablo is carried out from Tilcara in an road of surprising beauty but it requires of a careful handling and appropriate vehicle, because it is consolidated of rubble and big stones.

The Capilla de Huacalera that is united to the history of the region is almost on...
the route at only 16 km from Tilcara. The place of the pass of the Trópico of Capricornio is marked by a near monolith. The views toward the Quebradas de Yacoraite and de la Señorita are spectacular because of the strong colouring of the hills. Uquía is also located almost on the route and it is distant at only 17 km. of Huacalera. Humahuaca is 10 km. to the north of Uquía, always following the same paved RN9. Up this point the Quebrada is presented as a continuum not only by its geographical characteristics but for the continuous occupation corresponding to the prehispanic, Hispanic and republican periods. Coctaca is at the east of the town and at 10 km trough a road of rubble. It is a indigenous settlement of not very usual scale with its numerous enclosures of cultivations.

From Humahuaca the route continues in north direction, to be introduced in the high plateau of the Puna jujeña (Olga Paterlini de Koch, Marta Beatriz Silva, Andrés Nicolini; Project AR 0199-BID AEE 26, October 1997).

3. a.2.2. Places of prehispanic occupation

The archaeological wealth of the Quebrada de Humahuaca is overwhelming, not only for the quantity of well-known places ( that amply overcome the hundred ), but also for the diversity of times and types of represented places, from simple settlements of hunter-collectors in caves and rocky eaves, towns of different dimensions, complex of agricultural installation, artistic manifestations, roads and ritual areas.

These installations don’t achieve to conform themselves like complex urban centers since the architecture doesn’t appear in great scale ( temper; mortuary; palatine ) which is characteristic of the big urban societies. The prehispanic towns of the Quebrada are the result of a cluster of housings, generally surrounded of arable lands, or in the case of the defensive enclosures ( Pucaras ), that are located in high, dominant places, and also of difficult access. The interesting of these groups is the fact to observe how they have been amassing the different elements following the accidents of the terrain, perfectly adapting to the topography, conforming areas and remarkable perspectives, harmonizing the pircas ( dry-stone walls ), the walls and the roofs with the natural environment, conserving free areas like main and secondary streets. The geometric order is recently discovered when one enters in the particular enclosures.

The period of Incan influence is recognizable for the introduction of new
constructive technologies and novel space patterns of settlement. The appearance of
details, accessories is characteristic, for example like upright stones, the use of mortar,
niches in the walls, paved floors, intercommunicated rooms and up to certain space
disposition with regard to a central yard.

The great quantity of archaeological deposits allows to follow the evolutionary
course of the societies that inhabited or trafficked the Quebrada de Humahuaca in
the course of the last ten thousand years that contributed its own social and
economic strategies, and different modalities of settlement. The modalities of the
installation were becoming more and more complex as the local societies were
developed.

The first settlements of small groups of **hunters and collectors** (9,000 / 1000 B.C.) occupied the highest sectors of the basin of the Río Grande, specially in
caves, eaveses and rocky shallow caves. From the six places of this type detected
in the Quebrada de Humahuaca, two of them (Huachichocana and Inca Cueva) are considered exceptional for the archaeology of the Argentinean Northwest. The
first transformations of the landscape because of the man’s work happened in this
period, specially with the rupestrian manifestations created in caverns, large thick
walls and rocky eaveses. On the other hand, the presence of twenty-seven lithic
workshops of surface, located in extensive areas of tectonic and fluvial terraces,
show the different stages of occupation of the area to both sides of the Quebrada.

The presence of the **first farmers** (1,000 B.C. / 400 A.C.) is restricted to the same
shallow caves and caves that were previously occupied by the hunters and collectors.
The twelve places of settlement of the village groups in the same period (Estancia
Grande, Alfarcito, Arroyo and a small sector of the Pucará of Tilcara, Til-22) are in the
high basins that are linked with agricultural areas, housings of circulate or elliptic
plan with stone foundations.

The **demographic increase** that took place in the Middle Period (400 / 1,000 A.C.) is reflected in the places located on the low part of the foothills,
immediately above the alluvial plain, where there are remains of housings of square
plan with stone foundations. The discoveries of about twenty places with these
characteristics establish linkings with the Andean territories (Tiwanaku) and with
the transandean areas (San Pedro de Atacama).

Between 900 and 1430 A.C an appearance took place in the local city-planning

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development, with the construction of numerous towns strategically located in rocky elevations to both sides of the fluvial valley. The **defensive constructions or Pucaras** constitute the climax of the local development, previous to the arrival of the Incas, and correspond to the inhabitants that the first Europeans knew as “Omaguacas.” These strategic places establish emblematic landmarks in the landscape of the Quebrada de Humahuaca, by marking with range poles in their biggest part the main axis of the valley and in occasions some transverse gulches. In spite of registering a brief period of occupation that was interrupted by the arrival of the conquerors. The Pucaras exhibit with certain internal organization that is reflected in roads, squares, cemeteries and dump areas. The housings of rectangular plan and stone walls are located very close to each other, conforming in occasions an extremely dense plot.

These characteristic places of the Quebrada de Humahuaca don’t constitute unique properties in individual form, but when they are interpreted for their exceptional characteristics as **group value.** Its location in the landscape, —next to the course of the river; in a high position above the alluvial plain and very visible from the adjacent areas,— the association with a peculiar endemic vegetation like the teasels or columnar cactus (*Trichocereus pasacana*) and the existent **visual contact** among the great majority of them, since the following one can be distinguished from the summit of a place, in an uninterrupted line that is prolonged for more than 50 kilometres and there aren’t registers of it in other contexts of the Andean area.

Twelve of these places are located on an **axis N-S** of 105 kilometres in
length that embraces from the Pucará of La Cueva up to the Pucará of Volcán, and another three are on lateral gulches. Another two archaeological places well-know as Pucara, although they are lightly different in their intrinsic characteristics (Pucará de Tres Cruces and Pucará Morado). They extend even more the area occupied by this modality of settlement.

Two were the *favoured areas for the location* of these towns: rocky elevations with foothills of marked slope or, in its defect, old sedimentary terraces clipped by the erosion that determine a smoothed summit and almost vertical foothills. Although the Pucará located on sedimentary terraces present in general a dense covering of teasels among the remains of the archaeological constructions. They are not always distinguished with easiness and several of them are outside of the line of visual contact (Volcán, Hornillos, Juella). On the other hand, most of those that are located on the rocky muzzles stand out in the landscape of the Quebrada (Perchel, Campo Morado, Yacoraite and Calete), where they are highly visible in the environment, the foothills levelled with stone walls and the dense columns of teasels that cover the old housing places.

This type of settlement is the most numerous in the Quebrada, thirty-one constructions have been counted with such characteristics.

The *Incan influence* is reflected in different places of the Quebrada, in a reduced number of installations unaware to the local and typically Incan tradition (storage or administration centers-tambos, roadside hostelry, and some garrisons and fortresses), like in the partial interventions about pre-existent constructions (for example: Tilcara), specially in the northern tract of the basin.

The *registrations of rupestrian* art reflect almost without interruptions the process of human occupation of the Quebrada de Humahuaca. In general they include paintings on large thick walls and engravings on walls or rocky blocks. The most frequent reasons are based on the representations of camelid species and human figures although zoomorphic figures, abstract motives and geometric guards are also identified. Among the twenty-six counted places, it is important to point out some outstanding examples, like the pictographies
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of Inca Cueva, Huachichocana, Chayamayoc and the Abrigo de los Emplumados, or the petroglyphs of Ocumazo, Coiruro and Sapagua. The representations of the first encounters between natives and Spaniards, between the pedestrian hunters and the European horsemen are in the big panels with petroglyphs of the Quebrada de Sapagua.

The agricultural exploitation of Andean technology, the Quebrada de Humahuaca presents an exceptional deposit, since it contains the biggest cultivation place of the whole area of the Argentinean Northwest (Coctaca) and one of the most important of the continent, with an extension of almost 4,000 hectares. Another places of smaller extension (around 2,000 Has.) are located in the high areas of the mountain base that flank the Río Grande through the east, and they are extended in almost uninterrupted form for dozens of kilometres. The agricultural complex of Coctaca registers certain type of constructions well-known as “recintos de siembra (sowing enclosures)” that they have not been registered in other agricultural places of the Central Andes or of the Quebrada de Humahuaca. It is about extremely complex constructions that denote not only an important manpower flow but also the notable prehispanic agricultural development that took place in a temporary moment of the Cultural Itinerary of the Quebrada de Humahuaca.
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3. a). 2. 3 the architectonic patrimony

The religious architecture

The colonial period of the Quebrada de Humahuaca is represented by different types of religious architecture. The local characteristics of ancestral origin last and it grants a special attraction to the group of each town and each sector. The fidelity to the social conditions of physical aspect were slowly consolidating these settlements that were known as “Indian towns” in the XVI century.

The geographical conditions influenced in the layout of the urban places, by keeping in mind that it is about cultures of irrigated land and the systems of irrigated land with complex mechanisms, conditioned by the sources of water and by the slopes. Therefore it was unavoidable that the towns don’t move but they continued summoned in the same place, as today it is notorious in Tilcara or Purmamarca.

In these towns, the **building of the church** is the **generating nucleus of the urban structure**, by pointing out the essential conceptual difference with the Spaniards ‘cities, in which the generating element was not a nucleus, a building, but a previous urban trace and in any event a civic hole, the multi-functional square. The church leaves a free space to its sides that are dedicated to cemetery and atrium; the group is surrounded with a mud wall, with this fact the the exempt volume of the church obtained its hierarchy. This
mud wall fixed the two orthogonal fundamental axes of development of the town and it determines the generic scale of the blocks. The blocks that were rarely square are generated from that rectangle.

The regular damero of the Spaniards' cities doesn't exist in any town, but an irregular rectilinear tracing exists in them. This irregularity doesn't only owe to the form of the blocks, but also to the varied angles of intersection of the streets and even, to the width of them that it is neither constant and that seemed to discriminate among more important streets and another ones that are not so much important. The distributive fabric of the blocks is markedly irregular. Any regular and equitable allotment that is characteristic of a planned foundational tracing is noticed in any case, as it is possible to notice in reiterated way that in all the Spaniards' cities have its division in four lots.

The scale is an essential matter that determines the bigger or smaller grade of belongings to a public area. Squares like of Humahuaca or Purnamarka that are five or ten times smaller in surface than the squares of the Spaniards' cities, present the small area in a scale that is much more appropriated in connection with the magnitude of the buildings that limits it. The towns form a harmonic contrast with the characteristics of the place where they are inspired due to their regularity, the volumes and singular holes, the artificial colours that some buildings appear with those colours. The harmonic result has a lot to do with the small scale of the group and with each part of them. The small town doesn't undergo to the imposing and magnificent natural setting but it neither attacks this fact, and it doesn't have measure for it. In addition to the fact that when the adobe (sun-dried clay bricks) of the walls is not
whitewashed, it sinks to the cake of mud of the covers in order to acquire the same colour of the soil.

The *church* is the only monumental building in the town. Its isolated location, its complex volumetry, its great relative size and the height of its or their steeples and sometimes of the main facade redound in an ostensible prevalence with regard to the rest of the buildings. The hierarchy of the entrance facade stands out in its geometry of simple volumes. The bays are decreased to a minimum, the whitewashed is usually white or yellowish, so it causes that the masses revived and it also contrasts the building with the terrain, and even it can contrast with the rest of the construction of the town if it is not whitewashed. The oldest churches belong to the type of *mudejar church*, just as it is spread in the Spanish American south cone. It can be described this way: the interior of a lengthened nave, it is covered with a rafter roof and plug; the illumination comes from a window in the facade above the high choir and of perforations that are arranged in almost aleatory form in the lateral walls; chapels or other dependences are added, juxtaposing them to main volume without fixed place; the only steeple tower is usually located toward the base of the church (Alberto Nicolini, “The Mudejar in Argentina.” Granada, 1995).

The other type which is more recent was the *type Gesé* (Italian manierista) with facades without steeples and the plan in Latin cross of its three or one nave that are covered with vault of unbroken section canyon that are supported in thick walls and a dome in the transept. The two types caused numerous variants by also combining the double steeple that is inherited of the European gothic cathedral type and consecrated in Spain and America in the big cathedrals of the XVII century. Until the second half of the XIX century and at the beginning of the XX century. It can be easy to verify examples of Mudejar church in Tumbaya and Purmamarca. But the adscription of the cases of
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Humahuaca and Tilcara is difficult because they suffered big modifications in its exterior already in our century. They were the only available typologies.

The equipment is a complementary but fundamental factor in the religious architecture of Hispanic origin. The equipment largely lasted even when the buildings were repeatedly destroyed, because it was transferred or reinserted in the new construction: the lintels of the entrance doors, the bells, some altar (like the lateral of Humahuaca that is dated 1790), they testify us its chronological origin. But the main works are the altarpieces (Humahuaca, Uquia), the imagery pieces and the paintings, isolated or serial (Los Angeles Arcabuceros de Uquia, Los profetas de Humahuaca, la vida de Santa Rosa de Purmamarca) the small liturgical furniture. Everything makes us to realize about the wealth of the baroque religious area. In the Quebrada, the equipment is completely imported from the high plateau, from Potosí or Cusco, or carried out in the place by visitant artisans.

The civil architecture presents characteristics that are reiterated along the Quebrada. It already deals with housings or institutions that are usually defined by series of rooms around a yard. The facades of the housings that are toward the street are usually painted to the lime white or cream colour. A good quantity of houses with their original colour is possible to find in Humahuaca. They have one or two tones of red or ochers of strong saturation. It is possible to distinguish two classes of buildings that belong to two different functional and aesthetic traditions.

The Hispanic tradition, of roofs of two slopes at sight, naked and whitewashed
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Facades, supports in the doors and some window; as for the churches, the juxtaposition of the volumes. The churches of Tumbaya, Purmamarca, Huacalera, and Uquia are a good example. It can also make an appointment to some housings and isolated ranches like of Tumbaya which are identified with the Hispanic constructions. The tradition of the XIX century, on the contrary, the roofs are hidden behind railings and gargoyles of zinc appear under them.

The facades present compositions with pilasters, giving a rhythm to the openings. The urban group of Humahuaca is a good example of it. And its decimonónica image is completed with the colour of the facades, the equipment of the street-lamps and the stone pavement of the streets. The commercial activity of the towns of the Quebrada was settled in the angle of the corner that for its disposition of doors at ninety grades to each other caused that the access will be more generous, by becoming a symbol of the commercial activity. This type of corners that give a special impression to the urban landscape can still be observed in the town of Humahuaca.

The new towns arisen after the installation of the railway like Maimará, Volcán, Colonia San José and another ones, followed the pattern of the vice regal towns, by respecting the location of the significant elements (church, square, public buildings), and the grid like urban unit. In general, the square of “plaza-jardín” is the current image of the squares of all these populations..

The squares stopped to be a dry open area in order to become a perfect combination among the decimonónicos canons with the ingenuous ideas of the indohispanic. vegetable gardens

The rural housing

Clear traditional patrons of use of the area can be identified in the rural housing of the Quebrada de Humahuaca. They were conformed by the appropriate answer that is given to the natural environment and by the form of their inhabitants’ life. This architecture is roomier and better disposed in the place than the architectures from the urban centers, exactly because of the absence of rigid limits as they are the mediators and the municipal line.

Places more or less flats are looked for to build. The housings that are built are wider and more extended than those housings from the places of bigger slope, where they
are built with terraces and contentions, and the basic nucleus is more crammed with almost closed yards.

The *housings are compact clusters of rooms* that are disposed in form of L and U, sometimes in strip, with yards towards the East, the Northeast and the North. The *yard* performs multiple functions and connects the interiors with the “outside” of the house. The population of the area almost carries out the entirety of their activities in the outside of the housing, so this fact is evident with the varied equipment that exists in the group and in their territory. The rooms are usually rectangular, with low roofs, of one and two slopes, small, without windows, and in the case that they had windows, of scarce dimensions. The door is located in the center of the long walls. They are alternated with some constructions with flat or almost flat roofs, and in some cases, intermediate areas are observed, such as small galleries and some simple sheds, that create a protection of the sun. The kitchen generally appears like a smaller room, in an extreme of the group, sometimes closing it, with holes in the walls or chimney, or both, because of the evacuation of the smoke.

It is common that the rooms where people sleep. They are also used as dining room, deposit of provisions and valuable objects, as familiar oratory, or to keep diverse materials and domestic tackles. The growth of the housing is the result of the aggregation
of rooms, by following the form of the settlement or beginning to create another L or U.

In the rural area of the Quebrada, the housing is accompanied by a series of auxiliary constructions that conform the group: fences, corals, henhouses, ponds, deposits, ovens, fogones (kitchen ranges), vegetable gardens, water hole, irrigation trenches, ritual tables, boundary stones, oratories. The latrine is outside of the nucleus. The use of the housing is linked to the predominant activity of the family. During the day, as much the farmers as the shepherds remain outside, in the contiguous areas to the housing, in the cultivations, or in the territory. The covered areas are preponderantly used to sleep and to meet in order to carry out scarce domestic tasks.

The rural housing of the families of high economic level presents characteristic features. A great quantity of rooms with well differentiated uses appears, specially the rooms that are destined for dining room and living room, and the rooms of services like bedrooms of the maids, pantry deposits, garage, etc. And also they usually have two or more yards.

The mills

It is an area of mainly agricultural and pastoral economy. Therefore it is logical to suppose that the activity of crushing grains, bays and sheaths for the elaboration of nutritious products has been one of the first appeared activities.
fact caused the development of the grinding technology, by means of the use of instruments like the hand mills that can be of two types in the region. The first one, possibly the oldest, consists of a flat or lightly concave stone and another one of more or less cylindrical, curved form... The grain is put on the first stone that is fixed, and it is crushed by means of the revolving action of second stone. The other mill is represented by the mortar and the pylon, and it consists of a earthen bowl or a stone or wooden container and of a wooden stone mallet, that is used to hit the grain that is deposited in the first one.

The use of the hydraulic mills that were introduced by the Spaniards is an important change in the food grinding. The action of the water that allows to fall itself on the yokels of a horizontal wheel (rodezno) makes rotate a central axis whose movement can be transmitted and it is able to make move the grindstone of the mill. This type of mills are the most diffused in the area, possibly because of its smallest conception and assembly difficulties. There are not many data of how it has been their development in the Quebrada de Humahuaca, but the appearance of many of them has happened in the XIX and XX centuries. The existence of 14 mills in different towns: is known. For example: Ucumazo, Calete, Uquía, Chucalezna, Huacalera, Tilcara, Maimará and Tumbaya Grande. And only five of them are in operation.

The mills are stuck to the housings, by having a room destined to their operation. They can have annexed dependences that are related to the activity of the milling
season, deposits, etc.. The production of the flour in big quantities has also caused the development of another essential element in the housings of the Quebrada: the "mud oven" that is used for the cooking of the bread and other products.

The railway architecture

The national Law that ordered the construction of the railway that united the city of San Salvador de Jujuy and the frontier with Bolivia was sanctioned in 1902. The works were begun one year later, and they were concluded in less than four years. December 30 1907 the first train that arrived to The Quiaca that was flagged with the pavilions of Argentina and
Bolivia, symbol of the big changes that took place not only in the landscape, but also in the economic and social life of the Quebrada and Puna.

A group of constructions that are related to the activity of the railway transportation: the stations were arisen in each urban center. They consist of a main building conformed by several dependences: the waiting room of passengers, the windows of tickets expedition, offices of railway employees, bathrooms, with a gallery on the platform, supported by wooden columns, covered with French tiles on a timber and in the superior part of the lateral ones, like solar protection, prepares a triangular slope of wooden planks, with decoration mouldings. Another annexed dependences are the sheds of postal packages and baggages that were built of metallic sheet; the houses of bombs, of brick rubblework, with a great metal tank of water; one or several housings designated to the railway employees.

The station of Volcán offers particular characteristics, because of the installation of the zipper that is used to save the strong slope that exists in the tract León-Volcán. It has demanded the appearance of buildings and different equipment, like big deposits,
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Engine house, revolving stages, etc.

These buildings of stations have represented a dynamic element of the economy and the social life of these towns, to such a point that they were constituted in the generators of small urban centers like Volcán, Maimará or Colonia San José.
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3. a. 2. 4 Analytic description of the tangible patrimony

a) Tract from León to Huajra
b) Tract from Huajra to Hornillos
c) Tract from Hornillos to Huacalera
d) Tract from Huacalera to Humahuaca
e) Tract from Humahuaca to La Cueva.
f) Track from La Cueva to Abra de Cortaderas

Although the route contains an infinity of landmarks whose importance and meaning have been changing along the millennia, when the itineraries, the users and their interests were varied, they have taken as boundary stones to define the tracts, the places of location of the colonial posts of the old Real Road that communicated the Río de la Plata with the Alto Perú, mentioned by Concolorcorvo, in his work “El Lazarillo de Ciegos Caminantes” that locates them among the landmarks that were previously mentioned.

The five posts were Huajra, Hornillos, Huacalera, Humahuaca and La Cueva that were in the tract that drove from South to North through the Quebrada de Humahuaca,

As methodological resource, the Cultural Itinerary of the Quebrada de Humahuaca has been divided in six different tracts that follow a South-north journey, in order to facilitate the description of the most outstanding characteristics and besides it is the direction that is favoured at the present time in order to access to the Quebrada de Humahuaca. This journey begins in the point of smaller altitude in the confluence of the Río León with the Río Grande, to culminate to the north in one of the passes that lead to the puna.

a) Tract from León to Huajra

The itinerary begins in a humid subtropical landscape, where the hillsides on both riverbanks of the main course are covered by wooded vegetation, in the confluence of the Río León with the Río Grande. In this tract, the active bed of the river occupies the whole alluvial plain, full of smooth of great size. The dense vegetable cover is
gradually giving place to wider sectors with pasturelands and the typical flora of the Quebrada appears in few kilometres ahead. The mountain foothills are progressively narrowing the bottom of the valley and the summits seem to be nearest. It is integrated by a group of mountainous countries and transversal valleys, therefore it is the result of a rich geologic history that began about 600 million years ago and it still continues.

As you advance toward the north, the landscape becomes a mosaic of natural and anthropic elements in which the cultivated or shepherding fields, the hillsides of the mountains and the activity of quarries and cement production are alternated. The sparse hillsides, without arboreal or bush vegetation, with some isolated elements of low height call the attention. The degradation caused by the mining and manufacturing activity is important in this sector.

The mud torrent or "volcano" that gives name to the town produces diverse effects in the landscape. It determines the biggest topographical depression on the axis of the valley. And it deviates the Río Grande against the eastern foothills by forming a deep "angosto" and down river originates a river-bed that is covered by big smoothes that hinder the traffic through itself. It forced the travellers to circulate above the enormous fan. The summery rains, nevertheless, notably limited the viability for this sector. The crescents of the Volcán are cyclically reiterated every summer and they can interrupt the railway, roads and bridges.

The fluvial cone of the Arroyo del Medio determines at the same time a climatic and ecobiologic barrier when it limits the entrance of humidity from the lowest areas. When this accident is crossed, the pasturelands gave place to the vegetation of Cactaceae and thorny bushes that will pass to characterize almost the entirety of the itinerary through the Quebrada de Humahuaca. Up river of the cone of the Volcán, the bottom of the valley is muddy and it is flanked by high fluvial terraces, clipped by the erosion. The low part is used in a profitable way as area of pastures and the implantation of scarce cultivations.

The town of Volcán points out the beginning of the multicoloured rocks that characterize the varied geologic formations that mark the Quebrada de
Humahuaca in all its journey, and the presence of the first columnar teasels.

The factory of lime is the only enterprise industrial of the whole Quebrada that is in the vicinities of this town. It causes a strong environmental and visual impact in the environment. The extraction of the limestone rock on the hillsides located in the opposed riverbank to the cone of the Arroyo del Medio and the rocks grinding plant, also cause a notable visual impact in the landscape. Up river of the Calera, the installation of the compressing plant of the Atacama Gas Pipe Line, with its olympic perimetric wire fence and its pipes of colours, create an artificial environment of strong impact that has been looked for to mitigate with the plantation of coniferous in the periphery of the complex. In the whole Quebrada doesn’t exist a most affected sector in the last decades and with so much negative effect on the landscape.

A colonial post in the past was located in the northern limit of the tract, between Huajra and Esquina de Huajra,. This area configured a crossroad of roads between the environment of the Quebrada and the eastern woody areas that were accessible through the Quebrada de Huajra and the Abra de Tiraxi. The small town of Tumbaya that is dominated by its colonial church is arisen in front of Puerta de Huajra.

**Arroyo del Medio-Volcán**

The torrent of Mud of the Arroyo del Medio (or “El Volcán”) is one of the representative geomorphologic elements of the tract, and it possesses three differentiated areas: an erosion area, a “channel of transport” and an accumulation area.

The effectiveness of the process of the generation of torrents of mud in the Arroyo del Medio is due to the intensity of the summery pluvial precipitations, the abrupt slopes and the abundant supply of detritus. In front of the alluvial fan, the channel of the Río Grande is inserted in the bottom of the valley, forming ravines of about 6 meters height.

**Levels of terraces and old cones or alluvial fans**

A high level of fluvial terrace is observed between Volcán and Huajra, on the
right riverbank of the Río Grande and it is embedded to the Precambrian rocks. It constitutes the oldest primary deposit that is supported in discordance on the Precambrian, Cretacic and Tertiary units. In Volcán.— Coiruro, this level of terrace is intermixed with slime-argillaceous-sandy deposits that are generated by the successive dams that are caused by the alluvial fans of the lateral tributaries. Soils formed under climatic conditions very different to the current, basically more humid. (fluvial terraces) are developed on the roof of the terrace level.

**Cones or old alluvial fans** are recognized in the outlet of the Arroyo Coiruro. They are constituted by conglomerates of a hundred meters of thickness.

**Pucara of Volcán**

The Pucará of Volcán registers human occupation since the VI century (A.C). This first occupation is evidenced in a garbage collector where they recovered assignable materials to cultures that were characteristic of the low lands (San Francisco). The use of the place in the Late and Inca Period has been also registered. It is ignored if the occupation was continuous, but the dense construction that presents the old town should mainly correspond to the last centuries before the arrival of the Europeans. It stayed surely inhabited until the second half of the XVI century when its inhabitants, the Tilian were transferred by their commissioner to the city of Salta..

The place is located to the north of the town of Volcán, approximately at 1 km of the right riverbank of the river, and it constitutes the first town of these characteristics that is located on the axis of the Río Grande, when you enters to the Quebrada de Humahuaca from the South. It occupies the remnant ridge of a big fluvial terrace of sedimentary material that rises to 200 m above the bottom of adjacent valley. It has a difficult access because of the pronounced topography and the important difference of level that it should be overcome in order to arrive at the old town. The surface of the land presents a slight slope that is connected with the low part of the foothills of the near mountainous countries.

The architecture of the place is adapted to the geoform that it occupies by taking the form of a long conglomerate that agglutinates about 600 enclosures in some seven hectares of total surface. The enclosures are semi undergrounds, of rectangular plan with rounded angles and double walls of pirca (dry-stone wall) that are padded of
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

rubble and occasionally of mortar. Some of them are grouped with regard to wider areas and small enclosures also appear that could have been used for storage. Some of the enclosures of bigger size could work as corrals. The circulation roads are very good defined, an over level central road longitudinally divides the place in two halves, and some secondary roads also exist.

The place presents several garbage collectors that are located at the west of the place. A big artificial mound is in the end of the residence area. It is surrounded of open areas. And it is separated from the area of burials by an important wall. Two cemeteries stand out, one located on the main cone and the other one on an esplanade at the north of the place; burials inside the housings were also identified. The tombs are of circular plan and they are built with double walls of stone that are padded with rubble. Remains of walls and enclosures are registered in the esplanades and adjacent areas. Areas of agro pastoral use appear toward the west, on the ridges of the mountainous country.

The place is of great scientific interest because it corresponds to the biggest prehispanic human settlement that is located in the southern sector of the Quebrada de Humahuaca. And it is probable that it has worked as the political capital of that sector. From the superior part, the visibility of the environment is spectacular when you are surrounded by high hills that are covered by pastures.

Town of Tumbaya

In the direction of this journey through the Quebrada de Humahuaca, Tumbaya is the first town of Indians that was originated in an indigenous partiality from which it conserves its name. It is also the first of the towns that overcomes the elevation of 2,000 meters, by registering in the landscape and typical climate of the Quebrada.

It was chosen as parochial head in 1773 when the parish of Humahuaca was unfolded. It is a typical case of prevalence of the monument of the church in front of the group of the town. In the group, it exemplifies to the perfection the commandership town where the church occupied the highest place in the border of the town, with the facade looking to the town, giving the back to the mountain and disposing its longitudinal liturgical axis as a line of maximum slope of the land.

The town is structured in a scheme of few blocks that are unequal in size but
3. a. Description of the property

with certain regularity in the direction of its streets. The rectangular square constitutes the center of the town and the blocks that define it toward the west and south are leant back in the hill of reddish colour, so it is a backdrop of a very strong presence in the urban landscape. The square and its streets present two peculiar situations, one is the street that arrives from the east almost for the median, and the other one is the closed angle. — without street opening — toward the Southwest. The lot division, apparently, divides each block in few properties.

The architecture that defines the urban images responds to models of colonial origin and its presence in the time, what it is still proven in the current construction. Long panels of mud and whitewashed walls — the oldest ones — that let see vaguely their interior of sun-dry clay bricks, or the newest ones that are neatly revoked. Big doors of double leaf, some of them with banderole, and windows of medium size with distributed glasses, go marking the bays. The relationship between walls and bays shows a genuine predominance of the abundance, that it is also emphasized for the mud walls that close the non built properties.

Mouldings don’t appear neither outstanding details, only some cornice to sustain the ledge of the adobe roughcast or tile roof, that in other cases the ledge is solved with a line of wooden brackets. The corners are octagonal and, almost always, a door is opened in them. Two constructions are atypical and they are located in the south street of the square: one of them, in the closed corner, shows a poultry stand with six masonry columns and, contiguous to it, the other one presents a frontal garden.

The resultant urban landscape is the conjunction of this simple architecture, of genuine and continuous planes that end in the central and bigger area of the square. The mud wall of the atrium of the church with its fountain in the octave is visualized from the access street. And the volume of the same one appears as you go through the street. The colour differences, the strong yellow mustard and the ruggedness and tonality of the background hill distinguish even more the church from the rest of the edification of Tumbaya.

The urban trees, responding to a constant in the region, doesn’t exist, and if some prototype participates of the urban area, makes it from the interior of the particular lands. The square contains a good grove.

The illumination is resolved with streetlights that are placed with brackets in the posts of wired, exceptionally in the square in which brackets and streetlights. — of
equal model: irons, and four glass faces — are hung in one to each low wooden posts.

According to the urban equipment, besides the matter pointed out previously, the square has a luminous fountain with sculpture of San Francisco Solano, a bust of the Gral. Manuel Belgrano and a mast, that they were all placed toward 1979. The streets that surround the square and a tract toward the north of the street in front of the church are paved with stones with central channel, the sidewalks, also of stones, are discontinuous. The streets without sidewalks are of ground in the rest of the town,. The community buildings are located, in their majority, in front of the square.

**Church of Nuestra Señora de Dolores y Nuestra Señora de la Candelaria of Tumbaya**

The church is located front the square of the town. Their location in the center of an exceptionally wide atrium that faces to the square calls the attention.

In 1773, when being unfolded the rectory of Humahuaca, Tumbaya became headquarters of the new parish and in 1796 the building was reconstructed, as it consists in the legend written in one of the beams of the choir: “This church was built the year of 1796 by the D.D. Josef Alexo of Alberro natural of Córdoba.” Missing this building, between 1864 and 1873 a new church was built that it was restored when it was declared National Historical Monument in 1944. Its suffered diverse transformations along the centuries like the construction of a new building in 1873, suffering later interventions in 1944 and 1998.

The construction belongs to the type of church of andalusian mudejar origin. Their only ship of wooden cerchas is prolonged to the exterior and it is juxtaposed to a solid tower steeple, built with five volumes that are superimposed in telescopic form. The ship is flanked to the front by the tower and the box of the stairway that it ascends to the choir, and to the bottom for the sacristy and against-sacristy.

The constructive characteristics are the traditional ones: thick walls, of approximately a meter of thickness, lifted with adobes seated in mud on stone foundations and the exterior lime revoked and with mud in the interior. The cover is of ceramics tiles over boards, supported in alfajías structure and wooden cerchas in the ship and tie beams in the sacristy. The interior floor is of calcareous mosaic and the exterior of
stone tiles; the boards of the choir rests in suspenders and wooden brackets. It is revoked to
the lime and water colored in ocher reddish color and the external carpentry with enamel
synthetic green color.

The artistic equipment is high valuable, standing out time paintings that represent
to the “Señor de los Temblores”, “Jesus in the Orchard” and several small images of
popular production.
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Volcán, town
Railway station
3. DESCRIPTION OF THE PROPERTY

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Volcán, Pucará
Abanico Aluvional
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Iglesia de los Dolores y Nuestra Señora de la Candelaria,
Tumbaya
b) Tract of Huajra to Hornillos

Between Huajra and Hornillos, the bottom of the Quebrada is extremely narrow and in parts it is limited exclusively to the active channel of the Rio Grande. The hillsides of the mountain reaches great height, they contain the course of water for both riverbanks and restrict the areas of human occupation severely. These, however, present bigger width in the Quebrada of Tumbaya Grande tributary of the Rio Grande for their western margin. The stocky and thorny vegetation alternates with the presence of erect teasels that overcome the mountain hillsides until great height.

The traffic doesn’t offer bigger difficulties in this segment, exceptionally in the rainy times. The important alluvial cone of the Quebrada of Hornillos, of smaller dimensions that of the Volcan, also continues active and replies phenomena like the deviation of the main course, the formation of a narrow and forces to the route to overcome marked topographical difference. In their north limit is summoned the colonial complex of the Post of Hornillos to the side of a stream and an adjacent fluvial terrace, of extremely carved walls, the Pucará of Hornillos is covered for columnar cactáceas.

In this tract, the confluence with the River of Purmamarca mark one of the most important communications with the Puna. This lateral Quebrada houses the small town of Purmamarca, reclined against a natural landscape locally well known as the “Hill of the Seven Colors” that is one of the most characteristic landscapes in the whole area. The colonial church to whose side expands an enormous centennial carob tree constitutes another of the recognizable images for those who frequent the Quebrada de Humahuaca.

Formerly, the road that went to the Puna took up for the Quebrada of Huachichocana that converges with that of Purmamarca, up waters of the town, to continue toward the west for the one Abra de Pives. This last itinerary was used in prehispanic times and had great importance in the first decades of the European invasion, continuing active until the second half of the XX century when the path to the Puna was reformulated through the Cuesta de Lipán. This communication space has been the main one on the way of the salt from the Salinas Grandes and a fundamental bond with the trans Andean territory of atacama.
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**Country Property of Tumbaya Grande**

The old country property (Hacienda) is located about 3 kms to the north of the town of Tumbaya, and next to the paved route, its visual masked by a fruit-bearing mount. The vicinity with the hills of colors and the trees grants there a special atmosphere.

The rural property of 24,000 hectares was acquired in 1855 by D. Juan Alvarez Prado, and became a center of the agricultural exploitation acquiring its current aspect toward 1880. It responds to the type of “Yards Huose.” Their closed local and semi closed (rooms and galleries) are structured around two open spaces. These centered well differentiated activities, the access yard and receipt, with two levels linked by an important perron three meters high and the working back patio. In direct relationship with this differentiation, the destination of the corresponding local was defined: gallery, desk, chapel, bedrooms and dining room on the access patio and receipt; kitchen, oven, deposits, work galleries and services surrounding to the working patio. The country property doesn’t have interventions tending to its maintenance and at the moment only some of the rooms of the second patio are in use, where the hatcheries of chinchillas are lodged.

The constructive system follows the local tradition faithfully. The foundations are made of ball stone, walls of adobes seated with mixture of mud, covered with cake of mud on boards and hurdle and it wooden support structures -plump and square suspenders-. The floors present ceramic tiles, the revoke are of mud and the carpentry are Teasels and wooden boards. The galleries are sustained by masonry and wood pillars, and they have stone floors, the same as the patio access.

**Agua Bendita**

It is a prehispanic small residence establishment located on the east margin of the Rio Grande at the height of the town Tumbaya Grande. The place is located on a whitish rocky formation of scarce height and difficult access due to its abrupt limits; it presents a dense construction that occupies the whole hill with rectangular enclosures, but most of them is in not well conservation state. It has a dispersed vegetation of columnar teasels. (general view of the place)

This place has been barely investigated and it doesn’t register specific publications.
Nevertheless, it has been included in general outlines dedicated to explain different aspects of the prehispanic societies of the Quebrada de Humahuaca.

**Quebrada de Purmamarca**

The hills that limit the basin of the Río Grande in this sector is formed by blooming of the basement of the regional geologic history and in the Quebrada of the Purmamarca river is possible to observe good part of the crono-stratigraphic column of the Quebrada de Humahuaca.

The basement corresponds to the Puncovian Formation - Proterozoic early superior/Cambric -, constituted by rocks of marinates atmosphere, integrated by an alternation of shales and slates with graywake intercalations. The whole group presents a dark greenish gray coloration and it is affected by a light metamorphism that didn’t reach to modify the original sedimentary characteristics. On this basement are settled in discordance, rocks of the Cambrian represented by the Meson Group, covered in turn by ordovician rocks of the Santa Victoria Group and Tertiary and Quaternary silts.

The whole lithologic package exposed by the tectonic action and the erosion processes has given place to an exceptional landscape, clearly appreciable for its contrasts in the “Camino de los Colorados” and the “Cerro de los Siete Colores”, both present in the Quebrada of Purmamarca. Morphologically they correspond to Old Alluvial Fans trimmed that cover the right riverbank of the valley of the Quebrada of Purmamarca. The whole sedimentary package of the terraces and fans, of conglomeratic texture present a “organs tube” landscape in their areas distales.

**Town of Purmamarca**

The town of Purmamarca is located to 4 km of the confluence of the homonymous river with the Río Grande, and it is 2,275 m. of height, in a wide corner of the watercourse and surrounded by high and colorful hills (Morado and the Verde). In the first plane some minor mountainous forms offer a so intense red color and morphologically so varied that define an exceptional landscape amid a region that is distinguished for their exuberant chromatism.

The partiality of the Purmamarcas was one of those that integrated the widest
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cultural entity in the Omaguacas and it was conquered and commended after the definitive
dominance of the natives of the area. The religious preaching began in 1595 with the PP.
Monroy and Añasco and soon after, the first chapel was built of the one that realized the
lintel of the church dated 1648. In one of the bells of the church it is read: “Santa Rosa
ora pro nobis”, with what we know that the Santa dominica already then was the lady of
the town.

The same town is an archetypal case of post town in which the church and the
square were the starting point and model for the gradual modification of the aspect of
the urbanized surround. The urban plan of Purmamarca clearly shows a centrifugal
organization of orthogonal streets starting from the two modules almost similar of the
church-atrio and of the square. It is not known in what moment the rectification of the
appearance took place but, in 1858 the “delimitation and demarcation of the Town of
Purmamarca” was carried out and it is possible that the alignment of the streets when
defining the properties is a very recent phenomenon. At least the two oblique streets that
limit the town to the east and the west are recent.

The town of Purmamarca is reticular structured of long rectangular blocks that
fix the differences and cuttings of the place. The central blocks are smaller and in them
the Church and the square are located. The lots division shows big properties that
divide the blocks into fringes.

The great scale of the group is formed by the big blue, green, yellow and purple
hills, while the intermediate one is formed for the small immediate hills to the town of
red sandstone and for the channel of the river. The smallest scale is given by the green
stains of the trees among which appear the white or yellow and brown volumes of the
whitewashed houses, colored or with its adobes or its very visible roofs of cake of mud.
Toward the south, in the highest part in seat of the town, the juxtaposed volumes of the
church are perceived, dominating the group and facing a small rectangular square
with garden characteristics.

It is possible the perception of the streets like defined channels, because in the
tracts in that there are not contiguous housings for the extension of the properties,
these they close toward the urban space with walls of adobes. In their interior, the
vegetable gardens, trees and corrals give in their group the oasis image that has this
town.

The urban trees, as in the other towns of the Quebrada de Humahuaca, it doesn’t
exist. The trees that seem to participate of the urban scenery make it from the interior of the properties. The exception is given down the street that ascends to the Cemetery and, especially, a lateral street to the Church with the presence of two magnificent carob tree located in the roadway - one of them historical and of great size.

The urban illumination is resolved with metallic illuminations type lampshades subject to the posts of wired urban. In the facades of the surroundings of the square, on the other hand, iron streetlights have been placed with four glazing faces, fixed with forged iron brackets.

All the streets are of earth and they are in quite good state. Only the lateral street of the Church with the historical carob tree (algarrobo) has been transformed recently in pedestrian paved. The sidewalks of the square surrounds and the internal paths of the same are covered with flagstone equal to the floor of the atrium of the Church. This possesses a good grove, a central circular font, a mast and some games for children. In one of the bigger sides of the square, toward the east, a street fair of crafts is mounted, and when its closing habitually leaves its precarious infrastructure occupying the public space.

The singular architecture is composed in the first place by the Church of Santa Rosa de Lima, following building identified as “the Cabildo” (the Town council, Police and Popular Library). They are worthy of mention the housing of Aramayo, the housing with double door in a corner in front of the previous one (that form the “frame” of the image, consecrated urban view of Purmamarca) with the back of the hills of colors; the School, the Church and two new housings of good making.

**Church Santa Rosa de Lima of Purmamarca**

It is in the center of the town of Purmamarca in front of the square, in a high place, with an important high atrium and fence with a wall. The architecture peculiar of the environment is of accompaniment.

The antiquity of the town and their chapel should go back at the end of the XVI century. As in all architecture of the Quebrada, the church should frequently be reconstructed, but the lintel of the door takes a date, 1648 that indicates the possible first important chapel, at least with the same door size.

Responds to the religious architecture type of Mudéjar origin of simple volumes, with unique tower; the thick walls support the shed roof of the ship and they stand out
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protecting the access. In the interior there is a wooden mezzanine that lodge the choir, to which is accessed from an utilized lateral enclosure as deposit. Near to the altar, on both sides, there are open up vain that communicate with the sacristies. In the west side, two small rooms embedded to the sacristy and a perimeter wall contain a patio of parochial use. As in most of the cases, the church is located in front of the square of the town, in an important slightly high atrium and fenced by a low wall.

The materials and the constructive characteristics respond to the local tradition: the walls are of adobes seated in mixture of mud on stone foundations, revoked with mixture of lime and mud. The structure of the roof is of cabriadas and wooden tie beams, teasels boards and cake of mud. In relatively recent interventions metallic mesh has been used on the masonry trying to avoid the detachments of it revokes of lime and in the roof waterproof membrane has been incorporated. The external floors are made of stone and the interiors of calcareous tiles. The carpentry made of wood and it is painted with synthetic enamel; the walls with water paint.

Their main artistic patrimony is pictorial: a series of small squares with scenes of Santa Rosa’s life, a “Pietá” of the XVI century and a magnificent Virgin of Cochacast.

Post of Hornillos

The town of Hornillos is 2 Km to the south of Maimará on the National Route Nº 9. The construction is surrounded by wooded spaces that confer him a withdrawal atmosphere, in this environment stands out an old yapán of great size and a spring of water.

The post was created in 1772 for disposition of the Visitor of Posts Alfonso Carrió de la Vandera, on the primitive house of D. Gregorio Alvarez Prado. Their original construction dates from the second half of the XVIII century, although, like in all civil construction, the modifications -surely amplifications- must have been constant. Their magnitude is justified as long it was not only an agricultural exploitation center but also it was a “house of posts.” During the wars of the independence, it was transformed into a Fortin (little fortress) and the headquarters of the Commandant Manuel Alvarez Prado. In 1813, it served from rest to the General Belgrano that returned from the campaign to the High Peru and, up to 1817, diverse combats are registered.

The diverse functions occupied three patios (yards): the first one to the south
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dedicated to the detachment with their dormitories and to the north the other two occupied by the housing, the post and the service. Restored at the end of ’70, it harbors a folkloric museum especially dedicated to the topic of the transports, divided in three sections: one dedicated to the origin of the posts, another with testimonies of the Independence War in Jujuy and the Quebrada and the third dedicated to the means of transport. In this restoration its operation like inn and restaurant was prevented - having appropriate spaces for such function – but unfortunately it didn’t reach to carry out. The main interventions were carried out in 1.979 and 2.000.

It responds to the “patios housing” structure type, with its rooms around two main patios more one of service and toward the west, the land of the vegetable gardens and corrals. It follows the constructive tradition of the region, with thick walls, barely perforated, of adobes seated in mud on stone foundations; the roofs are of cake of mud – with a board of cement material - on to structure of plump and suspenders and board teasels or hurdle. The floors are made of bricks in the interior ambient and of stone in the patios. The walls are lime revoked and colored to the water white color. The carpentry, wooden, of frames and boards are of green color.

Pucara of Hornillos

It is a great prehispanic residence establishment located in the middle sector of the Quebrada de Humahuaca, to the West of the Rio Grande. It is summoned in a high terrace that is located to more than 100 meters above the surrounding land, what confers the strategic domain of great part of the adjacent Quebrada. This place reveals great structural complexity evidenced mainly by the diversity of the architectural constructions. In the residence area it is great quantity of enclosures of rectangular plan with rounded or right angles built with stuffed double pirca and garbage deposits areas; a main road go through great part of the place and from it several secondary roads come away. Outside of the residence area terraced sectors and some circular rock removed spaces are observed. The place presents a dense teasels covering and low shrub-like vegetation that grows among the ruins.

The town corresponds to the Late Period although certainty when its occupation begins isn’t known, however, it is probable that it has been inhabited until ends of the XVI century. Perhaps correspond the old Maymala of the colonial documents that was included
in territory of the Tilcara. The population of this place, have probably been reduced with these last ones in the current town of Tilcara in the last decade of the XVI century. At the base of the place is the Post of Hornillos, where some employees reside in permanent form, and some rural housings. The nearest population is Maimará.
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Los Colorados

Pucara de Hornillos
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Hacienda de Tumbaya
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Posta de Hornillos
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Purmamarca, today’s Architecture that still conserve the typology and materials

Maimará, Cemetery
3. DESCRIPTION OF THE PROPERTY

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Capilla de Santa Rosa de Lima, Purmamarca
3. DESCRIPTION OF THE PROPERTY

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3) Tract of Hornillos to Huacalera

Starting from Hornillos the bottom of the river fertile valley expands conspicuously at expense of a complex net of channels and canals that it allows the installation of small parcels dedicated to the cultivation of vegetables and flowers. This phenomenon of human occupation continues in almost uninterrupted form until the town of Humahuaca.

The itinerary has some natural accidents, in particular significant during the rainy time. Among them stands out initially the presence of the dejection cones of the rivers of Huichairas and Guasamayo, near and in opposed margins that occasionally achieve dam the waters of the Rio Grande. Both lateral basins conform, also traverse roads to the main axis. The first one constitutes a secondary road to the area of the Puna and the second an important access road to two different sections of the valleys located to the east of the Quebrada de Humahuaca. In the basin of the Guasamayo River is Alfarcito, one of the big prehispanic agricultural sites of the area, and the Garganta del Diablo, a deep ravine worked by the river among old formations rocks. The gulches of Juella and La Huerta also constitute respectively natural roads that communicate with the puna and the east.

Other accidents of interest are the narrow ones. The most important is without a doubt the Narrow of Perchel, a landmark in the itinerary for the Quebrada de Humahuaca. This rocky narrowing of the valley only allows an adjusted passage of the course of water, the route and the railroad. To the north of the Narrow of Perchel, the panorama of the Quebrada markedly change, the valley is enlarged and the mountain cords are more far from the course of the river. The landscape becomes more open, with wide series of fluvial terraces interposed between the mountain hillsides and the fluvial plain.

To the arrival of the Spaniards, the Narrow of Perchel constituted the limit between two of the big socio-political units of the Quebrada de Humahuaca: The tilcaras and the omaguacas. The strategic interest of this point was made be worth in the past for the location of a pucará in the summit of the sedimentary formations located in the western riverbank, the later installation of Incan constructions and its reutilization during the Wars of the Independence. The denominated Little Narrow (Angosto Chico), constitutes another narrowing of the valley but of smaller historical and symbolic meaning.

In this whole tract are extremely imposing and attractive the curious multicolored rocky formations located in one or the other margin of the river. The local flora, marked
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

by the cactáceas presence, bromeliáceas and different species of bushes covers the mountain areas while in the river stand out the cortaderas, gramineous of great size with showy white feathers. Between both, the fringe occupied by the man, an curious mixture of autochthonous species and others introduced after the arrival of the Europeans are exhibit.

**Serranía of Tilcara**

The oriental hillsides of the serranía of Tilcara present a peculiar morphology to being affected by landslide fractures that give place to the formation of a “tectonic in flakes”, composed by rocks of cretacic age that correspond to a sedimentary sequence of very friable materials (calcareous rocks, loams, sandstone) to the action of the torrential waters. These have modeled the landscape giving place to the formation of “chevrons” that resemble to pleats. In front of the town of Maimará, these curious formations are known as the “Paleta del Pintor” or“ Cerro Rosa” because of the coloring of their sedimentary sequence that dominates the landscape of the place.

**Pucará of Huichaira**

Prehispanic town. It is located on a high and narrow ridge of transporting material on the right riverbank of the Huichaira river of in their confluence with the Rio Grande. The ridge is joined to the country hills by a tongue of impassable earth from the old establishment. Involves contention walls and foundations of enclosures of rectangular plan. These are located, in their majority, in the superior part of the ridge that presents less slope, although some on the hillside that is trafficked to ascend to the summit are observed. It possesses an excellent domain of the Quebrada of Huichaira, of the valley sector of the Rio Grande that extends between Tilcara and Maimará and, in particular, of the Pucará of Tilcara that is located facing to this place in the opposed riverbank of the Rio Grande. The natural vegetation includes numerous teasels that cover the summit and some sectors of the foothill.

This place was inside the territory of the historical tilcara and its old name probably was Yucaira, registered in documents of beginnings of the XVII century. From the first relative chronological sequences it locates in the Late Period (later at the 1000 D.C.) and surely, it was occupied up to the second half of the XVI century. Near rural housings are
observed, in the low part near to the route. The town of Tilcara is 3 Km on straight line.

**Huasamayo and Huichairas**

Between the towns of Maimará and Tilcara stands out a peculiar morphology of levels of terraces, old and in formation fans. All this morphological complex was deposited by the Huasamayo river. The Huasamayo river collects the flows that contributes its hydrographic net dispersed in aa surface of 115 km². In it outlet in the Rio Grande, on the right margin, the town of Tilcara is located.

The cryogenic pleistocene action is the responsible for the important volume of rocky mass that characterizes this basin. The Huasamayo river, collector of the flows contributed by the superior tracts of the basin, crosses the cord of Alfarcito for a narrow and deep narrowness by way of canyon, “La Garganta del Diablo.” The accented slope of the Huasamayo river, the concentration of flows in an unique trunk and the abundant available alluvial mass on their margins, are factors that contribute to the generation of dense flows with lateral spills that affect the urbanized flanks.

The Huichaira river presents such an active fluvial landscape as the Huasamayo. Embedded on the Precambrian rocks expands an extensive “terrace-glacis”, deposited during the holocenic semi aridity conditions. Their levels are presented clipped or dissected for several courses that drag materials which are carried by the Huichaira river in times of maximum precipitations. The original course of the Rio Grande formed a mountain bend, with a narrow valley bottom for the continuous advance of the alluvial cone of the Huichaira river. The successive erosion and sedimentation was strangling the bend that is observed as “ox necklace” surrounding the “mount-island” of the terrace where the Pucará of Tilcara settles.

**Church of the Virgen del Rosario y San Francisco de Asís de Tilcara**

It is located in the historical center of the town of Tilcara, on Alberro corner Lavalle, in front of the José Antonio Peloc square with an acompañiment architecture in their surrounding and magnificent visual.

Toward ends of the XVII century, the existence of a “decent church” is documented in the place. At the end of the XVII century it was reconstructed, in 1853, “it only possessed the
walls.” In 1865 a new church arose in the place, reconstructed again in 1879 and 1894. In 1941 it was restored, acquiring the current state. Located in front of the “small square” of Tilcara, it is preceded by an atrium hardly wider than the facade and closed to the south by the parochial local. The main interventions realized correspond to years 1860/65, 1879/94, 1941 and 1998.

It differs of most of the churches of the Quebrada - except for Humahuaca - not only for its size but also for twice steeple and its plane facade that unifies the walls of the ship and of the towers in the same surface. From the exterior, the weight of the volume is accentuated with the presence of buttresses in both lateral and in the head. The mezzanine for the choir is founded hardly transposing the entrance, on beams and carved brackets; the wide and luminous ship, finishes in a masonry altarpiece; to the sides of the main altar two lateral altars the sacristy and contra sacristy are located. Their constructive characteristics respond to the local tradition, with walls of revoked adobes and whitened, stone floors and roof of cardón and wood, covered with ceramic tiles.

Six paintings of the cuzco school ("cuzqueña"), with scenes of the Virgin’s life, are the most valuable artistic patrimony in this church.

**Pucará of Tilcara**

It is a town-pucara located on the remains of a conoide located to the south of the River Huasamayo in the confluence with the Rio Grande. It is the archaeological place that presents the biggest occupation density in the whole valley. The housing remains are presented in an agglutinated form with few free spaces covering a 6 hectares surface. The human occupation extended for several centuries and it also includes the Incan stage reflected in two sectors “the lapidary workshop” and “the church.”

It involves remains of a great quantity of stone built enclosures, of square plant and right angles, among which circulation paths exist. It also presents, a corrals sector in the lowest part, near to the Rio Grande; a great garbage can and an area with burials. The Incan sector is distinguished in the central part, with a differential architecture where the “kallanka” Incan stands out associated to a court or open space. This typically imperial construction is linked with administrative and ceremonies tasks. The remains of a workshop for the size of ornaments in alabaster and onyx stands out, “The lapidary workshop”, also linked with the Incan domain of the area. Among the archaeological
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

In the constructions the presence of the cardones is observed, at the moment attacked by a kind of butterfly that causes its necrosis and death.

The Pucará of Tilcara was declared National Monument in the year 2000. It is the only qualified archaeological establishment for tourist and didactic visits in the Quebrada de Humahuaca. The place has been partially rebuilt and it has a vehicle path access that climbs until the highest part in the old town where a truncate pyramid is erected in memory of several archaeologists that investigated the Quebrada de Humahuaca.

This was the town head of the Tilcaras, the sociopolitical group that occupied the central sector of the Quebrada of Humahuaca up to the arrival of the Inca and the Spaniards. It presents evidences of human occupation from around the 900 D.C., and the induced population process along of more than half a millennia, drove to the high inhabitants agglomeration occurred in the last pre Hispanic occupation century. Determined sectors of the place were remodeled with the arrival of the Inca. The town remained occupied with posteriority to the arrival of the Spaniards until the population’s reduction in the current town of Tilcara.

There exist several housings in rural properties in sectors located at the base of the Pucará of Tilcara. The Town of Tilcara is near than 1 Km.

Alfarcito

It is one of the big prehispanic agricultural areas of the Quebrada de Humahuaca with a surface near to 1.800 hectares. It is located to the east of Tilcara in a wide sector in the base of the hill among the mountain of the same name and the Black and Rosa Hills that separate the agricultural area from the bottom of valley of the Rio Grande. This sector entirely corresponds to the basin of the River Huasamayo.

The vestiges of agricultural works are between the gulches of Linderos and Chilcaguada, they occupy most of the base of mountain surface and they also overcome some mountain sectors (Cerro Pircado). The identified types of cultivation structures correspond to circular areas rocks removed (only in Ovejería), longitudinal rock removed of linear or slither layout (these sectors can present or not traverse terraces) and platforms. Archaeological dam and old watering systems have been identified.

Among the agricultural sectors small circular enclosures are occasionally observed
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

that surely correspond to transitory refuges or permanent used housings when they were carried out the cultivation tasks. Several establishments of housings and a cemetery in the denominated area Alfarcito have been identified. One of the places corresponds to the Hispanic-indigenous stage, the other ones would belong to an Early Period.

This cultivation place has had a continuous occupation at least from the beginnings of the Christian era (Zaburlin et al.; 1997) and it continues at the present time. It is difficult to discriminate against the different agricultural sectors chronologically along the 2,000 lapsed years but it is certain that not all were cultivated in synchronous form. Along the millennia this space has suffered numerous changes, in regard with the abandonment and reoccupation of the different agricultural spaces. Nowadays the cultivated parcels are settled unfailingly on archaeological cultivation lands.

Some rural housings and shepherding positions exist, dispersed in most of the basin.

Pucará of Juella

It is a prehispanic town located on the remainder of a terrace of alluvial material, on the left margin of the River of Juella, and facing the north end of the dispersed rural establishment of Juella. The place presents contention walls, defined accesses, open spaces that could work as square and a remarkable density of enclosures of diverse size - of rectangular plant and right angles - among which some vain ones are sighted. In the marginal sectors of the establishment is identified what probably constituted a circumvallation wall. The whole surface is covered by a dense vegetation of columnar cardones, stocky trees, bushes and small size cactáceas.

The place is included inside the territory of the Tilcara and its old name was “Oylla.” It has had radiocarbon dated that locate it chronologically among ends of the XIII century and half of the XV century but it is probable that it has been populated from previous times.

In the decade of 1990 a local resident began the cleaning and reconstruction of a sector of the ruins with the purpose of fomenting the tourism to the place. This was discouraged by the professional archaeologists that resided in the area in order to protecting the site because there were no warranty of a good administration. The managed area was very small.
3. a. Description of the property

There exists a rural housing in the base of the site, and a few in the opposite margin of the river. The nearest urban town is Tilcara. The Site presents an environmental deterioration mainly caused by the collapse of the ravines towards the river, the invasion of the natural vegetation and the traffic of domestic animals that shepherd in the property of the site.

**Pucará of Perchel**

It is a small establishment of pucará type whose old name was “Tumi”. It is located on the Angosto del Perchel in the right margin of the Rio Grande, it is located on a rocky formation of reddish tonality that falls abruptly toward the adjacent plain to the river. The old town presents teasels vegetation in the flank that is exposed to the north and amaras toward the east and south directions.

The constructions are located in two nuclei separated by a cárcava. The north sector include a narrow high part, plane, and a flank in slope toward the north. Include rectangular plant enclosures with right angles, circular enclosures in form of turrets and open spaces that could have worked as yards. It presents a wall that limits the built space toward the most abrupt slope on the river and a small stair that overcomes the difference. The south sector includes a turret plant to circulate and a rectangular construction subdivided by a wall that presents the walls in good conservation state. On a small summit to the west, higher than the rest of the establishment, the remains of a platform with low walls of stone are observed.

The south sector seems to be entirely of Incan maid while the north sector presents an Incan sector and the rest corresponds to the local architecture. It is an eminently strategic town for their position on the narrow of the river, a forced pass in the route north-south by the Quebrada de Humahuaca, and the excellent visibility of the environment. It is clearly sighted the Pucará of Campo Morado and the Pucará of Yacoraite towards the north and the area near to the Pucará of Tilcara towards the south.

The place presents occupation in the Late Period and Inca. In the time of the Independence Wars it also run an strategic role as control place and observation position.
La Huerta

This old prehispanic town is extremely interesting, partly for its location on a lateral Quebrada of the Rio Grande but also because it presents characteristic that differentiate it of most of the contemporary establishments. Their location is not of pucará type, but it is located on a not too high fluvial terrace on the Quebrada of La Huerta course. The place presents local climatic conditions with a big humidity degree what means an abundant natural vegetation. From it location, the view of the geologic formations of the area of Huacalera and of the hills that limit the Quebrada of La Huerta is exceptional. It is overwhelming the difference between the archaeological constructive patterns of the “omaguaca” sector with those of the Incan part.

This last sector, located in the central part of the site of La Huerta, have a great value so much scientific as didactic and tourist. The presence of “wankas” (big stones nailed in vertical form) and jambs that determine the access to the sector, added to the conservation of Incan walls, one of them of more than three meters high, allow to distinguish clearly this sector of the rest of the establishment, surely occupied for the local population.

La Huerta is one of the four archaeological places that have been declared National Monument in the Quebrada de Humahuaca. The place has a great scientific value but it is also a place with an important tourist potential and adapted to the didactic way in order to show the modality of the Incan establishment in the Quebrada de Humahuaca and the difference between the local and imperial architectural technology.

Chapel of Nuestra Señora de la Candelaria de Huacalera

Originally it was the chapel of the “Hacienda de Huacalera”, a Spanish establishment of the colonial time, it is an isolated chapel without an immediate town. The first chapel of which news are known dates of half of the XVII century and it would have been of similar characteristics to those of the current church, with an only tower and roofs extending above the entrance wall forming a deep portico. Toward 1850 it was “very ruined” and it was rebuilt. In the XX century two important restorations were made, the first one in the decade of the’40 and the other one at the end of those’80; in this last one the structure of the roof was completely replaced and the south wall was partially
reconstructed, furthermore the revolve and paintings were restored. The main interventions have been carried out in the years 1850, 1944, 1980 and 1998.

It constitutes a particular case, as much for their location as for the lack of an atrium; it is only framed by an avenue of poplars that communicates it with the National Route Nº 9 and the hillside from the mountain to its back. Being of very reduced dimensions, responds to the classic type of ship of two slopes, an mezzanine for the choir on the entrance, the baptisterio to the right, the choir access to the left and the tower steeple; to the end an altar made of rubblework with the images niches and to the right the access to the sacristy.

It continues the local constructive traditions: the walls are of adobes seated in mud on stone foundations; the cover in the sacristy and font is of wooden tie beam boards Stirantería and cardón entablonado and, in the ship, a simple cabriadas structure that you/they support on carved brackets. The cover is of cake of mud, three layers - with membrane inserted hidrófuga. The exterior is revolved with mixture of lime and the interior with mud. The floors are of Creole ceramic tiles and the painting is white to the water in the walls and the wooden carpentry has put on makeup with enamel synthetic dark green color.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Paleta del Pintor
Garganta del Diablo
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Alfarcito
Perchel
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Tilcara, town, street, church
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Tilcara, summer house
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Capilla Nuestra Señora de la Candelaria, de Huacalera
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

d) Tract of Huacalera to Humahuaca

Between Huacalera and Humahuaca the bed of the river is wide and of easy traffic, skirted by cultivation lands and dispersed rural housings, alternate with muddy lands capable only as pastures for the domestic animals. The only important obstacle in this journey is the Narrow of Chichiraira or of Yacoraite. Narrower than the Perchel one, only allows the pass of the river and of the railway and forced the route to look for an alternative trace. Above this narrow the high and imposing Pucará of Yacoraite is located from where it is embraced a wide visually fringe of the river among Perchel and Calete.

In this itinerary there are Campo Morado, Yacoraite and Calete, the more emblematic pucará of the Quebrada for their notorious location on small hills or rocky blooming located beside the Rio Grande and their covering of columnar cardones that on the whole landscape compose an extremely characteristic image. Other important hito (landmark) in the landscape is the Cerro Centinela or Cerro Pollerita, located on the axis of the Quebrada de Yacoraite but markedly visible from the main course, for its silts of a crowned intense reddish tone, in stipend form, for strata of yellow tonalities.

In the area of Huacalera and in Uquía surroundings, the fertile fringe of the valley become notably wider giving place to the installation of large cultivation lands, limited by groves of green sallows and gray cinamomos. In the vicinities of the first town, the pass of the Tropic of Capricorn line has stood out by means of the construction of a monument. The small church of Uquía, distinguished by its altar laminated in gold and its colonial squares, is framed against the colorful Cerro de La Señorita while in the opposed margin of the river an old hydraulic mill is located. In the place of Muyuna, on the left margin of the Rio Grande, is a great plantation of old sallows that notably contrast in the landscape of the place.

To the north of the confluence with the Quebrada de Calete, to the base of the Pucará, is one of the denser forests of cardones, visible from the axis of the Rio Grande and in the suburbs become very prominent the dense and thorny churqui forests that find their maximum development in the surroundings of Humahuaca.

This town constituted the last town of importance in the road toward the north, before trafficking through the high and cold territories that separated it of Potosí. This circumstance favored its economic development as point of rest and supply for travelers and troperos during the whole colonial and republican time.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Between Huacalera and Humahuaca come off two of the most significant traverse routes in the past. Toward the puna, to the occident, it was continued by the Quebrada de Yacoraite and for the Quebrada de Calote and Abras of Cianzo and Zenta before the oriental low lands were reached. This last road offered the briefest and direct journey that communicated the Quebrada, and through it the puna and the whole territory west located, with the forest and the mount of the Chaco. This condition should potentialize the importance of the way through Zenta like exchange and traffic via of products among the different environments.

**Campo Morado**

This pucará also knows as Pucará of Huacalera. It is located on a small conical hill of reddish rock with the top rounded, located on the left margin of the Río Grande, some kilometers to the north of Huacalera. It presents sheer faldeos that are partially with contention walls lifted with the rock of the hill, only for their hillside continues with the hills that arise to their backs. The contention walls determined the spaces where the housings were settled that are observed as destroyed walls. On the west and south hillsides, the contention walls don’t have residence enclosures except in their superior part, the north hillside, on the other hand, presented them in most of the hillside. The enclosures are of rectangular plant with right angles and walls of stone of padded double pirca; some vain are sighted. In the summit of the hill is observed a platform divided for something as a kind of high road and against which there are enclosures aligned on both sides. A wider space is also observed that could have been a square. In the surface of the place, covered by cardones, abundant remains of archaeological materials are observed.

In the sector that communicates with the serranía big enclosures that were probably corrals appear and, from this sector comes out a road that overcomes the hills toward the east. To the base of the place and near the ravine of the river there are the foundations of other archaeological constructions and rocks with petroglifos.

It is a high town with a clear strategic function for their marked visibility of the environment. From the summit restrains the narrow of Perchel, the Pucará of Yacoraite and has, also, an excellent view of the whole agricultural area that surrounds the town of Huacalera and of the confluence of the Quebrada de Yacoraite with the Río Grande;
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

at the distance the Cerro Chañi is sighted.

For the location type, it forms of the housings and recovered materials it is located in the Late and Incan periods, although the ceramic discovery characteristic of the Half Period would enable to establish the beginnings of the town in this period. It is a housing place, partially defensive where, also, they have been practiced burials. This place, as the other pucará of the area should continue busy until the twilights of the XVI century.

In the proximities of the place there are some rural housings. It is located almost halfway of the modern establishments of Huacalera and Colony San José.

San José

It is a prehispanic establishment summoned in a high terrace located to the west of the Rio Grande, approximately 1 km to the south of the town Colony San José. The place presents a dense and internally homogeneous construction with clearly defined circulation roads, without community spaces neither squares inside the installation area. The rooms are of rectangular plant, built in their majority with double wall and they present size differences (rooms and yards). In the sector big enclosures are observed (corrals) and in the north limit there are several mounds of garbage. Some internal functions can be discriminated in the town as circulation areas, discard of devices, corrals dedicated to restrict the access of animals to the residence area and others. Parallelly, the differences in size of the rooms allow to outline the presence of roofed enclosures and yards; while the contiguity of both types served to interpret them as domestic units.

This place presents conditions for setting in value with tourist and/or pedagogic objectives for being the only establishment of the time that has a plane, has good architecture preservation and circulation areas and a good visibility. It is located on the axis of the National Route Nº 9 and it has been intensely managed in archaeological excavations that which reduces the risk of losing information.

Los Amarillos

The Yellow are at the moment the most extensive prehispanic town well-known in the Quebrada de Humahuaca. It is located to the foot of the Hill Pollera of the Coya, in the Quebrada de Yacoraite, 5 km far from the Route 9, in one of the places of bigger
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Scenic beauty of the Quebrada de Humahuaca. It has neighborhoods, squares, streets and defensive walls. The place began to be busy around the year 1000 D.C. and it reached its maximum size (10 hectares) in the first half of the XV Century, when the population was conquered by the Inca. During this moment the central public buildings of the town were violently destroyed and most part of the residential areas were suddenly left, only a reduced sector continued inhabited up to the moment of the European invasion. Los Amarillos are a location of extraordinary scientific value and a specially favorable place to know the history of the Quebrada through the direct observation.

**Totorales and cortaderales**

On the alluvial plains and in the near areas to the small courses of water or slopes of the valley bottom, it is very common the presence of the cortadera (Cortaderia rodiscula) a very robust gramineous that presents their showy flowers like white feathers during the summer. This species is used as forage for the domestic animals and its leaves are also used to make roofed rustic.

In the sandy bottom of the gulches the prosers “palan-palan” or” cacala” (glau cous Nicotiana), a species that possesses anti-inflammatory medicinal properties. Where the water springs sprout the totora grows (Carex nebularum, Scirpus americanus, Scirpus riparius, Typha dominguensis) with their characteristic and whose leaves, of an intense reddish brown tone during the autumn and winter, are collected by the farmers of the area for tutorar diverse vegetables like the tomatoes. In the canals, slopes or courses of water with scarce current the cress is plentiful (Nasturtium officinale, Mimulus glabratus), utilized locally as nutritious.

**Pucará of Yacoraite**

It is a town of type pucará with great visual domain of the environment, from the height the valley of the Rio Grande is clearly observed until the Narrow of Perchel for the south, the Pucará of Calete for the north and the terminal tract of the River of Yacoraite. It is located on a rocky formation in dome form, located on the right riverbank of the Narrow of Chichiraira or Yacoraite, an extremely narrow passage of the Rio Grande. Toward the west it was communicated with the place of Los Amarillos through
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

A terrace of sedimentary material. This terrace was cut some decades ago when passing a new trace of the National Route Nº9. The old name of the place, registered in colonial documents, is Chichiraira.

The place is partially even for contentious walls, where are settled enclosures of rectangular plant and right angles; some vain ones and storage places or stone silos exist. The lowest walls don’t have enclosures and they could serve as much for the circulation as for an eventual defense, one is extremely long and it could have worked as perimeter wall. It presents accesses very marked and in the highest part exists an open space that has probably served as square. In the south end some big constructions are observed that were probably corrals. In the lowest part in the north end a big enclosure is identified that conserves a straighten wall lifted with a different constructive technique to which dominates in the rest of the place, it is probable that it is a characteristic construction of the Incan moment. To the base of this establishment an Incan administrative center was located that was totally destroyed when being built the National Route.

The place is located chronologically in the Late periods and Inca. The town served for domestic activities and as funeral space and it is located in the outlet of the Quebrada de Yacoraite, one of the main natural routes that communicated the Quebrada de Humahuaca with the Puna. For some of the exhumed materials, it is probable that their old inhabitants maintained bonds with the inhabitants of the area of Casabindo. This place should probably remain inhabited until the last decade of the XVI century when its population’s reduction proceeded in towns of Hispanic layout.

The next rural housings are more than 1 km farther. The nearest population is Colony San José.

**Chijra**

It is a small conglomerate prehispanic town located on a muzzle formed in the end of a sedimentary ridge, to the east of the Rio Grande in their confluence with the Quebrada Grande de Capla, on the right margin of this last one. The place is covered for a tapestry of thorny bushes and small size cactáceas and a cardones (teesels) forest, extremely dense. This vegetation difficult the visibility of the archaeological structures that involves walls and enclosures of square plant.

The material that presents in surface indicates that it was populated during the
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Late periods and Inca.

**Church of the Santa Cruz y San Francisco de Paula of Uquía**

The church of Uquía is located in front of the square of the town, in the bottom of a space in “U”, where the surrounding buildings accompany the group, without entering in competition exceptionable in some cases. The square is opened toward the east, allowing its visualization from the National Route Nº9 and from the opposed margin of the river. The construction of the church and the donation of the “altar” is documented in the last decade of the XVI century. The main interventions were carried out in the last decades.

Diffsers from the rest of the churches of the Quebrada for their several angles visualization. Also, distinguished for the location of the tower steeple that, instead of being embedded to the ship, it is united to the perimeter wall. The tower, in the northeast angle of the atrium, consists of a solid inferior volume on which appears, smaller; the steeple finished off by a pyramidal cover. Lastly, their facade doesn’t have the habitual entrance nártex but it is presented plane and crowned by a simple frontis.

The ship of the church is a simple volume with a two slopes roof to which is juxtaposed the sacristy one, to the north. The simplicity of the architectural interior contrasts strongly with the splendor from the golden leaf wooden altarpiece. The materials and the techniques correspond those of the tradition of the place: stone foundations, walls of adobes, wooden structures - cabriadas, alfajías and board teasels- covered with cake of mud, ceramic floors, revoke of mud, wooden carpentries, water paintings in walls and in the carpentries synthetic enamel. Important canvases cuzqueños occupy the niches. The pictorial group of those “Arcangeles arcabuceros”, recently restored, constitutes one of the few complete series of the Andean colonial world.

**Mill of Uquía**

It is located in the town of Uquía, on the left margin of the Rio Grande. To access to the same its necessary to cross a bridge over the Rio Grande. It is summoned in a beautiful place, surrounded of fruit-bearing trees, sallows and poplars that offer him a retreat aspect. (see of the mill)
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

The mill was built by Plácido Cano, being its proprietor Mr. Santos Robles in 1930, although the molar are of the XIX century and they correspond to another mill located up waters in the Band of Uquía, in front of Guasadurazno. Undated precise there were changes in the location of the doors that led to the local characteristic of the mill. In 1989 and 1990 the reformation of the gallery was made with arcades that drove to the mill, becoming the proprietors' housing. Later on became to open the entrance door to the mill in their original location, an old door bought in a demolition in Humahuaca being placed, and a similar window to the original one was located in the place where a door of access of galvanized foil were located. It continues qualified for grinding and it can also be visited as a tourist attraction as sample of the industrial technology of the area, result of the incorporation of the European technology to the prehispanic traditional systems, serving to the wheat cultivation diffusion for the bread.

It is built with the materials and systems used in the area: stone foundations and adobe walls seated with mud. The cover is of cake of mud, sustained by a wooden tie beam that sustains a wooden teasels boards. Floor of carved flagstone and the exterior is made of earth.

**Pucará of Calete**

It is a town of type pucará located on the left margin of the Rio Grande in their confluence with the river of Calete and in the right margin of this last one. Include a high sector and a lower one, this last one is covered for a dense cardones forest while in the high sector these are more spaced distributed. The high part is located on a rocky muzzle of reddish rock on which contention walls have been built with big blocks that were good for the installation of housings and for defense. The enclosures are of rectangular plan with right angles and they present some vain and cistas. In the low sector the structures are not very visible because of the vegetable cover.

It is located in a strategic place from which can be controlled the whole movement for the noted rivers that constituted one of the main natural routes that communicated with the oriental low lands through the Abras of Cianzo and Zenta. From the place it is sighted the Pucará of Peñas Blancas and the Pucará of Hornaditas.

For the location type and the ceramic materials that it contains, it would be an establishment belonging to the Late Period and Inca. The low part has not been studied,
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for this reason it is not known if that part of the establishment is contemporary with the Pucará. In the proximities of the place some rural housings exist. The nearest population is Humahuaca.

**Pucará of Ocumazo**

This prehispanic town is located on the right margin of the Calete river, next to the school and it is very deteriorated. Includes a high part and a lower one, this last one is buried by the collapses of the sedimentary terraces, the foundations lines of stone of the old constructions are barely distinguished and the concentrations of ceramic material in the surface. The high part is inaccessible for the collapses of the hillsides of not very consolidated material.

It is a place belonging to the Late and Inca Periods and it was probably abandoned in the second half of the XVI century. Their location is strategic when controlling the pass through the Quebrada de Calete for the Narrow of Ocumazo and toward the Abras of Cianzo and Zenta. Rural housings and the school are located at the base of the site.

**Puerta de Zenta**

Incan fortress located in the confluence of the Zenta with the river Cianzo. The place is limited by a perimeter wall and a fossé; several enclosures of rectangular plan are observed in the interior. The location reveals an excellent visibility and control from the access to the Quebrada de Humahuaca from the oriental valleys. This defensive fortress was occupied during the Incan period, its strategic location indicates the intention of controlling the entrance of invaders coming from the oriental valleys.

**Pucará of Peñas Blancas**

It is a prehispanic town located on eolic outcropping of volcanic origin located in the left margin of the Rio Grande, in front of the city of Humahuaca. The superior part is plane, with a soft slope toward the north where is abruptly interrupted on a dry Quebrada that lowers from the oriental foothill of the Quebrada de Humahuaca. The place has arboreal species vegetation (churqui) stocky, some teasels and cactáceas of
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small size. Lines of walls, some enclosures and archaeological materials are identified in surface. The enclosures are of rectangular plan with right angles. It would be a semi-comglomerate town; different constructions groups that present higher density in the center are distinguished. Remains of walls are observed to the north and the south that has probably served of limit or compliment some defensive function.

It is also known with the name of Pucará of Humahuaca. It is a place belonging to the Late and Inca Periods, and their abandonment should be coincident with this episode in the rest of the Quebrada de Humahuaca.

There are rural housings at the base of the place. The recent urbanization of the Band of Humahuaca is very next.

Town of Humahuaca

It is the oldest town and, along all their history, the most important in the Quebrada. Just begun the conquest, the agent Juan Ochoa de Zárate founded in 1591 this town of Indians, surely on the establishment already existent. The following year, the construction of two chapels is documented, that of Santa Bárbara - today only the tower exists- and that of San Antonio that constituted, from then on, the main node of the town together with the small dimensions square: 35 for 50 meters, including the widths of the four streets. In the following centuries, Humahuaca was headquarters of the parish that embraced the whole Quebrada while it maintained the prehispanic institutions; in one of the church bells they registered the date (1641) and the names of the authorities of then: the parish priest “Licenciado Pedro of Abreu and the Main Casique P. Socompa.” Even in the middle of XIX century, before the arrival of the railway, Humahuaca was an important business center in the route to the Altiplano - even more than the same provincial capital- and had a remarkable period of prosperity towards 1880.

The urban structure, starting from the square and the church, conformed to in an irregular rectilinear way, with small blocks and narrow streets. The most interesting image still gives it today the two short blocks of the Santiago del Estero street. In this central sector took place, already in our century, the Independence Monument urban “operation” that enlarge the back side of the square.

The urban landscape is in general highly Hispanic. The use of local materials as teesels wood or mud cake and its similar disposition prehispanic ones, doesn’t invalidate
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the fact that the high volumes of the adobe walls, sometimes whitewashed and prepared in rectilinear and continuous form, the small openings practiced with functional criteria, the corner doors with commercial purposes and the flaps of the roofs, parallel to the street, relate the final result with the whole Spanish American urban landscape. But, in a good quantity, the innovations contributed by the immigratory current in the Argentina added Italianized variants. Many of their houses show features characteristic of the second half of the XIX century: high facades with railings that cover the laps of the roof, iron gargoyles or of zinc, high and narrow openings willing to regular intervals, ornamentation with pilasters that follow those same intervals, colors -sometimes of two hues- ochers and reddish, paved of the streets, etc.

The town of Humahuaca is structured in a layout that initially should be irregular. Later on, it was rectified to achieve an orthogonal organization although with blocks of different size. These are smaller in the central part of the town around the square that occupies the smallest block.

The paved of the streets realized with snub stones of regular size, has a soft slope toward the axis in order to create the central channel of drainage, marked with smaller stones. The illumination streetlights have different designs, with prevalence of the iron pattern - whose dimensions are too considerable- with four glazing faces and subject to the facades with simple brackets. In the corners, with or without eighth, are placed at 45 grades. Toward the avenue that run on the rail lands the metallic illuminations type lampshades are directly held of the urban posts of the electrical air net.

The Independence Monument begin between the Church and the Postail, creates a great perspective towards the height of the hill that accompanies to the town in all its west side. However, the magnitude of its scale breaks the square space-enclosure, and also its perrons and platforms that hender the mountain.

The urban tree-lined are in characteristic spaces: the oldest central square that agglutinates the representative buildings (Church, Municipality), in the newest “San Martin” square (Teachers School, Bus Terminal), in the area of the Independence Monument, and in private spaces as the atrium of the Cathedral and the garden of the Municipality.

In first place the singular architecture is composed by the Church of Nuestra Señora de la Candelaria and San Antonio, headquarters of the Bishopric of Humahuaca, Santa Bárbara’s tower, the Monument of Independence and the Municipality, also well
known as “Cabildo”. Other buildings that have a certain value in the town are, the Bishopric, the Normal School “Republic of Bolivia”, the rail buildings, the Museum of Archaeology, the Museum-Study Ramoneda, housings of Buenos Aires street and the Social club.

**Church of the Candelaria and San Antonio of Humahuaca**

The church of Humahuaca is located in the center of the town, in front of the main square, inside the area declared National Historical Place. Arisen on the Buenos Aires street and Perron of the Monument of Independence, in front of the main square. It is surrounded by a tree-lined atrium and its communicate with the street through a door with grill among masonry pillars. Its location allows a visualization of the group. The architecture of the environment is of accompaniment, not in the case the building of the Municipality that enters in competition with the church.

It is the first parochial church that existed toward ends of the XVI century, when Humahuaca was “numerous populate”. One century later the church already had the current dimensions and, in 1680 Juan de Salas was hired to carry out the main altarpiece of the temple. It had important interventions: the first one in 1723, the following one in 1880 when the towers and the frontis were arisen, and others in 1926, 1938 and in 1998. Like the church of Tilcara, has two towers, with a robust and solid inferior floor divided in two parts, the body of bells and crowned by a little dome with eight nerves. Among the towers, it is free a nártesx formed by a frontis perforated by a foliated window at the height of the choir and sustained by two columns and two semi columns. The interior is an only ship with vault and covered with a she roof, to the right of the access is the baptistery and the sacristy to both sides of the altar. The golden leaf altarpiece of 1680 – incomplete- is placed in the fore part. (that was restored in 1980).

In this monument they combine the traditional constructive technology, with materials more evolved as the brick cooked for the columns of the nártex and the cupulines of the towers and also other incorporate ones in more recent interventions as the roof of the ship whose original was replaced in the decade of the ’70 by concrete flagstone and a ceiling of armed plaster.

The cover is of tiles in the whole church, on wooden structures and tejuela in the baptistery and the sacristies. The revoke are of mixture of lime, so much in the interior
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...as exterior, colored to the lime white color. The floors are of tiles made of sandstone, red color. In the whole interior a lining has been placed - baseboard - of 1.20m teak wooden.

It is important the artistic patrimony that conserves this church, mainly the paintings cuzqueñas, among them those’ Twelve Prophets’ of Marcos Sapaca, painted in Cuzco in 1764, a “Sacred Domingo of Guzmán” attributed to Mateo Pizarro, and a crucified Christ of Cosme Duarte that is in the lateral altarpiece, dated in 1790.

Cerro Negro

The Cerro Negro is located to the north of the town of Humahuaca facing the town of Coctaca for the east, Chorrillos for the west and Rodero. It is an archaeological place with a great quantity of engravings or petroglyphs, realized on rocky blocks. These appear in different places of the Cerro Negro, especially in the near sectors to the summit and on edges where are the outcroppings. The engravings have been executed by means of dive or scraped to remove the external layer of the rocks, with a dark patina, and to leave exposed the interior of the rock of clearer tonality. The represented motives correspond to camelidae, anthropomorphic, feet, spirals, geometric and abstract motives.
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Churcales

Cortaderas
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Campo Morado

Calete
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Uquía, altarpiece of the church
Ver 2.d.

Angeles Arcabucoeros
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Humahuaca, previous page town, street, corner,
Monumento a la Independencia

Humahuaca, church
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Humahuaca, Municipality is located in the place where the Cabildo de Indios functioned in the past. It has a neocolonial style with indigenous ornament, about 1950.

Lateral facade of the church. about 1950.
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Humahuaca, Hospital. about 1930

Hotel de Turismo. about 1970
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Capilla de la Santa Cruz y San Francisco de Padua, Uquia
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\textbf{e) Tract of Humahuaca to La Cueva}

To the north of Humahuaca, the itinerary presents some variants that were used in different moments. The current vehicular road lead away the course of the Rio Grande to meet it newly in the town of Negra Muerta where it follows a parallel trace to the river until the town of Tres Cruces. This recent itinerary, however, differs of the utilized one during the XX century that met the Rio Grande up to the town of Azul Pampa after travelling the high and painful hill of the same name. The railroad, on the other hand, follows the fluvial course in all its itinerary from Humahuaca up to Tres Cruces.

The Real Road, used in the colonial time until the first half of the XX century, also moved away from the course of the Rio Grande to continue then toward the north for the Quebrada de la Cueva. In previous times to the arrival of the Spaniards, on the other hand, a brunch of the Incan road start from Churquiaguada - to the base of the Pucará of Hornaditas- following a parallel course to the stream of Sapagua until the Abra del Altar, where it continued for the Quebrada de Inca Cueva then to go into the puna. These roads should be of pre Incan use for the presence of rupestrian manifestations, so much the pictography in the Angosto de Hornaditas like the petroglyph located on a rocky outcropping in the Stream of Sapagua. A last road overcame the channel of the Rio Grande where they also register petroglyph in what is known as the Angosto de Rodero.

In this tract of the itinerary the churquis and the cardones diminish flagrantly giving place to a low size shrub steppe that covers the soft contours of the hills. As traverse road stands out the brunch through the Quebrada de Chaupi and the Abra de Condor that reaches the area of the valleys of Iruya. However, the itinerary that follows the course of the Big River until the town of Tres Cruces constitutes by itself, one of the main bonds East-West between the puna and the Quebrada de Humahuaca.

To the east of the Rio Grande, between the towns of Humahuaca and Iturbe are the biggest concentration of prehispanic agricultural works of the whole Argentinean Northwest, it is the places of Coctaca and Rodero. To the north, the vestiges of archaeological agricultural works continue in uninterrupted form until the suburbs of Iturbe. The old cultivation lands are presented like diffuse marks in the landscape in the vicinities of Negra Muerta and in the Quebrada de la Cueva,
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where they cover the low part of the hillsides.

When going into for this last Quebrada rupestrian representations are registered again in the Angosto de la Cueva. A landmark in the culmination of this itinerary is the enormous rocky hole that gives name to the homonymous town, located beside the river, in front of the old colonial post. Above the cave rises a high rocky outcropping that serves as seat to the prehispanic pucará. The symbolic value of the place is countersigned to have served as a frame to the miraculous appearance of a virgin in the XIX century.

From the town of Negra Muerta, the course of the Rio Grande runs encased among diverse rocky formations until the place of Esquinas Blancas where a landscape opens up with determination of type puneño. In the vicinities of Tres Cruces, last point in this variant of the itinerary, stands out the country hills of the same name. The colorful and motley rocky formations that conform it impose like a hindermost and luminous mark in the landscape, before going into the monotony of the highland.

Churcales

They correspond to a shrubby steppe or open forest, according to the abundance and height of the “churqui” exemplary (Prosopis ferox). The churqui forests have their biggest development in the vicinity of the town of Humahuaca, although they extend until the 3,300 m on the level of the sea. They include trees from two to four meters high that form dense heaths difficult to penetrate for the aggressiveness of the thorns, with a thin shrubby stratum and a scarce herbaceous stratum. As the landscape wins height, the churquis becomes restricting to the lowest and protected parts in the gulches.

The churqui presents small leaves and as much these as the fruits, locally denominated choloncas, are intensely used as forage by the domestic livestock, especially the goats. It provides an excellent wood, extremely hard, used in farm utensils, as wiring posts and firewood. This last one, is the more diffusion use and as much the wood as the branches and thorns are used because of their great heating power.
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Churquiaguada

Include 36 stone mounds located in three arrays and some square enclosures of different size. These last ones correspond to structures of Incan realization. They are located something to the north of the place of Viejo Pueblo de Hornaditas. The mounds correspond to circular constructions, collcas, of the Incan stage. It is a place of Incan storage linked with the road that entered to the Quebrada de Humahuaca from the puna through Inca Cueva.

Pucara of Hornaditas

It is a town type Pucará located on a rocky outcropping of reddish tonality in the left margin of the stream of Chorrillos near the confluence of this stream with that of Churquiaguada. The place involves two mounds, the one that is located to the north presents a bigger density of constructions among which stand out the contention walls, and probably also of defense that in certain places take advantage of the natural outcropping of the rock. The thick of the constructions is separated from the rest of the county hill for a high and wide wall, probably also of defensive nature. On the spaces determined by the walls, housings of rectangular plant and right angles are settled; some vain are defined by jambs. The place has a strategic position, as long as it has a perfect domain of the road that entered to the Quebrada de Humahuaca from the Quebrada de Inca Cueva, toward the south the Pucará de Calete is sighted at the distance.

This place corresponds to the Late and Inca moment. As it lacks systematic investigations it is little what one can say on their emergence and development. To the foot of the town rural housings exist. The next population nucleus is the place of Hornaditas.

Sapagua

Wall with prehispanic petroglifos. It is a place with plastic representations engraved on a rocky outcropping located on the right riverbank of the stream of Sapagua 1.5 Km far of the confluence with the stream of Jallagua. The rock is
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meteorized and it presents a dark patina that has been removed forming different figures that are distinguished for the clear color of the rock that was not previously exposed to the action of the meteorological agents.

Among the represented motives stand out the camelidae, anthropomorphic figures and geometric and abstract figures that are prolonged until the Hispanic period.

Road to Sapagua

It is a tract of the Incan road that entered to the Quebrada de Humahuaca from Inca Cueva through the Abra del Altar, and went to the Churquiaguada place of storage. Contention walls are observed that evened the road on the foothills that gets down of the Abra del Altar and also in the proximities of the petroglyph of Sapagua.

Pucara of Rodero

It is a town type Pucará located on a ridge of transporting material on the right riverbank of the Rio Grande, to a considerable height on the level of the river, near the town of Rodero. The place communicates with the adjacent land through a narrow edge of difficult traffic and the whole establishment has a strong slope toward both sides. It presents remains of walls and some housings and cultural materials are observed in surface. The housings are of rectangular plan with right angles.

It corresponds to the Late and Inca moment, presumably uninhabited for Spaniards at the end of the XVI century. Rural housings exist in the proximities of the place. The nearest population is Rodero.

Rodero

It is another of the big prehispanic cultivation places of the Quebrada de Humahuaca, with almost 2300 Has of surface. It is on an extensive foothill sector located to the east of the Rio Grande to the northeast of the town of Humahuaca. It includes several small towns as Queragua, Siquiza, Snore, Rodero and Juire, where the agricultural spaces are happened in an uninterrupted form. Involve different types of
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agricultural structures among which stand out the despedres (rocks removing) that can be circular or longitudinal. The longitudinal despedres defines the agricultural space that can present, or not, wide terraces or platforms in form of small tiers. Some low sectors of the country hill have platforms without the presence of longitudinal despedres. Among the cultivation spaces the appearance of some old canals can be identified. Toward the north of the stream of Juire other agricultural sectors are identified that have not still been studied. These, however, are less conspicuous and they present some interruptions.

Similar to the other big agricultural places of the Quebrada de Humahuaca, the area of Rodero was probably occupied by agricultural groups from the beginnings of the Christian era. The occupation continues until our days, because the whole area constitutes a rural area of agricultural and pastoral production. In the Incan time, Rodero was an important productive area, it has two establishments highly Incan (Juire and Putuquito), besides a pre existent town (Pucará of Rodero) whose residents were probably devoted to produce for the Incan state.

The area registers an abundant dispersed rural population. In the town of Rodero an incipient urbanization exists around the chapel. The area is approximately in a halfway position between Humahuaca and Iturbe.

**Juire**

It is a prehispanic town of strategic location, located on a hill situated to the south of the confluence of the stream of Juire with that of Putuquito, at scarce distance of this last place. It occupies 1,2 Has. and it presents a dense construction of housings and patios of rectangular plant and spaces of internal circulation. It is surrounded almost in their entirety by a double wall that has scarce openings. From the high of the hillock has a wide domain of most of the archaeological cultivation surfaces of the area of Rodero.

The establishment corresponds to a planned Incan installation and built in an only event, the circumvallation wall is unconcluded probably because it construction was interrupted. The town was inhabited by farmers groups that surely cultivated the lands of the Incan state, this is reflected by the great quantity of lithic shovels recovered in the place. The discovery of bones corresponding to European fauna
indicates that the place continued inhabited until the arrival of the Spaniards. From the place you can appreciate the beauty of the landscape of the area.

**Pituquito**

It is a prehispanic town located on a raised ridge in the confluence of the streams of Juire and Pituquito, at scarce distance of Juire. It occupies less than a hectare, and it is densely built with rectangular enclosures of different size, it presents roads of internal circulation and is separated from a sector of cultivation platforms for an uncompleted wall. Outside of the built space a construction of net Incan filiation is identified linked with the layout of the Incan road. The ceramic material in surface is not very abundant.

The establishment corresponds to a planned Incan installation and built in an only event, the wall that separates to the town of the cultivation platforms is uncompleted, probably because it construction was interrupted. The town was inhabited by farmers' groups that surely cultivated the lands of the Incan state, this is reflected by the great quantity of lithic shovels recovered in the place. It has a dated that would locate it around the 1500 A.C.

**Coctaca**

The area of Coctaca is the biggest prehispanic agricultural place in the Argentinean Northwest. It is located to the east of the town of Humahuaca, between the towns of Pucara and Achicote, on a wide foothill surface of 12 Km long and of more than 4 Km wide in some sectors, and it also includes the towns of Valiazo and Coctaca. Along this whole space that almost reaches 4.000 hectares, the vestiges of old agricultural works are distributed in discontinuous form; without solution of continuity.

They occupy the conoid of transporting material, formed in different episodes by the gulches that abandon the front of the country hills of Aparzo, located to the east, and the low parts of the hillsides of this country hills. The types of registered structures correspond mostly to the stone accumulations that are the result of tasks of the despedrado of the land. These accumulations - here called despedres- they are
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mostly longitudinal to the slope and they define the old cultivation spaces. These surfaces, also, can or not present traverse terraces. Platforms are also observed in form of bleachers on the foot of the mountain side and on some foothills sectors with more slope.

Among the archaeological cultivation surfaces, in particular in the mountain sectors but also in parts of the foothills, the vestiges of prehispanic watering works are observed. In some of the despedres circular cameras of stone that correspond to silos appear and occasionally they have served, also, to practice burials. In certain places, the stone accumulations in the despedres can overcome 3 m of height and they present extremely small gravels that could indicate the realization of a sifted of the floor on the part of the old farmers.

The cultivation enclosures. In the town of Coctaca, exclusively, is registered the presence of structures that are unique in the Andean archaeology, at least in what is known until the moment, and it consists on the presence of cultivation enclosures. These structures occupy the southeast sector of the great alluvial cone formed by the stream of Coctaca. This whole surface is furrowed by lines of longitudinal despedre to the slope among which are narrow agricultural spaces- of 10 to 30 m of long and between 2 and 3 m of wide- and limited by walls that in some places overcomes the 2 m height. The construction of these walls has been carried out in simple pirca, double pirca or stuffed double pirca, being this last technique the most abundant in the place. The occupied surface by this type of structures reaches the 600 hectares and extends from the birth of the alluvial fan until its lower part. These agricultural spaces are abandoned in their totality.

The moderator effect on the local climate, registered in these cultivation enclosures, redounds in beneficial form on the natural vegetation that grows in abundance protected by the walls in the microclimate generated in the interior. The protector action of the walls and their construction density, allow to identify the surface covered with this type of constructions still in the satelital image.

The difficulty of carrying out studies in archaeological cultivation areas, for its great extension and the continuous occupation along millennia, redounds in a very fragmentary knowledge of these places. In spite of not having studies that endorse this idea, is considered that the area of Coctaca has been occupied by farming groups, at least starting from the beginnings of the Christian era and until the present time.
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Along two thousand years, this space has suffered successive transformations, as the climatic conditions changed and the agricultural technologies were improved and changed, so in the construction of the cultivation areas, irrigation systems and the land working practices. The place of Coctaca is silent witness of all these transformations, even barely understood for the specialists of the matter.

The cultivation enclosures present at least two clear moments on the construction, the last one would belonged to the Incan moment and include very long enclosures and straits limited by built parallel pircas with double walls stuffed with rubble. In these sectors the despedres of more height and with stones of very small size is registered. The area occupied by this constructive modality is distributed in marginal form, in particular toward the northwest sector.

The oldest moment in construction in this type of cultivation surfaces it has not still been established but clearly it should precede in several centuries to the last constructive stage. The first lifted enclosures were more irregular, shorter, something wider and they were limited by walls of simple pirca that could overcome the 2 meters high. These follow lines something irregular although the general layout spreads to be parallel. The despedres connected with this type of enclosures are lower, they are compound for stones of more size, frequently present silos and have support walls to avoid that the cumulative stones crumble to the interior of the cultivation space. The enclosures with simple pirca are exclusively in the central sector.

The results obtained in diverse investigations confirmed that the sowing enclosures were built as microclimate moderators by reducing the effects of drying by the wind and to increase the temperature in the interior. Also, the liquenesses that grow on the walls show two construction moments clearly, the last one of which it would correspond to the Incan moment.

The ambit of the site and buffer area presents an important dispersed rural population. The town of Coctaca only presents an incipient urbanization around the chapel of the place. The nearest town of importance is Humahuaca.

The place, in general, is very well preserved, assisting to the great surface that occupies, the altered areas are minimum, although it has been perturbed by the appearance of some roads, the one spread of domestic electric lines, the construction of dam and canals and extraction of stones for construction.

The sectors of Pucara, Valiazo and a small part of Coctaca are affected by the
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pass of the Norandino gas pipelines that doesn’t impact in the sector with cultivation enclosures.

**Real Road**

Embrace the vestiges of the colonial road that the old Tucumán communicated with Potosí, and stayed active until principles of the XX century. The tracts of the road reinforced with contention walls are clearly identified, especially in the vicinity of the Angosto de la Cueva.

**Pucara of The Cave**

Residence establishment (town-pucara) located in the right margin of the Quebrada de la Cueva, in front of the town of the same name. The place is summoned in a plateau that presents certain difficulty in the access, and it has several defensive wall lines. Inside place rectangular enclosures of different sizes and an open space are observed that could work as meeting place (possible square). They register doors with jambs. From the height has a magnificent view of the small valley of La Cueva, the main route of communication of the Quebrada de Humahuaca with more northern territories.

The installation type and the surface materials allow to outline that the place was occupied from the Half Period until the final moments of the Late Period or of Regional Developments. The village of La Cueva -old colonial post- located to the base of the Pucará, is uninhabited.

**Inca Cueva**

Embrace several places summoned in a rocky outcropping of reddish color belonging to the Pirgua Formation, located in the half portion of the Quebrada de Inca Cueva. It is about a series of occupations in caves and eaves that present a continuous registration from the hunter-gathers groups until recent periods.

Inca Cueva I has numerous panels with rupestrian art whose support is the aforementioned rocky outcropping. The panels register a variety of motives zoomorfos, (different design of llamas), abstract (mainly circles and points) and anthropomorphic
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that can be correlated with the successive place occupations.

The sheltered place Inca Cave VI were used with funeral proposals and it presents an occupation floor with several structures. It is about intentional modifications with the purpose of adapting the residence space, deposit wells (of diverse size and contained constructed in different times) and floor of artificial occupation forming with faces of gramineous that covered it in their entirety.

Country Hills of Tres Cruces

It is one of the more simbolic landscapes of the basin. Located in an environment of type puneño, stands out for their colorful strata that, with a variety of erosive shapes extend in a kind of longitudinal strips along the mountain front. (Serranía of Tres Cruces)

Stratigraphically is represented by the Group Salta (Brackebush, 1891, nom. subst Turner, 1959) which corresponds to a sedimentary cycle that embraces the Cretacic and Paleogeno. It is integrated by the subgroups Pirgua, Balbuena and Santa Bárbara. In some sectors, the strata show evidences of shallow marine deposit, like the drying cracks and wave that stand out in the landscape. The blocks are erosionated giving place to the generation of a multi colored landscape where the different geoshapes product of the erosive action stands out. It is possible by this way, to observe the “Bridge of the Inca”, a natural feature worked by the wind and the water in the high part of the county hills. Toward the half sector of the same one a series of natural channels, directly related with springs are observed that present a good vegetable cover. These spaces offer a marked contrast with the reddish and yellowish tonalities of the rocks.

In the bottom of adjacent valley is the head area of the main collector of the Quebrada de Humahuaca, the Rio Grande, whose nascent are located in the Geologic County Puna. In this area the river is confined to a narrow valley whose hillsides have differences of 400 meters. The channel of the Rio Grande is inserted in the quaternary silts of the valley bottom and it forms ravines from 10 to 15 meters high. In Arroyo Barro Negro, tributary of the Rio Grande, the sedimentary sequence is of about 20 meters and it is composed by fine clastic reddish sediments inserted with lenticular layers of peat and green slimes. These have been dated by means of C-14 between the 12,000 and 500 years before the present and they are of importance for their paleontological and climatic registration.
3. a. Description of the property

**Pucara of Tres Cruces**

The place is located in the high part of the Sierra of Tres Cruces, in the adjacent Quebrada to the west of the well-known natural formation as Puente del Diablo. Embrace contention walls on which the archaeological constructions have been summoned. The archaeological enclosures are lifted totally in stone and they are of square plant with right angles, some still present the lintels of the accesses.

It is probable that it belongs to the Incan Period, moment in which should complete a strategic function of control the access to the Quebrada de Humahuaca from the puna, so much for the Rio Grande as for Inca Cueva where it enters the trace of the Incan road.
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3. a. Description of the property

Sapagua, petroglifos above and left side

Incacueva
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

Coctaco, aerial photography
Coctaca, sector of a sowing site

Coctaca, terraces
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property
3. a. Description of the property

f) Tract from La Cueva to Abra de Cortaderas

To the north of the Town of La Cueva, the Quebrada becomes a little less narrow and gives place to a rosary of small rural establishments that continue until the town of Viejo Pueblo de la Cueva, where the path strays toward the puna. As a prominent landmark in this sector is the Pucara Morado, located on a curious formation, isolated in the valley bottom.

Starting from Old Town, the road follows the Quebrada de Vados until reaching the Abra de Cortaderas, where the old colonial itinerary abandoned the basin of the Rio Grande definitively to go into in the Puna, leaving behind the itinerary for the fertile and coloring valley of the Quebrada de Humahuaca.

Pucara Morado

The place is approximately to the west of the River of La Cueva to half on the way between the towns of La Cueva and Pueblo Viejo. It is located on a high rocky formation that presents a small plane summit and sheer hillsides. It has an only access on their hillside west, in the only sector of the perimeter of the place in which the difference with the adjacent land is not very marked. The access is limited by a defensive wall that protects both sides of the door.

The position of the place is unquestionably strategic and from the superior platform dominates the whole valley bottom of the Quebrada de la Cueva, although the other big near archaeological towns are not observed. In the reduced surface of the summit the foundations of some small enclosures of rectangular plant are observed that hardly overcome the dozen. The archaeological material in surface is extremely scarce and exists very little sedimentation.

The Pucará Morado presents good conditions to be enabled as tourist place by the exceptional conditions of visibility of the landscape and has a relatively good access. It is probable that it has served as observation point and control of the movements of people and animals along the old road. Their defensive role, on the other hand, it should be less important when being distanced of the course of the river and the sectors of better circulation.

Some rural housings exist in the suburbs but the density is extremely low.
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

**Height Fertile Lowlands and Pastures**

In the area there are Pastures or the steppe of poaceous besides several species of compound, fabaceous in cushion or tablets, compact Azorella “yareta”, and many delicate species that grow under the cover of the poaceous shrub with colourful and attractive flowers (Calceolaria, Valerian, Bowlesia and many other). Among the pastures, some felt like by the livestock, are species of the gender it would Digitaria sp., Stipa sp., Munroa sp., Agrostis sp., Eragrostis sp.

Inclues, mainly, the springs and solid summits of the big massif, presenting three main communities of different physiognomy, associated to “altitude steps” (Ruthsatz and Movia; 1975):

a) The highest step is above the 4800 meters, it shows a very spaced vegetation of dwarf bushes accompanied by some perennial grasses associated to the stony ground.

b) The intermediate step corresponds to the poaceous steppe with hard and piercing leaves and extends between the 4.300 and the 4.900 m.o.s.l.

c) The inferior step occupies, according to the environmental conditions, a fringe of more or smaller extension between the 4.100 and the 4.450 m.o.s.l. There are the same poaceous that in the previous community but intermingled with several shrubby species, in their majority asteraceous.

Associated to the last step, heaths and queñoa groves appear (Polylepis tomentella).

Another very typical community, of scarce extension, but very utilized for the shepherding of animals, it is that of the vegas (fertile lowland). These originate around the “water eyes” or springs of the high Andean area and they accompany to the streams until penetrating in the Puna and or Prepuna. There, their floristic composition varies, becoming dominant a poaceous (Festuca cfr. argentinensis) in contact also with the communities of the saline floors. In the vegas there are complex associations forming compact cushions soaked of water, accompanied by different ciperaceous species, poaceous, juncaceous and dicotyledoneous.
3. DESCRIPTION OF THE PROPERTY

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County hills of Tres Cruces

"Vegas" and highland pastures
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3. a. Description of the property

Pucará El Morado
3. a. Description of the property

3.a.3. The intangible patrimony

The intangible patrimony of the Quebrada de Humahuaca is the result of the prolonged process of cultural intersecundation between the old aboriginal traditions and Hispanic and the constitution of the imaginary one of the contemporary local society. The features of the cultural miscigenation that took place from the colony were translated with own character; so much in the survival of old Andean rituals as in peculiar forms of the popular religiosity, in the oral literature, the music, the dances and the handmade production.

The other immersed process in the contextual frame of the Quebrada de Humahuaca is that of reaffirmation of the ethnic identity, starting from the legislation that recognizes the Argentinean aboriginal population’s rights, what has given place to the declaration of more than a hundred of aboriginal communities in the space of the Cultural Itinerary of the Quebrada, some of which have begun to recover part of its ancestrral territories.

The multiple diversification processes, marginal and loss of identity for those that passed the aboriginal societies from the times of the Conquest were signed for the intercultural friction with the white society and the loss of the territories that allowed their subsistence and the reproduction of their own culture. The strong acculturation process that suffered in the XIX century and in the first half of the following one it achieved break the structure of great part of the traditional culture, the social organization and the conception of the world from a specific viewpoint (cosmovisión) of the indigenous towns that, however, they could conserve certain characteristics that were they own, partly hidden or overlapped by the pressures of the hegemonic society. The religiosity stayed submerged during decades by the restrictions imposed by the Occidental religion, to reappear with more or smaller force in occasions, in a franc process of recovery of the ethnic identity. The emigration to the big cities and the disappearance of the big extractive industries caused a notorious populational descent in the region.

At the present time, at par that traditional cultural forms are maintained, shared with those of the puna jujeña, differences and are traditionalism process are noticed that dates at least of about thirty years. To the heat of the restlessness of intellectuals, poets and musicians in principle, later aboriginal leaders, have arisen and they stay
3. DESCRIPTION OF THE PROPERTY

3. a. Description of the property

with great vitality in diverse populations some encounter cultural spaces where people meet as a way of to show part of their culture and to reaffirm their identity. Numerous events like the encounters of copleros of Purnamara, the Tantanakuy in different towns and until the Carnival recount the validity of the local cultural roots. At the same time they have been revitalized in the Quebrada rites and celebrations that had begun to decay as product of the industrialization, the depopulation and the prejudice, among other factors.

The language has gone by a long process of local adaptations. As for Spanish currently spoken in the Quebrada, as much the language as the ways of speech local reflect the different cultural influences, and in her archaisms of the Century of Spanish Gold cohabit with words and linguistic structures of the Quechua, Americanized Arabic expressions and neologisms of recent inclusion, forming a similar context to the “Andean Spanish” that is used from the South of Colombia until the Argentinean Northwest (Fernández Lavaque-Rodas; 1998:17). These characteristics are partly diluted along the established tourist towns to both sides of the Route 9, grace to the recent arrival of inhabitants of other domestic regions that contribute their own characteristic make hybrid the previous language:

The Quechua that had great regional diffusion in the moment of the arrival of the conquest, has gone losing validity and it only subsists scatteredly in the inter family ambit or in some ceremonies of archaic root.

Quebrada de Humahuaca is one of the areas of Jujuy where the oral narrative assumes characteristic that differentiate it of other domestic areas and of the county. For several reasons: for the contextualization provided by the geographical landscape of the Quebrada that is evidenced in the text, by the recurrence of the stories referred to physical-geographical phenomena those that are awarded also to provocations to the Pachamama, for the linguistic variety characteristic of the area in which are enunciated, for the thematic presence of the first ancestors and/or noted that are expressing the pride and the recovery of the ethnic identity.

The oral narrative mainly includes beliefs, religious legends (narrations referred to appearances of images that then gave origin to diverse cults, possibly of the XIX century), etiologic legends (The old ones, The antigales, the Inca King), historical legends (the capture of Viltipoco, the “tapao” of the Varelas, come of the Varelas her, the “tapaos” or hidden treasures), legends and local beliefs, so much of Andean root as
Hispanic: the goblin, the convict, the salamanca, the witches, coquena and other popular stories exhibit its alive and acting presence in the social ambit, whereas they register the presence of mythical elements inside daily stories that narrate events happened in a near environment. So many these as some wonderful stories, of net European root, are taking to a context by means of references to the ambit of the Quebrada, besides being narrated in the linguistic variant characteristic of the Quebrada.

In the day-to-dayness of the speech, the narrations are presented fragmentarily, with allusions, references. They are not presented in complete form because they don’t need it. The speakers don’t need explicit references: they possess the same referential frame that serves him as base to understand, to share the sense of the same ones and to feel identified with the group based on the circulation of the narration. The validity of the oral folkloric narrative is verifiable as soon as the expressions that integrate it are acted in diverse occasions: private and public, solemn and festival, rituals and spontaneous.

As for the music, in the Quebrada elements of indigenous root coexist intermingled with elements of the Century of Spanish Gold, Creoles and contemporary. The indigenous root is still alive in certain musical instruments of Andean tradition (so much local as Incan), in the songs (taki) or in the dance (tusuy). The membranofono (drums) they reproduce features of the before Columbus tinya. The aerofono like the Quena, the Pinkillo, the Erkencho and the Erke, of Quechua root, they cohabit with the Tarka or Anata and the Sikus (panicas flutes), of tradition Aymara. The charango, a post hispanic cordofono of Andean development, has been naturally integrated to the local music.

In the context of the Quebrada are still alive local music and instrumental of prehispanic origin, with pentatonic structures that then extended to other Creoles musical species. To the Quechua melodies executed in quena, pinkillo or bugle, is added the Aymara introduced by the Inca whose heptatonic scale without middle tones was replaced by the diatonic European scale. The groups of Sikuris that join big bands of instrumentalists in the popular festivities, are characteristic of the province of Jujuy and especially of the environment of the Quebrada and the Puna. The most frequent melodies, always accompanied with percussion, are the Huayno, the Kaswa, the Carnavalito, the Kaluyo and other; of which the Carnavalito has become a dance popular characteristic of the Quebrada de Humahuaca.
The **copleada**, is one of the more areal extension musical activity in the Quebrada and of more validity. The ballads (coplas) are sung to the rhythm of the box that manages each coplero and, in occasions, of the erkencho. The validity is checked by the presence of the copleros, alone or in gangs, in any event that is carried out. So much the close friends, relatively domestic as the “señalada”, and the definitely public ones as the countless festivals that are carried out along the Quebrada. The habitual thing is that joins a gang in a small round, where to same time they go singing move in circles with short steps and something jumped.

As manifestation of the oral narrative, the ballad is one of the species that reach bigger temporary depth, validity and areal extension. It is poetry of octosyllabic versed that generally accompanies to the song of a box. It remits to the Century of Spanish Gold and it was brought to America and this domestic area, for the colonizers. In the
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counterpoint style between male and woman, is already registration in the second half of the XVII Century.

It gives testimony of the importance of the ballad like narrative-musical species their inclusion in the Volume of the Unesco “Tritonic Music of the North West”, of the Series Musics & Musicians of the World, published in 1988. There it is included a counterpoint copleada and a combination of ballads of the carnival.

As for the popular religiosity, the parties and celebrations that take place in the Quebrada de Humahuaca reproduce two different spaces that in many occasions are hybrid in order to give place to crossbreed expressions: the local traditions of prehispanic origin, the celebrations of the Christian calendar and the “pagans” parties (the Carnival) that usually conjugate elements of both.

Among the traditions of indigenous root, linked with the agrarian/shepherds tradition, they conserved the cult to the Mother Earth (Pachamama), and practical as the “Corpachada”, the “Señalada” or the Tinkunaku, and in them they cohabit the ritual actions, the music, the foods and the drinks.

The cult to the Pachamama comes from an old Andean tradition. With the term Pachamama one mentions to a deity to which identifies it, in most of the cases, with the earth and, in some occasions, with the hills. When not being represented by any image, the main form of revering her is making a hole in the earth to be connected with her by means of the ritual of “to feed the earth”, like a way to establish the contact with that vital force through the offering.

The rite of the “pay to the earth”, like is well-known in almost the whole Andean area, here is denominated as “Corpachada”. Habitually is carried out in the same
place and there the hole is reopened where it was offering the previous year. The earth is invited with certain foods that are especially prepared for those days; the favorite ones are the “tijincha” and the “kalapurka”; chicha is offered (drink of fermented corn) and alcohol, besides leaves of “Coca” and cigarettes.

As they come closer, the men and women offer chicha that go throwing in the hole and putting cigarettes around the same one. The Pachamama becomes the main invited of this sacred invitation. “Pachamama, Santa Tierra, kusiya, kusiya” the ritual invocation continues, begins then, with the detailed gratefulness for the received favours and the orders to preserve the health and the prosperity of the assistants. The sahumerio with a local plant, the “koa”, it should be lit the whole time, and the assistants should fulfill certain devotional precepts, such as their location related with the surise, the libations and the offerings.

The rituals take place in different moments of the calendar cycle: during the señalada, before the sowing works and during the crop when the primicias (news) are offered, like beginning of some specific community act, in the marker of the processions of Carnival, at times of a trip, in diverse festivals. But August is the dedicated month to her; when the earth is “open” or “hungry” and it is necessary to carry out the payment in the land of the family house to assure the well-being for the incoming year, to drive away the illnesses and the bad luck. The help of the Pachamama is indispensable to propitiate any task that is undertaken and to achieve the success, the health and the prosperity.

The “señalada” contains elements of an old pastoral propitiatory ritual that is carried out in the moment of the marcación (put a) of the sheep livestock (goats, sheep and, in some cases, llamas), to affirm the ownership from the flock to a family.

The dates of celebration of this ritual party vary according to the area of the Quebrada, because the heat and probable humidity can embichar (worm-ridden) the wound of the animals. It is expected then to be carried out a time of fresh temperature. From December until and during the Carnivals they are carried out those “señaladas, depending the variability of the dates and of the altitude of the town. It is a rite that is habitually carried out in the rural communities of the whole buffer area of the Quebrada de Humahuaca and in the Puna.

In the elected day the ritual begins in the corral or near this, with the presence of the neighbors and invited. A bag of Coca is distributed among the companies so they
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choose the best leaves in order to offering in the moment of the invocation to the Pachamama. They are made burn branches of “koa” as sahumerio and a oldest person directs the ritual stages, the neighboring offered to the Pachamama throwing in the open hole the coca leaves, at the time they pray a short sentence in favour of the multiplication of the livestock of the owners of the flock that receives the name of “el multiplico”. It is important to chayar (offer) for the Pacha: the offers hurtles some the chicha or alcohol of their glass in the hole and they ingest the rest.

After the offerings to the Mother Earth, the signal of the animals begun, previous adorn with the color wools or “chumpis.” It becomes necessary to have accustomed people’s in the works of cut of ears and holding of the animals. With the blood that springs from the ears they paint the cheeks of the owners of the flock. Finally it is chosen the best couples of animals and the marriage is simulated of both. The remains of the ears are buried in the hole of the Pachamama and challa again with chicha. For this moment the neighbors join and in some places they give turn around the corral singing ballads accompanied by the box and the erkencho.
The Tinkunaku is actually celebrated in the Quebrada de Humahuaca, also well-known as “topamiento”, it reproduces old rituals of solidarity and of social cohesion (midwives’ encounter and of godfathers), it has been transferred today to the festival space of the Carnival.

The coexistence of the two ritual ambits is permanent. In general oneself individual practices the two cults: the Catholic and the ritual to the Pachamama, this is separated from the official Catholic ritual, although it coexists in the practice of the individuals. It is an habitual habit that, in a meeting, where drinks chicha or some alcoholic drink, hurtle to the floor like honor to the “Pachamama” what should be the first swig of the glass.

The belief in the Pachamama coexists with the belief in the Catholicism, especially in the Virgin María and in some saints of the Catholic vault, such as San Santiago, Santa Ana, among others. In general there are venerated inside the family house to which also go the neighbours of the proximities in order to “pasar la novena”, that is to say to pray them during nine days. It is also traditional the habit of the “misachico.” The devote of an image “ take out” in pannier from the hills where is their habitation to take it to the town to “pass” mass in the nearest Church, when it is their day. People go down singing and copleando in honor to the saint. Accompanied it, of musical instruments, especially of the box, the erkencho, which are specially capable for their little weight and the easiness to be executed while one is walking for stony earth and in descent. Concluded the mass makes a rest in the town at family home, they eat and on the following day they undertake the return.

The patron saints of the towns are object of more complex festivities, if one wants, as soon as they include the execution of an entire series of acts averaged by the same ones. The boss parties of the important towns of the Quebrada habitually take place, and they attract a significantly quantity of devote from the place and towns bordering, many times with the participation of ecclesiastical and municipal authorities. Each population of the Quebrada possesses the Santa or Saint Boss whose image is usually worshipped in the ecclesiastical cult in the local church. In the cases of small populations or dispersed villages, the saint object of adoration can be in the housing of some of the families of the towns.

Each patron saint has his day fixed in the annual calendar, and in this day special honors are surrendered, and masses are taking in charge in his honor and in
memory of the dead relatives. In the most numerous populations, the celebrations take important dimensions congregating a multitude of faithful local, ecclesiastical, municipal, police authorities, inhabitants of other places and tourists not only attracted by the event in itself but also for the popular parties that are organized for the occasion.

The party of Nuestra Señora de la Candelaria, patrona of the city of Humahuaca from 1640 and also of other towns of the Quebrada, ace Maimará and Tumbaya, it reproduces in different moments of the celebration the religious, social and ludicrous sense that begins with the procession and the later entrance from the Virgin to the Church, accompanied by parishioners, authorities and sikuris bands. The offertory is significant in elements symbolic acquaintances for the faithful ones since, besides the accustomed one “body and blood”, symbolized in the Host and the wine, usually offers earth in a flowerpot, water and a plant that symbolizes the life, and a sacrificed lamb, symbol of the delivery of the men to God.

The celebration continues with the “danza de los tortos encueltillados”, habit of Hispanic-indigenous root in which the bulls formed by big lined frames with countless ribbons of rockets are placed on the body of the promesantes (devotes who ask for the Virgin favours) that year after year is disputed the privilege of dressing them. Ignited the rockets the promesantes runs around the square in a crazy career causing the jabbering of children, youths and adults with the thundering of the rockets. It culminates the day with the "Luminarias a la Virgen", party of artificial fires that “dance”, that
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is to say they explode alternatingly, with rhythmic movements to the music's rhythm.

For many inhabitants of the hills, it is one of the few annual occasions that are presented of participating of an encounter that combines the religious thing and the social thing. The faithful ones contribute with the flowers and the Virgin’s dresses. Beyond the religious celebration, where the church assumes the main role, the careers of “toritos encuetillados” represent the central attractiveness of the Santa Patrona party in Humahuaca, as soon as there (and also in the procession) it is the community the one that has the protagonistic role. As holders of bulls, taking charge of the luminaries, enjoying with the show.

In most of the towns of the Quebrada the procession is similar, with the participation of “misachicos” and, in occasions, the “adoration of the suris or samilantes” where the promises gets dressed with suri feathers or ñandu (a case of hybridization of an old Andean tradition), with the accompaniment of musical instruments as the erque and the drummer, and, also some “sikuris bands.”

In Tilcara, July 26, after the religious celebration in honor to Santa Ana and San Joaquín, the popular fair of “Santa Anita” is carried out. People of the town take charge of making objects in miniatures that reproduce objects in use and, in that day, they are bought and also sell with feigned money. Sales, bargaining, everything parodies it the reality being constituted in attractiveness game for the participants, adults and children.

In the towns where there are not chapels or these don’t have priests, people converge with her family saints to the Church of the town in the dates of their commemoration that commonly are denominated “misachicos.” The inhabitants coming from not urbanized areas get off the hills in groups of 10 or 15, taking by walk their Santos’s images to pass them mass in the town with the sounds of the traditional instruments and the religious ballads.

A celebration of great transcendency in the Quebrada de Humahuaca is the pilgrimages to the Virgen de Punta Corral, a sanctuary located to more than 3,500 meters high that usually leave annually from Tumbaya and Tilcara. Of both populations, distant several kilometers to each other, it is ascended by diverse roads to the dedicated sanctuaries to the Virgin of Copacabana. One of these is located in the place denominated
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Punta Corral, in the Department of Tumbaya. The other one, in a place called the Abra, not much more than 10 kilometers and at more height, it is in the Department of Tilcara.

The popular tradition locates the Virgin’s appearance in the XIX century, and makes allusion to the discovery of a white dressed woman or a stone with a Virgin form, in the highest area of the Abra de Punta Corral, at 4,200 meters high. The Virgin’s image originally was one. The disputes among the faithful of Tilcara and those of Tumbaya on where the Virgin should go down was settled in the decade of the seventy, when taking charge to an artisan the making of an image for the faithful ones that ascended for the way from Tilcara. And, consequently, also began the construction from the dedicated Sanctuary to the Virgin of Copacabana in the Abra de Punta Corral. From then on, there are two images located in very near sanctuaries, two the pilgrimages and oneself devotion.

The pilgrims go up to the Sanctuary of Punta Corral on Friday previous to the
Domingo de Ramos and they go down in procession to Tumbaya that Sunday. To this sample of faith and devotion thousands of faithful coming from San Salvador de Jujuy and of other domestic regions.

**The Saint Week** takes place practically with particular characteristics in all the towns of the Quebrada de Humahuaca, although it is in the town of Tilcara where this celebration reaches its maximum splendor. This religious festivity begins on later Monday to the Domingo de Ramos, with the pilgrimage to the Virgin’s Sanctuary of the one Abra de Punta Corral and the Domingo de Pascua culminates with the Procession for the streets of the city.

On Monday from the noon the departure of the promesantes and the sikuris bands is registered until where is located the sanctuary of the Virgin of Copacabana, at 3800 m.o.s.l., in full mountain, and to some 35 kms of the town. Toward there ascend faithful, promesantes and parishioners - young, adults, women, old men and children - some with the intense sun of the day, other supporting the night cold. Also ascend the sikuris bands that come from the towns and places of the area and of other parts of the province and domestic. In Chilcaguada is carried out a small rest and continues the road toward the Sanctuary with the traditional rest in the twelve stations.

The Sanctuary is located in kind of a plain limited especially by a great number of built rooms that define a place that could be assimilated to a bigger square, to the style imposed by the Spanish crown in America, and they serve from lodging to the sikuris bands and the promesantes. They also settle there the salespersons of foods and drinks that supply the pilgrims.

The Tuesday, as people go arriving, the place became full with carpas where the pilgrims are sheltered, accompanied by the permanent sound of the sikuris bands, and take place masses and sentences in the Sanctuary. In the Abra, habitually a moor of solitude, thousands of faithful are congregated. On Wednesday for the dawn the descends begins from the Abra the Virgin’s image, cover to preserve of the powder of the road, taking turns the “slaves” to carry the pannier, surrounded by its nearer faithful, for two people dressed to the Roman soldiers style, as those that took to Jesus toward the crucifixion. More than forty sikuris bands precede her that, coming from different places of the province, have gone especially to honor the Virgin.

Each sikuris band is conformed by a quantity of 30 and up to 50 people, accompanied by the sound of drummers, snare drummer and rattles. The executed
music many times comes from modern melodies, adapted to that particular instrument. In the afternoon the promesantes congregates in the surroundings of the Huasamayo River awaiting the Virgin’s arrival. A multitude waits in the outside of Tilcara to accompany her in the entrance to the town and the temple, greeting her with white handkerchiefs.

On Sacred Thursday, a part of the community is feverishly devoted to finish the fourteen hermitages or embowered (big frames with religious reasons that are carried out hitting flowers, seeds, fruits and tree barks on a canvas base) that will be placed in the stations of the Via Crucis that travels the procession. On Sacred Friday night, after the mass, is carried out the Cruz’s descending and the Via Crucis go through the streets of the town, following the stations of the hermitages. This procession is accompanied by the sikuris bands and in a climate of deep religious fervor. The hermitages remain until the Sunday of Easter.

**The cult to the deads** and the deceased saints is characteristic of the whole Andean area with its regional differences, but its culminating moment is the Party of All the Santos. For November 1º the mostly extended habit is the one of placing a table in an outstanding place of the house, with the deceased’s picture, lit candles and those “offerings.” These consist of the preferred foods of him in life and of certain breads with diverse forms (stairways, angels, doves, children) that have different meanings. Nevertheless, all mention fundamentally to the trip from the soul to the heaven and the return in that night to be with their relatives. Of there that it is to please the “soul” of the deceased with all the foods that him liked in life. People meet in the family house where all converge to see the table of offerings and to visit to
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the deudos (kinship persons) if it is a “new soul.” In certain places converges to the cemetery, where a ritual banquet is carried out next to the deceased’s tomb. The people pray and prayers are sung.

The Christmas summons other aspects of the popular religiosity, already lost in the big cities, especially in the “adorations” of the mangers. The time of mangers and adorations in the Quebrada de Humahuaca largely exceed the properly Christmas. The preparations begin, approximately, to beginnings of the month of December to conclude the 7 or 8 of January. It begins with the armed of the manger or birth in a room of the house that is dedicated to such purpose. The manger should be armed for the day December 16th, date that begun with the novena that is prayed everyday, approximately at 20 hours. Completed this is given place to the adorations.

The ages of the children that “they adore” oscillate between 4 and 12 years and the manger is constituted in an encounter social space, game and learning that progressively will leave making stricter as the date of the Christmas comes closer. The adorations consist on dances of couples, recited of carols and dance of braids. In couple’s dances, the children are located according to their height and they go exchanging the positions in front of the manger, their steps are small jumps, they kneel down and they recite or they sing the carols.

The “stick of braids” settles in the patio of the house and in occasions in the street. It consists on a post in whose superior end gets tied up tapes or braids of diverse colors. Each one of the children holds an end of the braids and during the dance carries out established movements that determine different plots in the disposition of the braids in the stick. This also accompanies with the one recited and song of carols. The children are directed in their dance and song by youths that have gone by the experience of the adorations. The music provides it young or men in mature age, especially, to the redoblante rhythm, although in occasions quenas and sikus can be listened.

The figures with which the manger arms go accumulating along the years with the incorporation of new on the part of neighbors and family. They have Jesus’ image or two that are the owner’s property and to which are renovated the dress every year. But for that date, in the manger they are also figures brought by the neighbors in order to that they are adored. The day of Christmas Eve all converge to the Church, the owner of the manger, their assistants and the children. There Jesus images are blessed and are carried in beautifully adorned baskets. From the date of
Christmas and up to January 6 the children that adore in each manger converge to visit to other mangers in order “to adore.”

The number of mangers for town depends on the quantity of inhabitants. In Maimará seven mangers that congregate between 20 and 100 children each one exist. As much as more is the quantity of children that converge to adore, more beautiful is the manger; more visits converge, they contribute for the expense and desire in prestige the proprietor of the same one. The owner of the manger can that directs the activities of adoration but, usually, she assumes her hostess list offering to the assistants food and drink, especially to the children. The children of the town usually boast of the fact of “to adore” in determining manger of prestige. For them the experience of the adoration marks a fundamental stage in its lives, because it is left of “to adore” to the twelve years, age in that they should begin to assume other responsibilities.

For their character of pagan party in which elements characteristic of the tradition quebradeña cohabit, the Carnival has become the most important party that takes place in the Quebrada de Humahuaca. The preparations of the celebration, begin a lot before the date fixed in the official calendar.

In all the towns, the begin party two weeks before, with the celebration of the “Godfathers Thursday” and continuous with the “midwives’ Thursday”, one week later: They are meetings between men and women (in each case) which are united by the relationship of the camaraderie and also for strong friendships. This bond of the camaraderie can settle down starting from a Catholic ritual or of traditional habit. These meetings are also denominated “topamientos”, and in them it is accustomed to coplear, especially of counterpoint, among the participants. It is remarkable the “midwives Thursday” in which the midwives, decked out, still enjoy the happiness to the sound of their boxes and with a good selection of ballads in the throat. The traditional one “topamiento of fronts” that before was made under the arches in some place of the town today is carried out in the communal or dancing living rooms of the town. The previous day the midwives begin to prepare the traditional foods for that day: buns, chicha jars (fermented drink) of peanut or of corn, empanadillas that are presented in trays adorned with basil and serpentine. To the view, this culinary approach of offer of foods is essential so that the lunches are shared and it is danced with desires during the whole day.

On Saturday of Carnival, the males of the processions of each town go toward the marker that is generally in a place in the height. There they nail the flag of the
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procession, and they go arriving other followers then to the procession that bring offerings to give of eating the Pachamama, to propitiate the party. Moment of the religious ritual that should be made with the due cares. They proceed then to the “exhume of the Devil” (Pujllay), the one that will reign during the time of the celebration. In that moment campean the chicha and the picaresque ballads, the stories. Then they begin to descend until arriving at the town where they are expected by the women. One of the members takes in their hands a stick of corn, maybe memory of the propitiatory sense of the ceremony that was carried out in prehispanic times, when it had not still been assimilated to the carnival introduced by the settlers. Drinking and singing travels the streets from the town to the rhythm of the carnavalito and the ballads. It is also played with water, serpentine, chopped paper, and especially, talc; elements all these that are used with a seduction sense among the possible couples.

The box and the ballad are two of the central musical elements in the Carnival. With the instrument the musicians accompany to thresh the countless own and anonymous ballads that it demands the occasion. Habitually the celebration are head by the different processions uniting to them, for the night who want it to carry out the dance in a local dedicated especially and where, after being carried out the passing of the processions the attendees they will dance in fashion rhythm of dances. Several of the processions, many of them organized institutionally (juridic representation), they carry out the dance in a local and they
present gear and different dance every year.

On Sunday, after the lunch with typical foods (roasted of lamb, with motto, potato and choclo, spicy of chicken), the processions go visiting the houses where have been previously invited, and they continue, always singing and dancing for the streets of the town, to the sound of the boxes and other instruments and rearing up the flag of the procession and the devil’s figure, cloth puppet with a giant penis. Camavalitos and ballads are usually the preferred music in these occasions. It is played with talc, serpentine, and itched paper among the attendees. These elements bear a seduction meaning between men and women that, of prospering, then it can be summed up in a later encounter.

Monday and Tuesday the festejos continues, to follow them, although with smaller intensity during the whole week until the Small Carnival, on Saturday and following Sunday where is carried out the ceremony of the “bury of the Carnival”, in the marker of each procession.

The Carnival quebradeño differs flagrantly of other similar celebrations, as the Carnival of Oruro (Bolivia), since in him are still alive the rituals of Offering to the Pachamama in the moment of the buried and disinterment of the Carnival, and for its characteristic of being a celebration carried out without institutional mediation, based mainly on the participation and popular organization

The traditional craft of the Quebrada de Humahuaca constitutes a broken mirror of present representations, in ways of life that have left adapting to new situations, reprocessing an expressive speech where the contemporary ethnicity is translated. The search in different and novel representation ways responds to the influences to those that are exposed the aboriginal and Creole societies, bombarded by mediatic messages and elements unaware to its ways of life that force the artists to reformulate its significant ones, and to recreate the traditional symbols to build other meanings able to upgrade the social interaction.

The production unit, especially in the rural area, it is constituted by the nuclear family, characterized by a marked division of the work: the women are responsible for the care of the animals, with the collaboration of their bigger daughters, and they complete an important paper in the commercial transactions; the role of the men is limited to the heavy tasks, as the construction of housings, canals and corrals, to the temporary work outside of the community and to the agriculture, in which participates
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the whole family.

As consequence of their intercrossing with elements of the Creole culture, the traditional gear was adopting mestizo characteristics. The men of bigger age of the rural areas of the Quebrada still use pant and jacket of “barracán” (textile derivate of the “bayetón” Hispanic), hat of short wings and, rarely, sandals (ushutas) of leather. The
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women dress the muffler or llijlla - a piece in way rectangular crusade on the chest and insured with to pin or tupu - and the classic felt hat well-known ace “ donkey paunch.” This suit seems to revive fashions and tendencies of the XVI and XVIII centuries, abandoned by the same Spaniards, where the miscegenation stands out for the style of the cloths. This can it turns mainly in the typical feminine gear that usually consists on a robe with narrow lace edgings in the sleeves and the neckline, tight by way of jerkin and it finishes in a short overskirt. As outstanding element of the Andean tradition, men and women take hung of the neck the ch’uspa, a small handbag knitted with technique of double face, utilized to keep the coca leaves and the money that it conserves old zoo designs and fitomorfos of prehispanic root intermingled with Creole features, fundamentally flowers or incorporate letters to the tram.

The handmade production has great importance like generating of resources for many towns of the area quebradeña. The textile craft has always been an intimately bound activity to the cattle raising and the shepherding. Of great bloom during the Incan period, the production increased in the later times to the Conquest with the introduction of the Spanish loom. In the regional textile practice they are distinguished
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two working types: the loom work and the fabric with needles, with their different variants. The most used raw material is the wool, in its biggest llama part and sheep, although formerly it was also used the vicuña wool.

Since the later social and economic dismembered took place to the Conquest, it was generated a new classification and appropriation of the space that it modified the dynamics of the social groups. Starting from that instance each community, isolated and without communications, it could be sustained scarcely with the agricultural and pastoral work and with the help of the handmade activity. In this last one, the processes of elaboration of the different products reflect the presence of a formal continuity in the time and in the space. It is still knitted with techniques transmitted from the
Incan period, in the case of the indigenous loom, or with those that spread in the colony, with the arrival of the horizontal loom of pedals, although the designs have lost their symbolic meaning almost totally.

For the textile work three types of horizontal looms are used, two of indigenous origin and one Spanish. Both first are the waist loom, awána, utilized from before Columbus times, and the loom of four stakes, also well-known as “loom of sticks.” With both are knitted strips, chu’spas (wayaca), moneybags, aguayos (llijllas), ponchos, blankets, blankets (phullu) and saddlebags. At the moment the use of the Spanish loom has spread, with pedals and combs, largely due to the training strategies and development of the handmade production, carried out by the provincial and national institutions. With this loom the barracán and the picote are made (or cloth), blankets and ponchos.

The technical support encouraged in the last years the construction of looms of double wide that allow a better insert of the product in the market of the big cities. The fabric with two or with five needles it allows to produce stockings, caps, gloves, pullóveres and ponchos, so much flat as with designs geometric fitomorfos or zoomorfos.

To be the handmade activity more diffused in the whole region, the weaving continues being a fundamental resource for the communities of height in the daily aspect, in the ceremonial and in the economic thing aspect.

Another important activity for the local economy, the potter production - that it completed an utilitarian purpose formerly and as an exchange valued - it is limited to
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some few towns like Humahuaca, Purmamarca or Tilcara, and in their biggest part it is
dedicated to the commercialization. The orientation of the production toward a market
preponderantly urban it has caused important changes in the relationships of significance
of the pottery, so much in the means of origin like in that of destination.

With regard to the commercialization, they should be kept in mind the characteristics
peculiar of the Andean cultures. The work, in other inseparable times of the social existence
of the individuals, assumes in many cases the character of abstract and independent category
of the relationships among the men. The product of the work that circulated for reciprocity
and redistribution inside the social groups, assumed the merchandise form that contributes
to the individual retribution. The structures of the fair and the market subsist - ace much
the permanent market ace the rural periodic market- that constitute the characteristic
ways of circulation in the whole regional environment.

The organization of new cooperative systems allowed the incorporation of a new
dynamics in some communities, facilitating the arrival from the handmade product to
new consumption channels. The intermediation became the most practical means for
the access to the urban centers, in one and another direction, since the collectors
(acopiadores) are at the same time introductory of industrial goods of consumption in
the areas of more isolation.
3. b. History and development

The hunter groups and the itinerant search of resources

The first entrance of the human being to the environment of the Quebrada corresponded to the arrival of small hunter-collector groups who made it in a process of exploration of the land and occasional exploitation of the local resources. It is unknown from where they came from. Although the American continent was populated from north to south. It is ignored which was the road used by the first inhabitants in order to enter to the Quebrada de Humahuaca.

The hunting-collecting period is the most lengthy in the human’s history. In the Quebrada, the oldest human vestiges are almost 11.000 years of antiquity and they come from the caves and rocky eaves that offered certain protection against the inclemencies of the climate. There are remains of domestic activities in these protected areas, like for example the preparation and the consumption of food, the prosecution of derivative products of the local wild fauna and the maintenance of tools and devices. The instruments that have been conserved are mainly of stone and bone. Evidences of burials exist in the caves and it is probable that some manifestations of abstract rupestrian art correspond to the first human occupations of the region.

These old settlements belong to temporary camps of hunter-collector bands who should have a great mobility in the landscape—and perhaps in the region—and they could seasonally use the different sectors and environments according to the offer of resources. In that moment, as much the main Quebrada as the tributaries were the roads that articulated the diverse local ecological levels to each other and, through the abras or passes, with other environments like the puna, the forest, the chaco and the temperate valleys.

The scarce archaeological vestiges of these first millennia of human occupation have been exclusively located in the highest parts in the basin of the Río Grande. The active erosive processes that characterize the lowest sectors of the Quebrada de Humahuaca should have destroyed or to bury the evidences that correspond to these groups, in the other sectors of the landscape.

A climatic deterioration in the later millennia (5.500-2500 B.C.) is registered in another areas of the Andes. It is probable that this episode that is signed by a marked
aridity, has also influenced in the local human occupation, when the vegetable covering that sustained the herbivores diminished. The absence of archaeological vestiges for this lapse could indicate a depopulation of the Quebrada in favour of another more favoured areas for the precipitations.

With posterity at 2500 B.C., when the conditions of humidity in the Andean area were reverted, the Quebrada was again occupied for human groups but with other characteristics, which were novel in regard to their economy, technology and social practices. For this moment the archaeological places are something more abundant and they present a great variety of objects, many of them are elaborated on perishable materials. These groups probably ascended to the environment of the Quebrada from the low lands, meanwhile clear bonds exist with the eastern area, that is reflected in materials that were rescued in excavations of caves and eaves. In this case they are temporary occupations in sheltered places where there are vestiges of domestic activities, some funerals and rupetrian paintings with abstract motives.

The devices and recovered remains indicate that the societies were suffering the transition from an extractive economy to another one of production, that is to say, they were parallel experiencing the hunt with the breeding and the incipient agriculture. The inclusion of these new products in the subsistence didn’t mean a substantial change in the economy neither in the settlement pattern. This process took place along the whole Andean area and it caused the emergence of domesticated species, so much animal as vegetables. The transformation was gradual and extremely slow, with a gradual incorporation of the new species.

It was an important moment in the Andean man’s history because the new developed food gave, with the passing of the centuries, the economic support for the big civilizations that were developed in the Andes. This incipient pattern of subsistence marked a new use of the area with a more restricted mobility, fundamentally among the groups that experienced with the breeding and the cultivation of vegetables. This way, in every moment, the area of the Quebrada worked like exchange route through its transversal gulches from east to west of products from the forest to the puna and from north to south by following its main axis that linked the high lands with the low lands of east.
3. DESCRIPTION OF THE PROPERTY

3. b. History and development

The villager groups and the beginnings of a long tradition

With the passing of the centuries and in virtue to the progressive domain of the agriculture-pastoral technology, significant changes were unchained in some of the primitive Andean hunting societies, the social organization became more complex and a new pattern of settlement that was represented for the villages arose.

The emergence of the villager life in the Quebrada de Humahuaca continues unknown. The scarce well-known and incipiently dug places don’t help to reveal if it is an evolution that is characteristic of the local hunting societies or if they were influenced by villager groups already settled down in other environments. It can also be due to the migration of groups that coming from another areas or to the conjunction of the considered variants.

The villages were dispersed housing places that were located in consonance with the places of agricultural and pastoral production. Occasionally, the villager groups also used caves and eaves in the high sectors, although mainly for their pictorial manifestations. The agriculture had a limited technology. They practiced it where it was possible to practice the agriculture of dry barren land or in areas where they could water with little effort.

The stable residence and the accumulation of productive surpluses allowed the development of new technologies like the ceramic, the textile industry and the metallurgy. This last one was, without a doubt, the most complex for its great sophistication and handling of the knowledge that were required in the productive sequence.

The oldest dates for the ceramic of the Argentinean Northwest correspond to occupations in caves and rocky sheltered places summoned in the heads of the Quebrada de Humahuaca and they go back at 1000 B.C.. It is possible that these high sectors had been part of the territorial handling of villages located in the lowest parts of the Quebrada but it could also be ceramics that were obtained through exchange from other environments.

The villager societies were integrated to a complex net for whose roads circulated properties, products and information. The vectors of those communications were the caravans of llamas that transported the loads that coming from the different ecological areas. The Quebrada de Humahuaca was a nodal area in the traffic of these products because of its intermediate position among dissimilar environments. Among the
properties that evidence this transfer, it is important to mention the presence of cebil (a native hallucinogenic of the eastern forests) in the oasis of Atacama, and the discovery in the Quebrada de Humahuaca of tips of obsidian projectile, necklace beads of turquoise and ceramic pieces that coming from the bordering environments like the eastern valleys and the oasis of Atacama. It is about ritual, sumptuary and of subsistence properties but of small volume and a lot of value.

The growth of the villages and the intensification of the extra-regional bonds

The villages were notably growing in size and number and, already toward the 700 after Christ, they were installed in many sectors of the basin of the Río Grande, mainly under the influence of the most important courses of water. It was about villages with a grouped pattern, that were located above the fertile fringe of the alluvial plain, although, in occasional form, they also occupied the caves and eaves in the superior segments of the basin.

In this time, the technologies developed in previous times evidenced a bigger grade of sophistication. It is probable that the agricultural areas had begun to enlarge with the incorporation of a technological advance that was fundamentally centred in the watering and in the handling of climatic risks (freezing). In this context, it is probable considered that the first construction of the sowing enclosures in Coctaca corresponds to this chronological moment.

Besides the residence places, some cemeteries are known where some few tombs stand out for the wealth of their trousseaus. It would be indicative of a more complex social organization, in which the differences of strata became more notorious. This way, there are segments in the same social group that have a lot of political, economic and perhaps ideological power that are opposed to another ones with smaller resources and that they are subordinated.

This bigger level of power was perhaps related with the handling of the exchange of properties and products with societies of the bordering areas and even at extra-regional level. These elements surely integrated the load of caravans that saved big distances in order to achieve the exchange of products.

This period of socio-cultural development was contemporary with the apogee of
3. DESCRIPTION OF THE PROPERTY

3. b. History and development

Tiwanaku that, from the area of the lake Titicaca and transformed in a powerful state, irradiated influence and power in a large part of the south Andean environment. These influences — whose nature is still discussed — reached very distant areas from its center like it is the case of San Pedro de Atacama. It is ignored if Tiwanaku had a more direct relationship with the Quebrada de Humahuaca, where the climatic conditions have not allowed to conserve perishable materials like textiles and wood, that are frequent in the tombs of the oasis of Atacama. However some pieces of metal of clear influence Tiwanaku are known and they are recovered in places of this Quebrada.. It is about glasses of "kero" type that are elaborated in gold and decorations of the same metal in form of camelidae, half moons, bells and plaques that are obtained in the excavations of tombs. These decorations were probably sewn to the clothes and they integrated the patrimony of remarkable people inside the society.

The narrow bonds that are recognized for this moment with the contemporary societies of the Puna and of Atacama allow to outline a fluent traffic through the western and northern tributaries of the Río Grande. If the bond with Tiwanaku was more narrow than the one that is recognized up to now, these last tributaries should also be the main contact ways that are articulated with the hegemonic state from that time.

The apogee of the pucará and the control of the strategic routes

From the year 1000 A.C. a new period of social change began in the Quebrada de Humahuaca that caused the climax of the local development as much in the demographic as in the socio-political and economic. This period was condensed by the abandon of the low towns that were near to the river, and the installation of the residential areas in high places of difficult access. This phenomenon took place, almost simultaneously, in the whole South Andean area and it was probably a consequence of the collapse of the state of Tiwanaku.

The places, that are locally known as pucará (fortresses), in fact they were populated and very few of them present evidences of fortification. An increase in the size of the housing areas is registered and the settlements are much more abundant that in previous times. So it is an unquestionable testimony of the presence of a marked demographic increase. The housings were densely grouped, and they formed true agglomerates of residential areas.
3. **DESCRIPTION OF THE PROPERTY**

3. b. History and development

The pucara were mainly on the axis of the Río Grande or on its main tributaries. The great majority of them are located in the confluence of the main course with some lateral gulches. They constitute locations of strategic importance, not only for being an easily defensible place but also because it grants a remarkable visual domain of the natural roads of the Quebrada de Humahuaca.

These places had probably corresponded to the political heads of the main ethnic groups that populated the Quebrada de Humahuaca in that moment: omaguacas, tilcaras and tilianes. The political power of these big groups was also extended toward the east, by dominating the highest sectors of the small mountain valleys that were adjacent to the Quebrada de Humahuaca.

The agriculture and the cattle trade should be of great productivity in reason of the demographic density of the moment and the technology reached unsuspected levels in previous periods. Extensive surfaces were cultivated in the bases of the mountains that flank the Quebrada, besides the bottom of valley of the main river-beds. The agricultural system included the construction of big surfaces with terraces and complex watering nets that substituted the scarce summery rains of the area. Although the groups resided in the big settlements that were near to the bottom of the valley, the occasional occupation of caves and eaves continues in the highest sectors of the Quebrada.

All this period shows evidences of an intense activity of exchange with the societies that inhabited different ecological environments, from the pacific coast up to the chaco. This traffic was in charged of specialized groups, the caravaneers, who with their droves of cargo llamas, articulated to each other the wide area that also included the area of forests and the puna of Jujuy, the south of Bolivia and the adjacent sector of Chile. In this context, the natural passes of the Quebrada de Humahuaca should be witnesses of an intense movement of people, properties and products to satisfy the demand of the social groups who inhabited the different ecological areas. Elements coming from the south of Bolivia are also registered that indicate a fluent contact with the big socio-political groups who inhabited this territory. The main road of communication that was used articulated the axis of the Quebrada with the Puna through its northern tributaries.
3. DESCRIPTION OF THE PROPERTY

3. b. History and development

The Incan dominance, a network of roads to the service of the empire

Between 1430 and 1480 the Incan expansion of the Argentinean Northwest took place and the autochthonous development was left unfinished that begun more than two millennia ago. The particularities of the Incan conquest of the Quebrada de Humahuaca are not very well-known, but without doubt the entrance of the invading armies should be carried out through one of the roads of traditional use during the previous centuries. In this context the permanent problems that the Incan Empire had on its eastern frontier stand out. Because of the entrance of enemy towns coming from the low lands.

The annexation to the center-Andean empire, with site in the Cuzco, produced modifications in many aspects of the local society, mainly in the economic sphere, the political organization and the administration that passed to depend on the dominant state. The interest of the Incan power in the Quebrada and the adjacent eastern valleys, was mainly orientated to the extraction of minerals — auriferous mines and quarries — and to the installation of areas of agricultural production for the state. The last one can be observed in the towns of Rodero and Coctaca with the expansion of important cultivation surfaces that they used strange technologies to the towns of the Quebrada de Humahuaca. New settlements were created that were near to these agricultural areas. And they probably lodged contingents of farmers coming from other regions of the Tawantinsuyu. The local groups, in turn, continued with the agricultural and pastoral production that was designated to satisfy the typical necessities of its population.

Buildings according to the imperial pattern were built in the main towns pre-existent in the Quebrada. And handmade workshops were installed in some of them and they were exclusively designated to the production of properties whose only distribution was carried out from the capital of the empire, the Cuzco. Administrative centers and storage places for the products were established. They were associated with the roads. The products should be consumed or very good redistributed from the state sphere. The prestige of the hegemonic state was translated in the imitation of objects and the incorporation of new ornamental motives on the part of the local population.

The important flow of products, properties and state administrators toward the Cuzco caused the construction of a complex system of roads by connecting all the
sectors of the Tawantinsuyu that were extended from the center of Chile up to Ecuador.

Several segments of the Incan road have been identified in the Quebrada de Humahuaca. It possessed a main branch that went through it in its whole extent north-south and secondary roads that connected it with the puna and with the eastern valleys. The tambos (roadside hostelry) or posts to the service and rest of the travellers were directly associated to the Incan road system. Another important branch of the Incan road that passed through the bordering sector of the puna that led to the most southern environment of the empire: Cuyo and the center of Chile.

This system of roads and tambos didn’t always follow the main natural routes but it presented variants. In its construction, although the course of the main gulches was used in general, it was traced on some of the lateral foothills of the same ones. In these tracts, the Incan road was consolidated and delimited by a stone wall that was located in the low sector of the slope and it was used as support. This tracing type, through firm land and not through the fluvial plain, allowed a flowing traffic along the whole year.

The Quebrada as an essential traffic lane for the European conquest

The first entrance of the Europeans through the current Argentinean territory was at times of the trip of Diego de Almagro to the trans-Andean area of Copiapó in Chile and it began in 1535. In that opportunity, the thick of the expedition used the itinerary of the Incan road that continued through the puna up to reach the capitals of the Quebrada del Toro. Nevertheless, before beginning the trip the main column, a small expedition went into in the Quebrada de Humahuaca but it failed because two of the Spaniards achieved to survive.

Nicolás de Heredia was the first Spaniard in travelling the Quebrada de Humahuaca in its whole extent when he returned from the Tucumán toward the Alto Perú. It was in 1546, after the death of the commandant of the expedition, Diego de Rojas. Heredia also suffered the sudden attacks of the omaguaca that attacked the invaders from the high of the pucará. Most of the Spaniards that went by the area suffered the same problem, aggravated by the simultaneous rebellion of the inhabitants of the puna that achieved to impede the terrestrial relationships between the Alto Perú and Chile, except in exceptional years of peace.
3. DESCRIPTION OF THE PROPERTY

3. b. History and development

In the second half of the XVI century some small Spanish foundations already existed in the current Argentinean Northwest and the exploitation of the silver from the Cerro Rico de Potosí had also begun. Inside that setting, the Quebrada de Humahuaca acquired a growing interest like route toward the Alto Perú. This interest was mainly founded in the permanent availability of water, in the forage offer for the mounts and in the food for the passengers in road. All this was provided from the old net of Incan tambos posts to the service of the Spanish economic system.

When you ascended from the city of San Salvador de Jujuy through the Quebrada de Humahuaca then you continued through the Quebrada de la Cueva — its most northern tributary. — and from there you passed to the eastern sector of the puna where the abundant natural pastures were used profitably. You continued through the course of the rivers Sansana and Yavi and then through the current Bolivian territory up to reach the Villa Imperial de Potosí. In previous times, the necessity to have water and pastures didn’t configure an important requirement since the llamas tolerate to travel during several days without eating neither drinking and on the other hand, the caravans didn’t register such an intense flow.

The reiterated foundations of Jujuy — 1561, 1575 and 1593. — looked for to control this road, that was rich in resources but zealously controlled by hostile natives. This control was possible to achieve with the capture of the cacique Viltipoco in 1595, two years after the definitive foundation of San Salvador de Jujuy. In the previous decades, the communication with the Alto Perú used the inferior tract of the Quebrada and it rose the Quebrada de Purmamarca and then the Quebrada de Huachichocana up to the Abra de Pives, from there it passed to the puna. This itinerary was considered dangerous and the travellers were escorted up to “los altos de Purmamarca” from where they could recently follow the rest of the road by themselves. During the lapse that elapsed between the first entrances of the Europeans to the Quebrada de Humahuaca and the definitive pacification of their native inhabitants, they continued residing in their habitual places, the pucará. This period was surely traumatic for the population, so much for the presence of strange groups as for the persistent sudden attacks of illnesses and pests. These illnesses and pests that were unintentionally brought by the invaders, destroyed the originating populations that lacked of defences for the same ones.

In 1539 Francisco Pizarro granted the first commission by which natives of the "Provincia de Omaguaca” were distributed but it never became effective because of the
tenacious opposition offered by the natives. Recently after 1593 the Indians were distributed in commission. Francisco de Argañarás y Murguía, the founder of Jujuy, was in charged of the tilcara and Juan Ochoa de Zárate was in charged of the omaguaca. In 1593 there was an arrangement that finished with the omaguaca resistance. This arrangement (Lizárraga, Reginaldo. Descripción colonial . Argentina Library (13) 2 vol. Buenos Aires, 1916 pp. 225) according to the friar it was made with the Audience. It is remarkable that the peace is obtained when the oidores de Charcas (Alto Perú) accepted the demands of the chief of Purmamarca that was to conserve the commercial use of the old tambos. The chief offers to pay tributes, to repopulate the Incan tambos of the itinerary Purmamarca-Talima in order to sell rural properties according to the present prices. He also offers workers for the mines of Potosí and he admits the entrance of Catholic missionaries.

Between the ends of the XVI century and the beginning of the XVII century, after the Spaniards militarily defeated the indigenous population of Quebrada and Puna. They installed their own enterprises while" they reduce" to the Indians by concentrating them on scarce lands of communities, generally around the new towns of Indians. In this period two country properties of Spaniards were organized in the Quebrada de Humahuaca, the countries properties of Huajra and of Huacalera. Although the reduced territories that were legally recognized to the natives, they could not be occupied by Spaniards, this disposition, regrettably, was ignored in this marginal area of the Virreinato del Perú.

The colony and a new flow of properties and products

With the gradual development of the incipient Spanish cities in the Argentinean territory, and the demand of products that the high Peruvian mines demanded, caused a growing commercial flow that linked both areas of the viceroyalty. At the beginning this traffic was of textiles and cotton and some cattle. And from 1630, approximately, the sending of valuable caravans of mules began together with the bovines. The caravans of mules were designated to replace to the auquénidos, in decadence in the transfer of mercantile loads and of the mining centers.

These cattles were bred in the meadowlands that were near to the cities of the litoral pampeano (Santa Fe and Buenos Aires) and also of the Tucumán, where the depopulation that was caused by the highest indigenous mortality had caused that the
textile production entered in crisis. It was replaced by the breeding of animals that required of empty lands and less human work. Long, heavy and hard woods of the Tucumán were also transferred together with these animals. These woods were designated to sustain the galleries of the mines or axes of machineries, etc., some few textiles, and also African slaves and ultramarine goods that —in spite of the prohibitions— were entered by the incipient port of Buenos Aires. During the XVII century there is a marked descent of the indigenous population that was product of the natural factors (epidemics) and fundamentally the practice of landowners and miners of illegally retaining the rural populations. This situation is intensified with massive migrations of assistants” borrowed” for their agents. The negative tendency continues up to the ends of the XVII century when the new mercantile patriciates were consolidated.

The animals, slaves and products were taken by muleteers that guided them through the Quebrada del Toro and the Quebrada de Humahuaca. In the years of good demand from the Bajo and the Alto Perú, from 50 to 60,000 mules and from 12 to 15,000 cows, without counting the donkeys and the horses annually circulated through the Quebrada de Humahuaca. The Quebrada, last area with pastures before entering in the high lands of the puna, was economically organized in regard to this traffic by producing forages for the feeding of the livestock. The wide sectors of the bottom of the valley and some high sectors were used in a profitable way for the implantation of cultivations of alfalfa that were good so much in fresh state as dry in order to feed the big quantity of animals that went through these areas in south-north direction. Another products that were elaborated in the area of the old Tucumán were also transferred. For example: like foods and clothes that were demanded by the most northern urban residents.

From the middle of the XVII century the demographic growth is mixed with some historical facts. Besides obliged route, there is migration of peasants of the valleys of the Bolivian south, of the highland of aymara language and some manumitted black slaves. Although there are not reliable registrations, we know the political effect of the massive population’s increase in urban nuclei.

The caravans of animals coming from the old Tucumán and of other parts of the Spanish domain were under the responsibility and care of people that were unaware to the area, although some local inhabitants could be in charge of the tasks of arrieraje. However, the slow but constant flow of beasts and loads along the Quebrada caused a
strong economic activity that was linked with the services to the travellers. The colonial registrations, the census of 1778-79 among them. The census was ordered by Carlos III, shows a local population of eminently indigenous origin, some black and mulatto slaves and very few Spaniards or Creoles. In this time the primitive chapels were reconditioned that were built at the moment of the evangelism. In 1781, the Cabildo de Jujuy emits an order to confine to all the unoccupied and not well alive people in the fortresses of the frontier of the Río San Francisco. These fortifications were used to confine vagabonds and to provide cheap work in the state or private country properties in order to stop indigenous threats.

Toward the ends of the XVIII century, after the annexation of the south Andean territory to the splendid Virreinato del Río de La Plata, a line of posts was established along the route that was used to communicate the port of Buenos Aires with the high Peruvian area. In the Quebrada de Humahuaca this line of posts was to the side of the Camino Real by following the course of the Río Grande, then it rose the Quebrada de la Cueva and passed to the puna through the Abra de Cortaderas. In this whole period the city of Humahuaca was the last town of importance before the itinerary began through the desolated areas of the puna that should be travelled before reaching the city of Potosí.

The warlike stage and the new users of the route

During the initiate armed conflicts consequently with the Revolution of May, the Quebrada de Humahuaca had a crucial paper as the chosen route for the transfer of troops and armament to and from the High Peru. This geste for the South American Independence began in 1810 and it lasted more than 14 years. In this lapse, the Quebrada was crossed reiterated times by the armies of both bands and it was scenario of combats in different places of its territory, up to 1825 it supported in total eleven invasions of the realistic army.

This way, to the Quebrada de Humahuaca it fit him a crucial list in this geste, because it constituted the most advantageous corridor for the transfer of opposing troops, that is to say, among the one it pierces realistic from the High Peru and the rest of the territory of the Viceroyalty of the River de la Plata, under the control of the revolutionaries. For the control of that route, was the Colonel Arias, major of the guerrillas of the Quebra-
da and lieutenant of the General Güemes to the control of the one who the troops of gauchos harassed to the invader army permanently allowing, this way, the displacement of the independence armies toward Chile and Peru. Once conquered the realistic opposition in the Peru, was possible to dominate definitively to the troops of the High Peru and to liberate from the Spanish domain to great part of South America.

During the warlike stage, the constant flow of men, livestock and products were replaced by soldiers, horsemen and heavy weapons. However, the commercial traffic with the High Peru was not interrupted totally. Breaking in the realistic advances and it was renewed during the advances of the independence troops. Some of the old posts transformed in small fortress for the troops, alternatingly dominated by one or another band. The local population owed to migrate to other areas, abandoning her houses, lands and belongings.

Concluded the war, the old occupants could be reinstalled in their old estates but the peace didn‘t last a lot of time because, subsequently, those began “civil wars” between unitary and federal and the conflicts of opposite international among the new states. In 1836, when the Governor of the Province of Buenos Aires (Juan Manuel de Rosas) had the handling of the International Relationships of the Confederation Argentina, the war was declared to the Peruvian-Bolivian Confederation and another time the Quebrada was one of the scenarios of the conflict. During two years the Bolivian troops confronted the troops from Tucumán and the army invader occupied the Quebrada de Humahuaca until the town of León.

For that time, the legislation promulgated inside the mark of the new republican state suppressed the tribute, it established the expiration of the indigenous authorities and it usurped the communities lands that originate the property of its lands became patrimony of the state. This led to the break the structures of the society quebradeña whose roots were highly indigenous. This way, the communities were forced to pay to the state a canon for the usufruct of their old lands. The legislation also allowed that the strange ones could lease the earth, being intensified this way the immigration of individuals coming from other areas of the county and of the south of Bolivia.

In the first half of the XIX century, slowly the commercial knots recomposed among the sectors that constituted the old viceroyalty. The demand of animals as much for food as for the work in the mines of the south of Bolivia impelled a blooming of this secular traffic through the Quebrada de Humahuaca. During the decades of 1840 and
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1850, the merchants of Salta and Jujuy opted to use the Bolivian port of Cobija for its imports, being intensified the traffic of packs of mules loaded with European merchandises.

After the Pacific War (1879-1883) in which Chile faced against Bolivia and Peru, the Chilean occupation of the counties of Atacama took place (Bolivia) and Tarapacá (Peru). Then the saltpeter deposits arose in the trans Andean deserted. These new enterprises, located in true moors, also required of the products of the animals that were raised in the current Argentinean territory. This increased the traffic of muleteers and troops through the puna in sense east west. This activity was in increase in consonance with the saltier growth until the world crisis of 1929-1930.

The layout of the international limits for the old territories of the Viceroyalty of the Río de la Plata and the conformation of the state-nation with head in the Argentinean coast, began to fracture the articulate commercial bonds traditionally from the viceregal time. However, the control customs officer in the new political frontiers newly begins to act like trade barriers in the decades of 1930-40. Inside the political map of the modern Argentina, the marginal position of the Quebrada de Humahuaca was accentuated and, had taking account the strong development of other domestic sectors, its economic
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decadence was increased.

The XX Century and the development of the Quebrada

To point out that happened in these 100 years, it is not an easy task, for the complexity of the cultural patterns, the particular agrarian practices in the region and the varied and discontinued intervention proposals, in particular of the public sector, in a very difficult and permanently demanded environmental context. Factors like the holding and use of the earth, the influence of miners settlements (from the XIX Century) and the sugar fabrics (from ends of 1920), as generators of occupational change, proletarization and migration, the role of the State starting from 1940, of the financing entities and the non government organizations from the decade of 1980 and the community participation, the programs and rural development actions and the finisecular crisis of the ninety, are nouns elements to understand the different and changing establishment forms, production and development.

The formal linking of the Andean peasants with the earth, has records documented from the Spanish colony when they conform to the regional latifundium. The villagers, complete during the same one, mita works, commends and livestock but gradually transform into lease payers or pasture to the landowners that coopt their lands (Madrazo, 1981; Fidalgo, 1988). This situation generated recurrent rancors and confrontations and had its more dramatic expression in the revolts and rebellions of 1874-1875, repressed to blood and fire (Abán, 1974; Rutledge, 1987). In spite of their gravitating centrality and reiterated treatment, it continues being today, a deferred topic and only resolved partially, requiring of the deepening of a concerted state politics, strategic and effective.

In the agrarian jujeña structure described to beginnings of the XX Century (Holmberg, 1904) is defined with all clarity the profile of the productive Jujuy that would consolidate, with two well differentiated sectors. On one hand, the Temperate and Subtropical Valleys, with a strong capitalist investment, dedicated then and respectively to produce forages (to provide to the cattle raising and the harness) cereals, vegetables and fruit-bearing and to the forest exploitation, the production and industrialization of the sugar cane and the citrus cultivation. For the other one, the Puna and the Quebrada, with very unfavorable ecological-productive conditions, an
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economy pastoral not very developed, intense hunt activities to obtain very appreciated skins and of high economic value (Holmberg, 1901; Vitry, 1994) the production of forages to supply the harness of animals in traffic (centrally medic and stubbles of cereals) and oriented agriculture to the self-consumption (bean, quinua, potatoes, corn, wheat and barley), with few surpluses for the zonal market, like the case of dry meat (charqui and chalona), dry corn in ear (tijtincha), fresh (choclo) or transformed in the very appreciated typical drink (chicha of corn), potatoes and beans that even arrived at important fairs "of below", as The Tablada, in the north sector of the provincial capital (Conti, 1987).

This area experienced an important change that commits almost the whole decade begun in 1900, for the works that take to the sustained advance of the North Central Argentinean Railroad from San Salvador de Jujuy (where it had arrived in October of 1899) to the frontier with Bolivia, with the consequent one restate of the roads layout and that, in the Quebrada de Humahuaca and the oriental border of the puna, it impacts directly in the forage chains and of provision of drink water that sustain the troops of bovine, horsey and mule, those that are substituted by the transport in train.

Parallelly, a differential agricultural technological development is generated, with almost absolute absence of public investments and private and scarce appraisement of the Andean agrarian sector and its possibilities. Even, when the first Census of Camélidae is carried out (Ministry of Agriculture, 1908), of very doubtful accuracy, the numbers attribute Jujuy something but of 42.000 llamas, and if certainly it is the more important domestic nucleus of the county, they deprive her (and also to the Territory of The Andes) of vicuñas, alpacas and guanacos. These last ones are, however, registered as "very numerous" in the Province of Salta and null in the territories of the patagonia, where they were plentiful to the point of judging them "as plagues."

This situation stayed during the first two decades of the XX Century, with an enormous extractive pressure on the flora resources, for the destruction of the shrubby steppe and the woody vegetation (inside of and outside of the area) for its use in the ovens for calcination of borates and in the mining establishments (Alonso, 2001), as the stealthy and depredator hunt (even of bands financed by the administrations of the saltpeter deposits of English capital, of the desert of Atacama in Chile) (Vitry, 1994). This activity, without limit neither control, took to the vicuñas extinction and chinchillas inexorably, reason why the president Alvear decrees the hunt prohibition - in rigor its
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regulation - the commercialization and export of these species, as well as the obligatory accusation of existences of leathers, skins and fiber gathered by warehousemen. (Files PEN 592 and 3030, 1926). In that context, it was indispensable to promote other economic activities.

At the end of the decade of 1940 decisive facts take place for the rural population of Jujuy, on one hand the sanction of a summary of norms and procedures referred to the juridical-administrative régime of those interests (Rural Code, 1948) and the creation of specific areas of the provincial government to assist in wide sense the agricultural development and the colonization. It is instituted, also, the figure of the Rural Commissioners as local authorities for the surveillance and observance of the execution of dispositions in the agrarian thing, the flora and fauna, lands, commercialization, etc. is promoted the installation of fruit-bearing perennial (duraznero, manzano, vine and walnut), improving the watering with water inlets and new channels, ovine livestock are introduced to crossbreed the flocks and is organized the provincial registration of marks and signs of the livestocks.

For other, an important intent of territorial classification is summed up with social justness: the expropriation of the latifundium for its delivery in life usufruct to the historical indigenous occupants (Decree 18.341, August 1 1949). With everything, the intervention of the National Bank and of the National Agrarian Council that from the centralism of Buenos Aires anything knew about the socioeconomic and cultural realities of those involved, it finishes for less the value of the enunciated objectives and little it is materialized in the productive improvement of the properties neither in the artificial consolidation of the transcendent measure, the one that is important but insufficient. (Bárbarich, 1994).

In the last decade, they have been carried out - with dissimilar several breeding experiences and handling of family groups of vicuñas and capons in semi captivity, spreading to the economic uses of this species of the fauna. (Rebuffi, 2001).

However, the more important technological advance takes place to beginnings of 1960 with the instrumentation for the provincial government of the Program or Andean Plan, finance initially for the International Labor Organization (ILO, 1962). This Plan that was active about of three half a decade, was guided to the genetic improvement of the province properties by introduction of reproducers ovine, caprine and bovine, the division of lands and installation of pastures, the administration of
supervised credits, the extraction of water for drink, measures of prevention and sanitary control, technical of shrimps, the distribution of trees for shadow and demonstrative rodales of Siberian elm trees (Government of Jujuy, Andean Plan, 1961, 1972), changes that are still in the landscape and they are effective part of the technological demands of the local residents, what shows the acceptance and adoption that actions had.

Concluding the years sixty and penetrated the decade of 1970 there are significant changes, a gradual reconversion begins, bound to the revaluation and the little readiness of lands for cultivation. Many fruit-bearing fifths are left aside by intensive options of short cycle, as vegetables, flowers and industrial (it is rehearsed oriental tobacco, lavender and romero), improves the reception and distribution of the watering, the vial infrastructure and coastal defenses, and with it is strengthened the articulation of the market, the commercialization and the demand of inputs like tools, agrochemist, seeds, etc., near Maimará consolidates, the Experimental Center of Hornillos (today Experimental Station Hornillos) promoting the variety renovation of fruit-bearing, the production of pea seeds, bean, tomato, carrot and corn, the caprine cattle raising caprina and farm. The Agronomy of the Area of Tilcara carries out extension tasks and development (Economic Action No 2 and 3, 1968, 1969). The private sector makes important investments; this is the case of the Property Monterrey in Huacalera that leads productions of vegetables (tomato, garlic, lettuce), condiment (saffron, pepper for paprika) and ovine cattle of Karakul race that are translated in several first prizes in national exhibitions and the commercial recognition of the obtained skins of astrakán.

In 1977, the Secretary of State of Agriculture and Cattle of Jujuy is created and five dependent Directions, with incumbencies and defined missions: Colonization, Agriculture, Cattle raising, Forests and Experimental Stations. This expansion of the public sector and the clear determination of roles, are translated in an increment of the pastures sowing, the introduction of new ovine facilities, caprine and bovine, the excavation of watery and water holes, the installation of mills and aspersion bath for livestocks, being structured an area of oriented extension formally to the rural development and implementing effective actions (subsidies and direct services, differential politicians of rates and taxes) to mitigate the serious effects of exceptional climatic contingencies expressed in emergencies and agricultural disasters, as the catastrophic avalanches of 1984.

It begins to be present the third sector, several ONGs are constituted, more with
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technical and other profile - few- with bases actors’ hegemony, receiving external and multilateral varied financements of cooperation organisms. Gradually, novel technologies are introduced (hothouses, wired electric, new handling modalities, technical of fibers classification).

The years ninety, the decade of the globalization, the opening of markets and the relative monetary stability, begin in the region, framed in a double unfavorable situation: the stigma of the reappearance of an illness of the poverty: the cholera - that affects many residents - and one of the deepest crises in the world mining history that generates to discharge rate of discharges and unemployment, promoting to migration and abandonment and the conformation of villages or “new towns” around pre-existent rural housings or schools, places that begin also to be provided of basic services, ace drinking water, photovoltaic energy, position of health, community living room, etc.

Another social phenomenon, an evident one is added - but regrettably not quantified- return migration, in particular of young, migrants' original country-city children, fomented by the retraction of revenues and/or losses of urban employment of low qualification (traveling salespersons, bricklayers, peons, domestic employees), parallel to the recessive and depressive process of the economy. That situation makes very vulnerable to these actors, not alone for the working reduction, but for the access limitation to assistance programs (as Community Services or to Work whose achievement is but easy“ returning to the payment”) and to put in risk the alimentary security of the family group (guaranteed in the field, still without employment, when having livestock, vegetable garden or hothouse of self-consumption). (ProHuerta 1998-1999, SAGPyA, Agricultural Social Program, Annual Reports 1998-99).

Starting from the signal situation, the reinforcement of these local spaces is manifested, with the re significance of the community participation, of the associative forms and the aboriginal identity. The Catholic church from the Prelatura of Humahuaca, creates in 1982 the Work Claretiana for the Development (OCLADE) (Olmedo,1994) some dependences, state programs and ONGs participate of these intervention models that emphasize working lines centered in the access to the property of the earth, the sustainable use of the resources, the biodiversity and the local genetic resources, the woman’s participation and the youths, the adoption of appropriate technologies to improve the productive capacity (crafts, infrastructure, integral animal handling) and the organization and quality of life (preventive medicine and benefits in
health, drinking water, electric power, social control of the school, etc.).

In 1993 it is implemented at national level, the historically but important institutional strategy of attention to the production small agrarian farmstead, with active politicians that combine the direct participation of the actors involved in the taking of decisions, related axes nouns like the associative credit for predial improvements and capital goods acquisition and inputs, the accompaniment of these with technical support, the organizational promotion partner and training lines in productive, organizational topics and of commercialization, still with the typology with poor or less favored peasants (Agricultural Social Program, 1994-2000).

Lastly and as a corollary, two characteristic aspects of the beginning of the third millennium are, on one hand the scarce capacity of the State, deeply indebted and helpless of promoting growth to guarantee options of employment that abandons many of their obligations and it loses the direction in political equality.

This non alone situation makes worse the numbers of poverty and it causes the bewilderment among the involved actors, but rather on the other hand and like a symbolic expression of the Andean duality, produces a reaction of the rural sector that, in front of the crisis, it is captured in a growing appraisement in the self-manage organization (conformation of associations of producers, community entities and of aboriginal) and the gradual taking of trust in the own capacities (expressed elevated repay taxes, associate commercialization, formulation of projects).

The facts that were previously mentioned conforms a dynamic scenario and the omnipresent crisis in all the sectors of the national society, keeps for the inhabitants of the region the possibility that can also be an expression of a necessary new development opportunity.

3. c. Forms and date of the most recently documents concerning to the property

Since 1997 the National Commission of Museums and Monuments and Historical Places develops an Inventory Program in conjunction with the National Arts Fund and the Argentinean Comiteit of the ICOMOS.

An Inventory of the heritage properties of the Quebrada was prepared by the technical group of “Quebrada de Humahuaca: World Patrimony”, with the support of
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the Federal Council of Investment during the year 2001.

An exhaustive released of the Chapels of Jujuy declared national historical monument is being realized based on a petition of the National Commission, in the frame the restoration works are carried on by the National Direction of Architecture, still in execution.

National Comisión de Museums and Monuments and Historical Places elaborate between 1966 and 1977 the “Program of Social and Cultural Development through the Recuperation of Historical Monuments” for the Interamerican Develop Bank (AR-0199 BID AEE 26), that have a diagnostic and a proposal of the take in value of the Quebrada de Humahuaca (See Anex)

The Culture Secretariat of the Jujuy Province realized a releasing of the museums, exhibition saloons and celebrations chronogram of the province, 2000.

Books:

One day later, September 30th of 1986, a Letter Intention among the Governor of the Province of Jujuy, Engineer Carlos Snopek, and the Representative of the Committee of the World Patrimony of the UNESCO, Arq. Jorge Gazaneo, were signed. In which they committed to realize all the necessary studies in order to conserve the patrimony of the Quebrada de Humahuaca, as the same time to the formation of human resources that allow the management and execution of policy that means the region development.

The proposed actions were not developed with the necessary rhythm. By the middle of the year 2000 in front of the threat that meant the beginning of the works of “Electroducto Jujuy-Humahuaca” planned in the year 1994, the inhabitant of the Quebrada in community form through their organizations and individually it opposed their rejection to the concretion of a work that had desolated the landscape and the environment of the area.

The elect Governor of the Pcia of Jujuy, Dr. Eduardo Fellner, being aware of the request of the Quebradeños and convinced of the patrimonial importance of the Quebrada, decided to make reality that old dream expressed in the Letter Intention of the year 86 and, in December of the year 2000, at times of the inauguration of the works of restoration of the Post of Hornillos, announced the beginning of the studies tending to postulate to the UNESCO the Quebrada de Humahuaca as patrimony of the humanity.

With that objective, signed an agreement with the Federal Council of Investments (IFC), achieving the technical and financial support of this national organism. By an Ordinance of the Provincial Executive Power N° 2319-G-00 declared of High-priority Interest all the actions and programs that formulated through the Secretary of Culture of the Province, in order to postulate the Quebrada de Humahuaca for its inclusion in the List of World Patrimony of the UNESCO. At times of the opening of the 140° Ordinary Sessions of the Legislature of the Province of Jujuy (year 2001) it reaffirmed, before the gentlemen legislators, special guests and the people of Jujuy their convincing about the patrimonial value of the Quebrada de Humahuaca and of the felt necessity of “... to preserve it for all the future generations as an example of the man’s interaction, their development, their form of being, of living, with the nature that surrounds it along thousands of years of history.”

With the conviction that the objective could only be reached with the participation of the actors’ each and every one involved in the conservation of the place, the Governor of the Province proposes a new managing plan that will start in April of...
the year 2002, for the defense, conservation, care and use of the property to protect, assenting the norms, plans and projects that should be carried out in each place according to the own characteristics without losing of view an integral and harmonious project and in total agreement with the article 169 of the International Labor Organization.

**4.j.2 Objectives.**

Coordinate all the actions and initiatives that arise of the different social actors, to program and to optimize plans and projects, joining efforts and suggesting to the community participation for the achievement of the defense, conservation, care and appropriate use of the Quebrada de Humahuaca.

To perform with independence of the property of the good, a coordinated administration among the national, provincial and municipal jurisdictions.

**4.j.3. Organisms of Management**

**4.j.3.1. Commission of the Site**

Constituted as maximum administration organism of the property, there are represented the different jurisdictions mentioned through the maximum national and provincial authorities in charge of the conservation of the Patrimony and a representative of each one of the departments that integrate the property.

It is the organism that represents the site at provincial, national, and international level to whose charge is the elaboration of norms and strategic actions for the conservation, defense, care and use of the property.

Conformation:

1 - National Commission of Museums and of Monuments and Historical Places
Lic. Liliana Barela - Av of May 556 - (1084) Cdad Aut. of Bs. As.
Telf/fax: (54)011-43436960
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2 - Tourism and Culture Agency of the Province of Jujuy
Telf/fax. (54)0388-4221343
Mail: seccultura@cootepal.com.ar

See Annex 7. Management 3
3 - Representative of the departments that integrate the site (it will be chosen by the Local Commissions of Site once conformed the same ones)

**Misión**

To plan the actions tending to establish policies, plans and programs that tends to the integral Site development, including the defense and conservation, the right use and care, integrating in this action all those area of public and private management, evaluating the results and taking corrective actions that allows such integral development, time sustainable, with a constant improvement of the site in all aspects.

**Functions**
- Develop policies that allow correctly perform with the purposes for that the SITE was created.
- Planning the different actions to be done for the permanent develop of the SITE.
- Promote the diffusion of the SITE qualities, a international, national and regional level.
- Organize the operation of the different involved areas with the SITE, in order to define correctly the incumbencies of the same in regard with the site.
- Coordinate the actions of the different public or privates entities which actions are related with the SITE develop.
- Require firmly opinion in all the areas which incumbency or qualify that can allow a better solution of the contingencies that would appear.
- To promote the conscientiously of the conservation and permanent improvement of the property, qualifying human resources that allow an multiplier effect in the improvement and conservation.
- To define and maintain protection programs, safeguard and safety of the property, in all the levels (tangible and immaterial).
- Carry on tending actions to restoration and take in value of all those properties the make the SITE richer.
- Celebrate covenants or agreements with public institutions or privates ones, that conduce to take improvements of the SITE.
- To evaluate the execution and results of all the actions that are taken on, in order
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

to give continuity to the defined plans and programs, and re-adequate the same to the detected reality, when it corresponds.

4.j.3.2. Council of notables

Whereas the necessity to give participation to the maximum authorities of the Nation and the Province and to highlighted figures in the diverse disciplines that adhere, support and promote the setting in value and conservation of patrimony of the Quebrada de Humahuaca, conforms a Council of Notables that sustains and it advises to the Commission of the Site in the formulation and realization of programs and strategic projects referred to the objectives of the management plan.

4.j.3.3. Consulting board

Keeping in mind the multiplicity of programs and projects that can be generated by the diversity and complexity of the patrimonial components that integrate the property, and to the aim of impart the necessary dynamics, a consulting commission is created in specific topics whose composition will be in charge of the Commission of the Site, being the same one conformed, according to the topic to speak about, for representatives of:

- Public or private organisms
- Provincial legislature
- Non-government Organizations
- Professionals' Colleges
- Aboriginal Communities
- Universities
- Any person that should be part of this Commission to approach of the Commission of the Site.

The Consulting board, constituted by this way would generate an advice ambit in all those questions that, because of their scientific, specific and technical nature, needs a qualified advice not in relation, in order to solve situations of these characteristics from a qualified ambit, and correctly capacitated and totally unrelated of the matter under question, guaranteed the absolutely objectivity of the results.
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

It will be its:

Mission
To give assistance to the authorities of the SITE, anytime it was requested, in base of exactly requirements, on specific scientist matters, giving all those elements in relation with the questions under it advice that was asked, and the aspects that correspond to it.

Functions
- To give adequate advice to the requirements that, from the SITE authorities were required.
- To realize the necessary studies, analysis and investigations in order to give the best and more complete advice on the matters under question.
- To coordinate with the rest of the integrants of the consulting board, in the case that the requirement stipulates or it considered pertinent, before communication to the SITE commission, asking for the authorization.
- To ask to the SITE authorities the whole information, extended of these data or another elements that consider necessarily in order to the best achieving of the purposes for which they actuation was required.
- To propose to the SITE authorities the inclusion of other partnerships into the advice commission (also in transitory way as in permanent one), when is considered that incorporation will benefit the advice in question.

4.j.3.4. Technical Equipe

It is necessary to have a team of professionals specialized in the diverse patrimonial topics, for this reason technical team is formed, it depends on the Commission of the Site and it is the in charge of to project and execute all the plans, programs and actions approved by the Commission of the Site, take the registration, inventory and monitoring of the property. This team will have a group of technicians and specialists that will act in direct and permanent form in the different jurisdictions that integrate the property.

Technical Director: Architect Néstor José
Gorriti 295-4600 San Salvador of Jujuy - Jujuy-Arg.
Telf/fax (54) 0388-4221343
Mail: nesjose@arnet.com.ar
4.- MANAGEMENT

4.j.Property management plan and statement of objectives

4.j.3.5. Comisión of the local site

With the conviction that the only organized participation of the community will take to good terms the objectives of this management plan, a Commission of local Site will be constituted in each town, in intimate relationship and flowing dialogue with the Commission of the Site.

From December of the year 2001, they are carried out in each town participating workshops, with a wide convocation, in order to realize the conformation of the local Commissions in assented way with the involved community, once concluded the same ones whose date is avoid in the course of the month of March of 2002.

It will be its:

Mission

To custody the properties that are inside their jurisdiction, proposing plans, programs and projects to the SITE commission in order to save, protect and promote the properties under its responsibility area and reporting the detected news.

4.j.4. Stages

4.j.4.1. First stage

The plan avoid a first stage that has as objectives:

- To realize the infrastructure works that allow to solve the main factors of risk.
- To achieve the optimal setting in value of the properties of the Quebrada that makes possible the capacity of right use of each one of the components.
- To motivate the formation tasks and training of local technical teams.
- To promote the communication, sensitization and investigation on the patrimony values of the Quebrada de Humahuaca and the participation of all the social actors in the conservation tasks.

Two special structures will be created that keep in mind the actual diagnoses and objectives of the new managing plan.

Agency of Tourism and Culture of the Province of Jujuy

The tourism is one of the activities of more economic resources generation and employment and in the Quebrada it is impossible not to think of Cultural Tourism. The Agency of Tourism and Culture has among their missions the preservation, guide,
receipt, promotion and diffusion of the cultural and tourist patrimony of the Province, its the necessary tool for the achievement of a technical, serious planning and participating that will give more agility to the administration, in order to obtain the development of the inherent activities to the politicians, organization, administration and promotion of the cultural and tourist patrimony of the Province of Jujuy -

Government of Jujuy.

**Archaeological Rescue Unit**

The archaeological patrimony of the Province of Jujuy is one of the richest in the Argentina and this non renewable resource have great value for the local, national and international society. For this reason it is imperative the creation of an organism able to offer technical support and effective to confront the situations of risks in the archaeological patrimony.

Secretary of Culture.

4.j.4.2 In a second stage:

- To optimize the costs in the handling of the different working scales and in the storing of information that allows to implement a system of control of patrimonial administration and of investments through the preventive maintenance and the preparation in front of the risks.
- To continue with the formation tasks and training.
- To continue with the communication actions, sensitization, investigation, education and participation.

4.j.5. Terms

Inside the plan the technical team has structured, with diverse municipal, provincial and national divisions, the following programs and projects that are studied for its approval and implementation by the Commission of the Site.

4.j.5.1 Short term

4.j.5.1. Conservation and restoration

4.j.5.1.1. Architectural patrimony
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

Restoration of the Chapels of the Quebrada de Humahuaca
Conclude the program initiated in 2001.
National Commission of Museums and of Monuments and Historical Places

Project of Make Functional the Rail Stations

The information and diffusion of the tourist centers and places of services for the tourist or the visitor should be agile and efficiently given by part of centers of quick and easy localization. To carry out this task, you have begun with the setting in value and make functional the Railway Stations of the Quebrada de Humahuaca. In a first stage is disposed the execution of works in the stations of Volcán, Tumbaya and Tres Cruces, in order to implement in each one of them the Interpretation Centers.

Direction of Architecture of the Province of Jujuy

4.j.5.1.2. Urban patrimony

Program of Reconverse of electric nets
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

The electric nets of middle and low tension that today are aerial will transform in underground ones and by this way puts on in value the architectural patrimony of the urban centers of the towns of Purmamarca, Maimará, Tilcara and Humahuaca.

Secretary of Infrastructure.

4.j.5.1.3 Natural patrimony

Toward the Conservation of the Flowers Resource

Ethno botanical studies in the Quebrada de Humahuaca with special emphasis in wild medicinal plants and in autochthonous cultivations. The Site is the center of origin of numerous floristic species used in the traditional medicine, as aromatic and tinctoreal, with important and growing volume dumped toward the local markets and to domestic use. Because of this, continuity will be given to the ethno botanical studies based on micrography, for the identification of fragmented vegetable material or powdered. Their results will allow to define accurately preservation policy and sustainable use.

Provincial Direction of Agricultural Development.

Agreement Government of the Province of Jujuy - National University of Jujuy. Letter Agreement with the Provincial Direction of Development Agropecuario. Faculty of Agrarian Sciences.

Manage of the Populations of Cactoblastis bucyrus (Lepidoptera phycitidae), for the Conservation of Trichocereus atacamensis, in the Quebrada de Humahuaca. The natural populations of the cactácea that identifies the place: the cardón or pasacana (Trichocereus atacamensis) they have been attacked by butterflies that cause during their larval development galleries and wounded that are source of infectious agents' entrance. The investigation will continue on the populational dynamics of the insect in order to elaborate a handling system that allows to diminish their impact and to preserve the cardonales.

Provincial Direction of Agricultural Development.


4.j.5.2 Infrastructure

Strategic Plan for the handling of the basin of the Rio Grande

Continuation of the plan faced in combined form by the national State and the Province of Jujuy.
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

Sustainable Manage Cattleman of Collectors of Basin of the Río Grande of Humahuaca.

The orographic characteristics of the nascent of the Río Grande of Humahuaca and of their collectors, the characteristics of the precipitations and the productive activity demand to increase the tending measures to diminish the erosion, implementing actions of handling of the cattle raising, promoting the use of native species: camelidae and implantation of pastures.

Provincial Direction of Agricultural Development.

Plan for the Location of Final Disposition Centers

The man of the Quebrada is respectful of the Pachamama, of the mother earth, and the residuals represent an offense to her integrity. It is in study by the Direction of Environment the location of the centers of final disposition of solid residuals.

Direction of Environment.

Demonstrative areas of Cultivations in Height (Calete. Humahuaca and Chañarcito. Tumbaya).

Application of new watering technologies, in areas where the recurrent damages for grown and alluviums are avoided, developing demonstrative parcels with systematized lands and bigger efficiency in the use of the water.

Provincial Direction of Hydric Resources, Natural and Environment.

4.j.5.3. Tourism

Project “Tourist Municipality”

Its objective is to achieve the conversion of the municipalities like lenders of the present public services in the tourist destinations of the Quebrada and as an important component in the evaluation or determination of the quality of services that the tourist waits to receive.

Secretary of Education, Secretary of Tourism and Secretary of Culture.
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

**Integral project of Rural Tourism**

For the relevance that the tourism has as development factor, options of alternative tourism will be offered, emphasizing the valuation of the past and productive present that it supplements other cultural and natural offers. The plan conjugates the organic products, the healthy life, the understanding of the nature, the respect to the biodiversity and the revaluation of the cultures and agrarian local knowledge.

**Programs “ Bilingual Guide ”**

To include in the formation of the tourism guides the English language as a second language.

Secretary of Education, Secretary of Tourism.

**4.j.5.4 Education, communication, diffusion, awareness.**

**Participating awareness workshops.**

From December of the year 2001 are carried out participating workshops in each towns that conform the Quebrada de Humahuaca to make aware the population about the Patrimony and the imperious necessity of achieving organization at local level. This is a process that should give the conformation of the local Commissions of Site in such a way that the same one has the necessary representativeness as a result.

UEPS-Prodims. Secretary of Culture.

**“Elaborate among all a school for all”**

To protect a property it is necessary firstly to know it. If this is achieved the necessity to preserve it is felt and what takes care finishes incorporating to the being and it begins to be loved. This is a process that should be developed in the boy from their most tender childhood and the appropriate place to make it is the school. In this sense a work is carried out in the reformation of the educational curriculum in order to incorporate the teaching of the diverse patrimonial components of the Quebrada de Humahuaca in all the teaching levels, taking as a base some realized experiences, as the Project carried out in the school of Tilcara denominated “Elaborate among all a school for all.”

Secretary of Education, Secretary of Culture.
4.- MANAGEMENT

4.j. Property management plan and statement of objectives

Program of Environmental Education

The objective of this program is to educate and qualify the different sectors of the society of the Quebrada, community in general, officials, educational community, tourist operators, tourists, local workers, etc. on the general problem of the residuals in the environment of the Quebrada de Humahuaca, their sanitary-environmental consequences.

Direction of Environment

Creation of the Malka Archaeological Park

It is proposed to create in Malka-Tilcara, a formation center and archaeological participating investigation committed with the following workspaces: scientific Investigation, Formation of human resources, transfer to the community.

Secretary of Culture.

4.j.5.2. Medium term

4.j.5.2.1. Infrastructure

Project of integral use of solar energy in schools, health posts and dispersed communities.

In order to avoiding the indiscriminate use of autochthonous species as fuel, it is in execution the program of firewood supply to schools and health posts, the one that is extracted from the area of the ramal jujeño.

However to medium term the implementation of the Program of Alternative Energy is foreseen, matter in which Jujuy already has a long experience to be the first province in the national context in the use of non conventional energy.

Secretary of Infrastructure.

Gas of Net

The towns of Maimará and Tilcara don’t still have net gas, in this sense they have been carried out studies in order to endow them of this service. The project contemplates the construction of an internal net of gas and the placement of pack of echo propane to a thousand housings.

Secretary of Infrastructure.
4.j.5.2.2. Education

Project “University College in the Province of Jujuy”

Formative proposal in the Tourism Area.

Foresee the formation of: Technicians in gastronomic administration, Technicians in hotel administration, Technicians in tourist development. Technicians in administration of tourist services.

Secretary of Education, Secretary of Tourism and University of Jujuy.

4.j.5.3. Long term

4.j.5.3.1 Setting in value and restoration

Project “Reestablishment of the Railway.”

Its objective is to reestablish the system of passengers’ transport, tourist services and it loads from San Salvador de Jujuy until the frontier with Bolivia, through the Quebrada de Humahuaca and the Puna, to promote the setting in value of the rail patrimony, the sustainable tourism, the integration of the north of Argentina with the Latin American subregion, the foreign commerce, the development of the regions with economies of small scale and the employment generation taking advantage of the strategic geopolitical position.

Secretary of Infrastructure.

5.k. Personal

Technical Team: actually is conformed by five professionals of different disciplines. Interpretations Centers: three Technicians in each one of them. Actually are two the habilitated centers (Volcan and Tres Cruces) the habilitation of the rest is foreseen in the next two years.
5. FACTORS AFFECTING THE HERITAGE

Spatial concentration and temporal continuity

In the Quebrada de Humahuaca, the interaction between the natural system and the Andean cultures and societies has been going on continuously for over 10,000 years. This undoubtedly has happened in other areas but vestiges of that have disappeared. In the Quebrada, the long periods of human settlement have been witnessed by a wide and diverse range of archaeological and historical elements -- from hunter-gatherers to Hispanic-Indians, and from colonial settlers to republicans.

Temporal continuity, combined with spatial concentration, has produced a landscape characterized by a rich density of components. These have witnessed diverse stages and periods of human settlement of the territory, as well as ways of production of the landscape, technologies, building styles, ideas, knowledge and beliefs. Within a natural space that is rich and diverse in geo-forms, hydrological phenomena, and vegetable formations, we can see cultural manifestations of diverse origins — pre-Hispanic, Hispanic, Creole and Contemporary — all melted in together by centuries of constant movement of goods and people.

5.a. Pressions due to the development

5.a.1. Agriculture

Agriculture has grown importantly in the last ten years, especially between Tilcara and Humahuaca. This has come about because of the closing of the Pirquitas Mine, and a cutback on personnel at Aguilar Mine due to up-graded technology. This sudden lay-off of a great number of workers has demanded their relocation in places like Abra Pampa and Humahuaca, and it has been necessary to solve problems associated with housing and jobs. The first was solved by the province by building neighborhoods funded by the Office of Housing and Urban Planning of Jujuy. The job problem was solved by the people themselves, because they have gone back to their old rural jobs, such as farming and the shepherding of sheep and llamas.
This strong increase in agriculture and the system of commercialization, according to some versions, is already bringing ecological problems because the ‘stock-pilers’ provide the farmers with organic fertilizers, which, according to some sources, breed flies and other insects that attack the plantations.

5.a.2. Commercialization

Farmers generally sell only part of their produce, reserving the rest for domestic consumption. Farmers who have less than five hectares will always have at least half a hectare of corn which they consume themselves. And on farms of less than one hectare only corn is planted.
5. FACTORS AFFECTING THE HERITAGE
5.a. Presiones debidas al desarrollo

5.a.3. Livestock

In the Quebrada, according to the 1998 census, there were some 85,000 sheep, 45,000 goats, almost 12,000 cows, and a small number of llamas which would not go beyond 3,700, and which are concentrated mostly in the highlands, particularly Mina Aguilar and Tres Cruces. We are considering an infinitesimal percentage of camel-like animals in the Province, which can be calculated at around 120,000 in the whole Puna territory.

Despite the years gone by since the last census, we believe that the growth in the number of animals in the region has not been too noticeable, because according to data from the Office of Natural Resources of the Province, the commercialization of sheep and llama wool has not gone up, and neither has the sale of meat.

Even though there are studies certifying the excellent quality and flavor of these meats, as well as their low cholesterol and triglyceride content, which would make them very welcome in urban markets looking for lean meats that avoid cholesterol, commercialization is little, and the sanitary controls few.
5. FACTORS AFFECTING THE HERITAGE
5.a. Presiones debidas al desarrollo

5.4. Mining and Industry

In this area there is little exploitation going on, even though there is an important amount of mineral to be mined, because the extraction and commercialization is very costly and this fact discourages any large investors who might be interested.

Important mining of lead, silver and zinc that was going on during the 70s in El Aguilar has, in the case of lead-silver, dropped to about half. In the case of zinc, mining remained stable from 1980 to 1998, without there being any proposed rise in production, or better price on the international market.

Furthermore, there are small mining and industrial endeavors going on in lime, salt, shale and limestone, etc., but on such a small scale that no impact is felt on the eco-system in the Quebrada.

5.5. Visual Pollution.

In these last years there has been a proliferation of telephone antennas, medium tension networks, gas plants and other highly visible types of equipment.

Even though this technology helps improve the way of life in the Quebrada, and also helps improve services for economic development in the region, we feel it is important to normalize, or establish the places where these towers, and plants are built.

5.6. Urbanization –

In the Quebrada de Humahuaca, the pressures brought on by development are present mostly in the fertile fringe of the valley, particularly in the areas close to the
different towns. They have to do mostly with the process of urbanization. These pressures are normally found in the marginal areas of the populated sectors, not only in the Department capital-cities, but also in the smaller towns. The expansion of services such as the hanging of electric wires in the urban as well as in the rural areas, can have a negative impact on the landscape.

Another factor that can affect the environment is the construction of new roads or the modification of pre-existing routes, as well as the installation of satellite antennas, the laying-down of new gas-lines, and the expansion of mining and factory activities.

The deterioration of the environment can be seen in the urbanization carried on in ways that are not compatible with the local building practices, the visual impact of electric lines, gas-lines, roads, antennas, telecommunications screens, signs painted on rocks on hill-sides, and, finally, graffiti written on rock-walls.

### 5.b. Environmental Pressure

#### 5.b.1. The constant roadblocks produced by summer-rain landslides also cause difficulties to these quebradeña areas, as well as the flooding caused by the swelling of the Río Grande tributaries. Furthermore the advance of the volcano in this area also occasions road blockage, as it did this year, when one town experienced a mudslide.
5. FACTORS AFFECTING THE HERITAGE

5.b. Environmental Pressure

These roadblocks cause unexpected and long waits to tourists and especially to the area residents who are traveling between the capitol and the Quebrada.

5.b.2. According to the environment, the proliferation of non-biodegradable wastes is registered in the landscape near the roads and populated areas, and the installation of municipal dumpsites where deposited trash has not been properly processed. The chopping-down of autochthonous species of trees for firewood and timber, in addition to the indiscriminate use of agro-chemicals also produces an impact on the natural environment.

The greatest pressure can be felt in the two urban areas and tourist centers of
5. FACTORS AFFECTING THE HERITAGE

5.c. Natural disasters and their preventions.

The Quebrada is situated in an area of high seismic activity which can reach from between 8 to 10 points on the Mercal scale.

Floods generally occur every year, either from excessive rainfall or swollen rivers, and affect towns like Tilcara, Maimará, Humahuaca and Volcán between the months of November and April.

From January to March, when rainfall is most intense, grade 2 landslides occur. The possibility always exists of tornados and droughts, and for this reason the Provincial Emergency Plan is active, under the charge of the Provincial Office of Civil Defense.

5.d. Presiones de los visitantes

Tourism can bring in benefits as well as difficulties. This depends on how it is planned, developed and managed. If tourism is not well planned, it can cause congestion, pollution, and a long string of environmental problems. Uncontrolled use of the archaeological and cultural areas by tourists can lead to deterioration and destruction of the sites, the spaces, and the folkways of such high cultural heritage. The over-commercialization of agro-ecological products can lead to the destruction of the agrarian system and, thereby degrading the natural heritage.

In the same way, crafts can stop being such by the bad use of the commercialization of these products.

Currently, due to the great increase of tourism in the Quebrada, some negative external factors have already been detected, product, no doubt, of the lack of preparation of the local governments and their communities. And we say that this is the reason because the legal norms, on the national, provincial and municipal levels, though abundant, do not cover the totality of the issue; if they were applied, however, the situation would not be as dramatic as it is. The lack of legal ordinances is seen, especially, concerning the unification of a Building Code for the region, the betterment of waste treatment, the planning of the management of the Rio Grande basin, etc. Surely this will be a reason for studying the management plan that is being carried out.
<table>
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<tr>
<th>Component</th>
<th>Development</th>
<th>Environment</th>
<th>Disasters</th>
<th>Visitors</th>
<th>Town</th>
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</tbody>
</table>
HERITAGE
5. FFACTORS
ACTORS AFFECTING THE HERIT
AGE
Factors which affect the archeological Sites

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Factors which affect the archaeological sites:

1. Transculturation of universal models which are introduced as signs of modernization and progress. Reformers, especially urban and rural authorities, municipalities, national and provincial offices, no-governmental organizations, parish priests, businessmen, etc.

<table>
<thead>
<tr>
<th>Site</th>
<th>Climate</th>
<th>Water</th>
<th>Fruits</th>
<th>Pollution</th>
<th>Tourism</th>
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<tr>
<td>Site C</td>
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<td>Yes</td>
<td>Yes</td>
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<td>No</td>
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</table>

5. FACTORS AFFECTING THE HERITAGE
6. MONITORING.

The National Committee of Museums, Monuments and Historical Places has developed a systematic inventory on heritage, which was done during 1998 and 1999, and whose information has been incorporated, in permanent actualization, to internet.

This inventory allows to carry out the permanent monitor of that heritage. A methodology for the evaluation is used in it which is related with the preservation state, the interventions, and the appraisal of each property.

As an example, it is used with the regional constructions and the ones of the Quebrada.

6.a. Key pointers to evaluate the conservation state

6.a.1 According to percentages of the conservation state of each component with regard to the whole, and according to the constructive systems used from the XVI to the XX centuries, the following values are established:

1. Structures (wood-work) including ornaments 10%
2. Shell 40%
3. Roofs 8%
4. Ornamentation 4%
5. Superficial Treatment 10%
6. Doors and Windows 8%
7. Installations 6%
8. Paintwork 5%
9. Exteriors. Mud walls and pavements 5%
10. Miscellaneous 4%

1. Structures

Coupled segments and plugs. Ornamental brackets. Elements that are made of teasel are used in the simplest cases. Support plinths.

2. Shells

Rubblework of sun-dried clay brick with mortar of the same material. Uncut stone foundations.
6. MONITORING.

6.a. Key pointers to evaluate the conservation state

3. Roofs
Adobe rough cast over boards of teasel and cane frame and/or tile roof.

4. Ornamentation
Simple.

5. Superficial treatments
Thick and mud plasters. Floors, floor tiles, ceramics, lintels hard wood.

6. Doors and Windows

7. Installations

8. Paintwork
Whitewashing of walls. Wood Treatment. Accessories.

9. Exteriors

6.a.2. The relative percentages of annual depreciation have been studied by taking into account the calculus of it replacement because of the lack of answer capacity.

1. Structures (wood-work) 50 years
2. Shell (including vaults and domes) 25 years
3. Roofs 7 years
4. Mass Ornamentation 25 years
5. Superficial Surface 7 years
6. Doors and Windows 50 years
7. Installations 25 years
8. Paintwork 4 years
9. Exteriors 10 years
10. Miscellaneous 25 years
### 6.a.3. The combination of the previous factors (6.a.1 and 6.a.2) allow to obtain the following percentages:

<table>
<thead>
<tr>
<th>Item</th>
<th>Percentage</th>
<th>Years</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Structures (wood-work)</td>
<td>10%</td>
<td>50 years</td>
<td>0.20</td>
</tr>
<tr>
<td>2. Shell (including vaults and domes)</td>
<td>40%</td>
<td>25 years</td>
<td>1.60</td>
</tr>
<tr>
<td>3. Roofs</td>
<td>8%</td>
<td>7 years</td>
<td>1.14</td>
</tr>
<tr>
<td>4. Mass Ornamentation</td>
<td>4%</td>
<td>25 years</td>
<td>0.16</td>
</tr>
<tr>
<td>5. Superficial Treatment</td>
<td>10%</td>
<td>7 years</td>
<td>0.14</td>
</tr>
<tr>
<td>6. Doors and Windows</td>
<td>8%</td>
<td>50 years</td>
<td>0.16</td>
</tr>
<tr>
<td>7. Installations</td>
<td>6%</td>
<td>25 years</td>
<td>0.24</td>
</tr>
<tr>
<td>8. Paintwork</td>
<td>5%</td>
<td>4 years</td>
<td>0.12</td>
</tr>
<tr>
<td>9. Exteriors</td>
<td>5%</td>
<td>10 years</td>
<td>0.50</td>
</tr>
<tr>
<td>10. Miscellaneous</td>
<td>4%</td>
<td>25 years</td>
<td>0.16</td>
</tr>
<tr>
<td>Total Percentage</td>
<td>100%</td>
<td></td>
<td>4.42</td>
</tr>
</tbody>
</table>

These relative percentages will give us an annual amount per job of a 4.42%, which only includes the necessary jobs to maintain the capacity of cultural, technical and economic answer of the building.

One alternative would be to recover the forms of traditional work in the region where the value of the houses and Churches are considered in regard to the celebrations. It would be the use of the jobs that belong to the vernacular technology of the community people under the direct direction of an expert neighbour and reserve the most complex jobs to artisans.

### 6.a.4. Jobs of vernacular technology

<table>
<thead>
<tr>
<th>Item</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Shell... ... ... ... ...</td>
<td>1.60</td>
</tr>
<tr>
<td>3. Roofs... ... ... ...</td>
<td>1.14</td>
</tr>
<tr>
<td>4. Ornamentation... ...</td>
<td>0.16</td>
</tr>
<tr>
<td>5. Superficial Treatment...</td>
<td>0.14</td>
</tr>
<tr>
<td>8. Paintwork... ...</td>
<td>0.12</td>
</tr>
<tr>
<td>9. Exteriors... ... ...</td>
<td>0.50</td>
</tr>
<tr>
<td>Total Percentage=</td>
<td>3.66</td>
</tr>
</tbody>
</table>
In this way it would be possible to maintain the churches and similar buildings, by dividing the jobs with rescue of traditional ways (authenticity as heritage value) by providing work to the local people without structures of enterprise and with the commitment and control of their neighbours, with the following reduction in costs (50%).

Calculating and average replacement value $400,000
An average amount to maintain the churches $17,680
Outside Works to the 076 Community $3,040
Communal Vernacular Technical Work $7,320
An annual average investment $10,360

Actually the technical team is fitting the methodology to the different components of the Quebrada de Humahuaca.

In order to install the system, it is necessary to have a correct diagnosis, identification of suitable people and local artisans, leader training courses in each community, period control from patrimony. Responsibility of the site commissions.
7. DOCUMENTATION

7.a. Photographs, slides and videotape.

Included in the presentation

7.b. Selected Bibliography

The group that elaborated this presentation prepared an exhaustive bibliography which is attached to the end of every preliminary report. (see annex 2. preliminary works 1 and 2).

Into the framework of the presentation is pointed out the agreement between the Council of National Monuments of Chile and the National Commission of Museums and Monuments and of Historical Places of the Argentina for study a common heritage between both countries, that originate:

Angel Cabeza y otros. – “Las Rutas del Capricornio Andino. Huellas Milenarias de Antofagasta, San Pedro de Atacama, Jujuy y Salta”.
Council of National Monuments of Chile, Santiago. 2000

Olga Paterlini de Koch y otros. – Programa de Desarrollo Social y Cultural a través de la Recuperación de Monumentos Históricos, Proyecto AR 0199-BID AEE 26, BID. 1997 (see annex 4. BID project.)

7.c. Archives, Libraries and Museums with documentation pertaining to the properties.

General Archive of the Indies, Sevilla, Spain.
General Archive of the Province of Jujuy, Argentina
Library of the National Academy of Sciences, Argentina
National Library, Buenos Aires, Argentina
CEDIAP (Documentation Centre of Public Architecture, Ministry of the Economy of the Nation) Buenos Aires, Argentina
7. DOCUMENTATION

CEDODAL (Documentation Centre of Latinamerican Architecture) Buenos Aires, Argentina

7.d. Address where inventory, records and archives are held.


Secretary of State and Culture of the Province of Jujuy. Juan Ignacio Gorriti 295 – San Salvador de Jujuy.

7.e. Maps

7.e.1. The Natural Environment

1.1. Geology
1.2. Bioecology
2. Protection Areas
3. Synthesis

7.e.2 The Tangible Patrimony

1.1. Prehispanic
1.2. Hispanic
1.3. Republican
1.4. Agrobiodversity
2. Monuments and Sites
3. Synthesis

7.e.3 The Intangible Patrimony

1. Celebration and Craft Production
2. Natives Communities
3. Synthesis

7.e.4 General Synthesis
Delegación Permanente
de la República Argentina
ante la UNESCO


Ref: EUNES/PTM/c1972/175/02

Señor
Director del Centro
del Patrimonio Mundial
D. Francesco BANDARIN
Casa de la UNESCO

Señor Director:

Tengo el agrado de dirigirme al Señor Director, en adición a nuestras Notas EUNES/PTM/c1972/175/02 (4.9.02), 147/02/66E (23.7.02), 40/02/66E (6.3.02), 35/02/66E (26.2.02), 28/02/66E (20.2.02), 21/02/66E (5.2.02) y 19/02/66E (31.1.02), a fin de remitirle adjunto, siguiendo instrucciones de mi Gobierno, información actualizada sobre los avances en el plan de gestión de "Quebrada de Humahuaca" –itinerario cultural cuya inscripción a la Lista del Patrimonio Mundial está en curso de ser evaluada.

Reitero al Señor Director las seguridades de mi consideración más distinguida.

[Signature]

Maria Ruth DE GOYCOECEHA
Ministro
Delegada Permanente Adjunta
Quebrada de Humahuaca
Un Itinerario Cultural de 10.000 Años

RAPPORT D’AVANCEMENT
PLAN DE GESTION

Jujuy
República Argentina, 2002
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    - Concept général des activités développées
      
      - Approche.
      - Objectif.
      - Activités programmées
      - Commentaires Finaux
      - Propositions

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  - Localité de Tilcara
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  - Sectorisation et risque
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- Infrastructure
- Education
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RAPPORT D'AVANCEMENT - PLAN DE GESTION

Organismes de Gestion

1° Etape

Quant à la création de l'Agence Tourisme et Culture de la Province de Jujuy et en attendant le traitement par la Législature du projet de Loi, on a entrepris une 1° Etape qui comprend la fusion des Secrétariats du Tourisme et de la Culture au moyen du décret 5323-G du 8 juillet 2002.

ARTICLE 1° : Modifier la structure organisationnelle du Conseil de la Province, afin d'en faire un Comité de Tourisme, dépendant des Secrétariats du Tourisme et de la Culture, qui est à la disposition du Ministre de la Culture de la Province.

ARTICLE 2° : Modifier la structure organisationnelle de la Direction de la Promotion du Tourisme, du Voyage et de la Culture, dépendant du Secrétariat du Tourisme, afin de mettre en place un Comité de Tourisme, dépendant des Secrétariats du Tourisme et de la Culture, qui est à la disposition du Ministre de la Culture de la Province.
Equipe Technique

La structure fonctionnelle que prévoit le décret 5323-G admet la création des postes de " Coordinateur du Patrimoine et des Musées" et de" Coordinateur du Tourisme".

Arch. Néstor José
Equipe Technique "Quebrada de Humahuaca"
Arch. Lina Rodríguez
Arch. José Caro
Géol. Natalia Solis
Lic. Humberto Mamaní
Arch. Sebastián Matías Pasin
Biol. Juan Pablo Villafañe
Lic. María Ester Maldonado
Dessinateur Daniel Espejo
Gabriela Navarro
Ing. Luis Domingo Beccalli
Silvia Ángelo
Miriam Flores
Alejandra Meliam
Fabiola Daud

Coordinateur du Patrimoine et des Musées
Secrétaire Technique
Planification Urbaine
Géologie
Archéologie
Architecture et Informatique
Ressources Naturelles
Education
Communication Visuelle
Coord. Communautés Indigènes
Coord. Ateliers Participatifs
Ateliers
Ateliers
Ateliers
Législation

Commission Locale de Siège

Étape: Constitution de la Commission Locale de Siège

1. Cadre de Référence Générale

Dans le cadre du Projet de "Postulation de la Quebrada de Humahuaca comme Patrimoine de l'Humanité", de nombreuses activités qui tendent à assurer la participation de la communauté, ont été mises en place.

Le Secrétariat au Tourisme et à la Culture de la Province de Jujuy en coordination avec les autorités des communes locales et des différentes organisations communautaires locales, a programmé des activités qui permettront la préservation de la Quebrada de Humahuaca dans tous les domaines.

Ce processus participatif a débuté par des ateliers de diffusion et d'information, réalisés entre décembre 2001 et février 2002 dans chacune des neuf localités concernées. Ils constituent une partie de la Première étape.

Le processus s'est poursuivi au mois de mai 2002 avec la réalisation, lors de la seconde étape, de réunions préparatoires avec des représentants communautaires, en particulier avec des délégués des Communautés Indigènes, dans le but de connaître
les attentes de la communauté par rapport au sujet. Il faut noter la demande d’une information supplémentaire au sujet de la Postulation, et la répétition du travail réalisé dans l’atelier de renseignement, afin de niveler les connaissances de la communauté.

Pendant les mois de mai, juin et juillet 2002, nous avons mené à bien des ateliers dans le but d’intégrer les Commissions Locales de Siège, dont les résultats sont présentés ci-dessous.

Ayant constitué les Commissions Locales de Siège nous envisagerons un troisième étape où la communauté, les organismes publics et les organisations réaliseraient ensemble un processus participatif afin de définir les Plans et les Projets qui permettront la préservation des biens patrimoniaux de la Quebrada de Humahuaca.

2. Concept général des activités développées

2.1. Approche.

La situation décrite dans le cadre de référence met en scène un groupe d’acteurs, d’habitants et de représentants des organisations communautaires publiques et privées, en train de commencer un processus d’organisation qui facilitera la constitution ultérieure de la Commission Locale qui représentera la communauté.

Les données obtenues lors de l’atelier de diffusion et d’information, tenu dans la première étape de ce processus de participation communautaire et pendant les interviews et les réunions précédant les ateliers, tous ceux menés à bout avec les représentants clé de la communauté, constituent le matériel nécessaire pour la construction de cette approche.

2.2. Objectif.

Quand les activités de la second étape se sont terminées, les gens ont pris part à un processus de participation communautaire qui permet:

- L’appropriation de concepts de base, l’approfondissement de l’information sur le sujet et la pratique de l’organisation,
- La formation de la Commission Locale du Siège qui les représente dans les étapes suivantes du processus.
2.3. Activités programmées

<table>
<thead>
<tr>
<th>Thématique</th>
<th>Résultat attendu</th>
<th>Annexes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Présentation et éclaircissement du contexte</td>
<td>Attentes nivelées sur la portée de l’atelier, sur les connaissances de la thématique de la “Postulation de la Quebrada de Humahuaca comme Patrimoine de l’Humanité” et sur les attentes communautaires.</td>
<td>A.1</td>
</tr>
<tr>
<td>Le concept d’organisation et ses implications</td>
<td>Sensibilisation sur les implications et les requêtes de l’organisation.</td>
<td>A.2</td>
</tr>
<tr>
<td>Mission</td>
<td>Analyse de la mission de la Commission Locale du Siège</td>
<td>A.3</td>
</tr>
<tr>
<td>Problématique et intérêts</td>
<td>Problèmes et intérêts de chaque groupe participant.</td>
<td>A.4</td>
</tr>
<tr>
<td>Pourquoi s’organiser?</td>
<td>Matrice d’identification des lignes de travail de la nouvelle organisation, basée sur les problématiques et les intérêts communs.</td>
<td>A.5</td>
</tr>
<tr>
<td>Quel sera le rôle de la nouvelle organisation?</td>
<td>Principaux rôles identifiés pour la nouvelle organisation.</td>
<td>A.6</td>
</tr>
<tr>
<td>Valeurs</td>
<td>Valeurs identifiées pour la nouvelle organisation</td>
<td>A.7</td>
</tr>
<tr>
<td>Vision partagée</td>
<td>Vision formulée.</td>
<td>A.8</td>
</tr>
<tr>
<td>Démarches à suivre en fonction du processus d’organisation</td>
<td>Activités identifiées pour le court terme. Election des Commissions Locales du Siège.</td>
<td>A.9</td>
</tr>
<tr>
<td>Evaluation de l’atelier</td>
<td>Rétro alimentation du groupe de participants.</td>
<td>A.10</td>
</tr>
</tbody>
</table>

2.4. Commentaires Finaux

a) Au moment d’analyser les différents rôles que devrait jouer une nouvelle organisation, apparaissent des tâches de caractère représentatif et articulateur, auxquelles il faut ajouter la fonction de surveillance, ce qui est en rapport étroit avec la Mission de la Commission Locale. On arrive ainsi donc à une définition pertinente de l’identité de l’organisation.

b) Les lignes d’action identifiées accordent à la nouvelle organisation un caractère intégral, c’est pourquoi cette approche s’oriente vers l’autogestion socio-économique.

c) Dans la constitution de la Commission Locale, on a pu observer une bonne représentativité organisationnelle, étant donné que ses intégrants sont des personnes qui ont déjà intégré et même représenté divers types d’organisations communautaires.

2.5. Propositions

a) Au sein du processus d’organisation, l’information obtenue dans les ateliers doit être considérée par ces gens comme une base de travail et comme point de départ pour les taches suivantes.
b) Promouvoir au sein de chaque organisation de la communauté un effort de révision et de réflexion semblable à celui expérimenté dans les ateliers, dans le but d’atteindre un meilleur niveau de reconnaissance et d’intégration parmi ses membres.

c) Certains participants pourraient reproduire cet événement vers l’intérieur de ces groupes. Cette tâche pourrait être insérée dans les réunions que chaque groupe réalise périodiquement.

d) Si on tient compte qu’il s’agit d’une première approche à l’identification du rôle que devrait jouer la Commission Locale de Tumbaya, considérée selon la perspective des personnes participantes, il semble prudent d’approfondir l’analyse qui concerne ce que réellement on attend de la nouvelle organisation. Les renseignements inclus dans le compte rendu serviront sans doute de base pour une future exploration.

e) Ultérieurement, le sens de chacune des valeurs qui détermineront l’orientation de la Commission locale, pour que toutes les personnes concernées partagent une compréhension uniforme.

f) S’efforcer d’atteindre la plus haute coordination possible entre les acteurs qui offrent la coopération technique à ce processus, dans le but de maintenir la même approche, évitant ainsi la duplication de tâches et la dispersion des ressources.

g) Développer des mécanismes pour que l’information en relation aux activités et aux résultats atteints puisse parvenir jusqu’aux personnes concernées afin que l’intérêt et l’énergie déployés lors de l’organisation se maintiennent.
Prosiguen las acciones sobre concientización

Se trabaja en torno a la importancia de la declaración de la Quebrada de Humahuaca como Patrimonio de la Humanidad

"Suite aux actions de prise de conscience."
"On travaille en vue d'établir l'importance de la déclaration de la Quebrada de Humahuaca comme Patrimoine mondial."

Pregón, el 10 Junio 2002
Participación quebradeña

En la declaración de la Quebrada de Humahuaca Patrimonio de la Humanidad, avanzó el plan de gestión y la creación de las comisiones locales de sitio.

La Participación quebradeña, "dans le projet de déclaration de la Quebrada de Humahuaca Patrimoine mondial", le plan de gestion et la création des Commissions locales du Siège avance.

"Commissions du Siège"

Tribuno de Jujeo, 11 de Julio de 2002

Comisiones de sitio

Se incorporan las comisiones de sitios locales de Tilcara y Volcán, en el marco de actividades que realizan las distintas comunidades del Noroeste con respecto al proyecto "Quebrada de Humahuaca, patrimonio mundial" que promovera la Secretaría de Cultura de la Provincia.

En la comisión de Tilcara fueron nombrados: Carlos López del Campo, representante de la Comisión Municipal, René Lammas del Club Atlético Volcán y Horacio Ferreira de la Direccion de Turismo.

En tanto, los suplentes son: Juan Carlos, representante de la Comisión Municipal, Mirta y Luis Romeo, representante de la Direccion de Turismo.

La elección se realizó en el transcurso de un taller, en la presencia del director de Turismo de la comuna recién instalada y con una importante asistencia de vecinos.

De igual manera en Volcán también se procedió a la elección de la comisión de sitio, que quedó conformada por los vecinos Rubén Alberto Velazquez, de la Comisión Municipal, René Lammas del Club Atlético Volcán y Horacio Ferreira de la Comunidad Aborigen Tilián.

Los miembros suplentes son: Ana María, del Centro Cultural "Flor de Lirio"; José Ortega del grupo de Productores de Chorillos y Aurelia Aina de Machaca, representante de la iglesia.

COMISIONES LOCALES CONFORMADAS

LOCALIDAD: VOLCÁN

<table>
<thead>
<tr>
<th>TITULARES</th>
<th>NOMBRE</th>
<th>INSTITUCIÓN A LA QUE REPRESENTA</th>
</tr>
</thead>
<tbody>
<tr>
<td>RUBÉN ALBERTO VELAZQUEZ</td>
<td>COMISIÓN MUNICIPAL</td>
<td></td>
</tr>
<tr>
<td>RENÉ LAMMAS</td>
<td>CLUB ATLÉTICO VOLCÁN</td>
<td></td>
</tr>
<tr>
<td>MIRIAM PUCA</td>
<td>COMUNIDAD ABORÍGEN &quot;TILIÁN&quot;</td>
<td></td>
</tr>
<tr>
<td>ANÁ LIA CASTILLO</td>
<td>CENTRO CULTURAL &quot;FLOR DE LIRIO&quot;</td>
<td></td>
</tr>
<tr>
<td>JOSEFA ORTEGA</td>
<td>GRUPO DE PRODUCTORES DE CHORRILLOS</td>
<td></td>
</tr>
<tr>
<td>AURELIA AINA DE MACHACA</td>
<td>IGLESIAS DE VOLCÁN</td>
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</tr>
</tbody>
</table>
### Localidad: Tumbaya

<table>
<thead>
<tr>
<th>NOMBRE</th>
<th>Institución a la que representa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jorge Fernando Ramos</td>
<td>Comisión Municipal de Tumbaya</td>
</tr>
<tr>
<td>Celestina Nieves Ábalos</td>
<td>Comunidad Aborigen Finca Tumbaya</td>
</tr>
<tr>
<td>Luisa Ángela Arjona</td>
<td>Comunidad Aborigen de Chañi</td>
</tr>
<tr>
<td></td>
<td>Chico</td>
</tr>
<tr>
<td>Florencio Cruz</td>
<td>Cauqueva</td>
</tr>
<tr>
<td>Víctor Paz Choque</td>
<td>Comisión Municipal</td>
</tr>
<tr>
<td>Lita Aделaida Cruz</td>
<td>Delegada Comunidad Aborigen FincaTumbaya</td>
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### Localidad: Purmamarca

<table>
<thead>
<tr>
<th>NOMBRE</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Freddy Sossa</td>
<td>Centro Vecinal</td>
</tr>
<tr>
<td>Rolando Alavar</td>
<td>Talleres Libres</td>
</tr>
<tr>
<td>Cipriano Cruz</td>
<td>Comunidad Aborigen de Huachichacana</td>
</tr>
<tr>
<td></td>
<td>Vecino</td>
</tr>
<tr>
<td>Nolberto Alavar</td>
<td>Comisión Municipal</td>
</tr>
<tr>
<td>Míguel Angel Leaño</td>
<td>Vecino</td>
</tr>
<tr>
<td>Gustavo Chороloque</td>
<td></td>
</tr>
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</table>

### Localidad: Maimará

<table>
<thead>
<tr>
<th>NOMBRE</th>
<th>Institución a la que representa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silvia Adriana Maidana</td>
<td>Vecina - Cap. En Turismo</td>
</tr>
<tr>
<td>Eleuteria Elva Vilte</td>
<td>Vecina</td>
</tr>
<tr>
<td>Elizabeth Lanata de Kusch</td>
<td>Escuela de Música</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>José Ángel Mamani</td>
<td>Comunidad de Base de la Iglesia</td>
</tr>
<tr>
<td>César Ángel Alberto</td>
<td>Comunidad Aborigen de Cieneguillas</td>
</tr>
<tr>
<td>Soruco</td>
<td></td>
</tr>
<tr>
<td>Carlos Marcelo Muñiz</td>
<td>Escuela de Música</td>
</tr>
</tbody>
</table>

### Localidad: Tícarca

<table>
<thead>
<tr>
<th>NOMBRE</th>
<th>Institución a la que representa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grónimo Alvarez Prado</td>
<td>Coini</td>
</tr>
<tr>
<td>Martínez Méndez</td>
<td>Banda de Sikuris</td>
</tr>
<tr>
<td>Horacio Galán</td>
<td>Estudiante - Vecino</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Dionisia Medina</td>
<td>Docente Jubilada - Vecina</td>
</tr>
<tr>
<td>Huasin Arroyo</td>
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### Localidad: Huacaleara

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<tr>
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### LOCALIDAD: HUMAHUACA

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### LOCALIDAD: TRES CRUCES

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**1RE RENCONTRE DES COMMISSIONS LOCALES DU SIÈGE**

**LIEU: HUMAHUACA – DEPARTEMENT HUMAHUACA**

**INTRODUCTION**


La réunion entre les représentants des C.L.S. et les responsables du plan de gestion fut mise en œuvre, à la demande des premiers, à la fin de cette seconde étape du processus participatif.
Elle a poursuivi les objectifs suivants:

- Intégrer les représentants des C.L.S de la Quebrada de Humahuaca et les acteurs concernés dans le plan de gestion.
- Partager l'information concernant les avancées du projet et les actions des C.L.S depuis sa constitution.
- Initier l'étape suivante, en établissant les actions futures qui permettront la continuité du processus.
- Accorder la modalité de participation dans le processus, entre les neuf C.L.S et les acteurs responsables du Plan de Gestion.

La méthodologie proposée pour cette rencontre a été celle d'atelier.

DESARROLLO DEL ENCUENTRO

Ouverture et présentation

Un représentant de la Commission locale d’Humahuaca et Mme Liliana Fellner, Secrétaire au Tourisme et à la Culture de la Province ont ouvert la réunion.

Puis, tous les participants se sont présentés et postérieurement il y a eu un moment pour l'expression des expectatives en vue de la journée, ce qui donna:

BIEN POSTULÉ

La rencontre s’est poursuivie par un travail de groupe où a été analysée une composante patrimoniale par localité. Finalement, on est arrivé à la description, la valorisation, l'état de conservation et l'élaboration de propositions pour la conservation, la préservation et l'utilité. (Voir annexe I)

FOIRE AUX ÉCHANGES TROÉ

1- Préparation de la Foire aux échanges

Une fois la méthodologie de travail accordée, l'animateur a énuméré les démarches à suivre pour la préparation de la foire aux échanges et a distribué un guide aux participants.

Ensuite, chaque organisation présente a préparé une liste comportant objectifs, réalisations, demandes, offres, difficultés et lignes d'action. Ces listes ont servi par la suite pour organiser une foire d'échange d'informations.

2- Foire d'informations et bureaux de négociations
    (sessions de liaison)
Les présentations étant faites, les participants ont été invités à l'exposition des travaux, ce qui a permis la prise de contact des organisations, les unes avec les autres.

Les participants ont parcouru les diverses organisations, ayant la possibilité de rechercher les renseignements de leur intérêt, d'identifier des points en commun, d'accorder des domaines de coopération entre elles et les responsables du plan de gestion. (Voir Annexe II)

3- Résultats

Ces session de négociation ont permis de définir les accords et les échanges suivants:

- Les Commissions locales ont pris le compromis de procurer l'information aux autres acteurs en échange de formation, de provision de matériel, de conseils techniques et d'actions spécifiques en relation aux ouvrages et à la législation.
- Les Commissions se sont accordées sur la réalisation d'activités conjointes. (Voir Annexe III)

4- Conclusions

Finalement les participants ont reconnu l'utilité des négociations et ont remarqué l'importance de la participation, dans un autre événement similaire, des organismes responsables des différents domaines du Gouvernement, en rapport aux problématiques spécifiques; Ex: barrage Cuenca du Huasamayo. Le processus d'intégration des Commissions Locales du Siège avec les acteurs responsables du plan de gestion a eu du succès.

SOCIALISATION DE LA PRÉSENTATION RÉALISÉE AU II° SEMINAIRE SUR LA CONVENTION POUR LA PROTECTION DU PATRIMOINE MONDIAL, CULTUREL ET NATUREL.

Ensuite le Dr. Liliana Fellner, Secrétaire au Tourisme et à la Culture, a fait un exposé, déjà présenté à Córdoba au I° Séminaire sur la Convention pour la Protection du Patrimoine Mondial, Culturel et Naturel, entre le 6 et le 8 août dernier. Elle a raconté les différentes étapes vécues depuis le début du processus et jusqu'à présent. Ce moment n'a pas manqué d'émotion du fait qu'elle a montré la participation, le compromis et la force des habitants dans la vie du projet.

À ce moment-là on a distribué aux les représentants de chaque commission les exemplaires de la proposition pour l'inclusion de la "Quebrada de Humahuaca- un itinéraire de 10000 ans", les Formulaires 1, 2 et 11 Annexes et les comptes
rendus des ateliers réalisés dans le cadre des activités prévues au plan de gestion.

EVALUATION

Les gens ont noté l'importance de la participation et le protagonisme atteint, étant donné qu'on est arrivé à assurer l'information, consolider la confiance, au moyen de la connaissance, l'intégration et la revalorisation de tous les intervenants, ce qui de plus a mené à conclure que "nous avancerons ensemble par cette nouvelle voie qui s'ouvre devant nous" (Voir annexe IV)

FERMETURE

Pour conclure la Journée, le rituel de la Pacha Mama a été réalisé, moment symbolique chargé d'émotion, où chaque participant a offert ses dons à la Terre et a sollicité son aide pour le début de l'étape suivante.
(Voir annexes ci-joints)

IIᵉ RENCONTRE DES COMMISSIONS LOCALES DU SIÈGE

Lieu: San Salvador de Jujuy

INTRODUCTION

Le processus de participation communautaire s'organise en trois moments, dont les deux premiers ont déjà été réalisés. Cette rencontre se tient au troisième moment de ce processus, partie du projet "Postulation de la Quebrada de Humahuaca comme patrimoine de l'humanité", dont l'objectif est d'accorder des actions entre les intervenants dans le plan de gestion, dans le cadre du processus de planification stratégique.

Dans cette rencontre, faisant partie du processus participatif, ont participé des représentants des Commissions locales de Volcán, Tumbaya, Purmamarca, Maimará, Tícaro, Huacaleca, Humahuaca, Iturbe y Tres Cruces, de la région Quebrada de Humahuaca.

Ses objectifs ont été :
Expérimenter un processus de Planification Stratégique qui permette d'identifier les moments.
Réfléchir et analyser à partir de la pratique groupale le processus de participation et de prise de décisions.
Établir des objectifs en relation à la continuité du processus.
Cette rencontre se développe mettant en place la méthodologie des ateliers, qui facilite l'échange et l'intégration. Avant la réunion, une visite a été réalisée à la Maison de Gouvernement où les représentants ont été accueillis par le Gouverneur de la Province de Jujuy, Dr Eduardo Fellner, informé alors du thème du processus participatif.

DÉROULEMENT DE LA RENCONTRE

Présentation et attentes

Tout d’abord nous avons procédé à la présentation des représentants des Commissions Locales de la Quebrada, et ensuite on a accordé un moment destiné à l’expression des expectatives:

- Consolider le travail
- Réaliser des actions conjointes
- Connaître les avancés réalisées (Accords de Humahuaca)
- Prendre connaissance et s’intégrer
- Partager des activités
- Tenir compte des activités précédentes
- Revoir les thèmes traités à Humahuaca
- Entreprendre des actions—“Mettre en œuvre”
- Connaître de nouvelles méthodologies de travail

Postérieurement, nous avons demandé aux représentants de faire une synthèse des actions réalisées jusqu'à présent par les Commissions Locales. (voir ci-dessous Annexe 1)

Résolutions initiales

A partir de l'exposition des actions des Commissions Locales, nous avons formulé des demandes qui ont abouti à des accords entre le Secrétariat un Tourisme et au la Culture et les Commissions Locales. Les résultats sont détaillés à l’Annexe 2.

Résolution d’une situation problématique


Ils devaient aussi:

- Choisir le problème à résoudre
- Trouver les solutions possibles
- Ressources internes et externes
- Déterminé les Activités
- Déterminé les Temps
- Organisation du groupe: coordination et responsables des activités
- Évalué les ressources disponibles
- Évalué les résultats
- Résultats obtenus

Nous avons donc proposé trois situations, une chaque département: Tumbaya, Tilcara et Humahuaca, qui se trouvent à l'Annexe 3.

Processus de prise de décisions et de participation

Ensuite nous avons complété une grille individuelle de manière anonyme, ce qui a permis de connaître le processus de prise de décisions et de participation du groupe dans l'activité précédente.

Nous avons expliqué que les items de la grille correspondaient aux niveaux du processus de participation et à la prise de décisions. Finalement, nous avons transcrit sur une grille les résultats par département.

La tâche précédente, on s'est voué à fournir une approche théorique, nous avons analysé le processus de planification stratégique dans toutes ses étapes: diagnostic, objectifs, plan d'action, exécution et évaluation. Nous avons tenu compte des difficultés présentées par les groupes pour exposer les problèmes et pour définir les objectifs. En ce qui concerne les plans d'action élaborés, ceux-ci ont été clairement formulés en relation à la définition des activités, des ressources, le temps et les responsables. Les étapes d'exécution et d'évaluation restaient limitées et ne permettaient pas d'en cerner avec précision le contenu.

Nous avons aussi expliqué le processus de prise de décisions et de participation aux différents niveaux: information, opinion, prise de décisions, partage du travail et résultats, ayant pour support le consensus.

Les réponses de chaque département ont été différentes. La plupart des groupes n'ont pas eu les données nécessaires avant la prise de décision et analysent rarement l'information qu'ils possèdent. S'ils donnent une opinion en rapport aux sujets sur lesquels il faut prendre des décisions, la plupart prétend faire valoir son avis. Ils ont avoué que, généralement, les décisions, sont prises avec la participation de la majorité des participants, bien que dans certains cas, il n'y en ait qu'un qui décide. Lorsqu'il faut mettre en œuvre les décisions prises, tout le monde ne participe au travail et les bénéfices ne s'étendent pas non plus à tous. Le leader est celui qui permet et facilite que les décisions soient prises par le groupe. La confiance a été considérée comme un aspect important de l'ambiance vécue, devenue essentielle pour la vie en commun puisqu'elle facilite l'établissement et la résolution des problèmes que le groupe partage.
Objectifs

Ensuite nous avons énuméré les objectifs ou les actions à mettre en œuvre à la suite de cette rencontre:
- Motiver la communauté à s'intéresser au sujet.
- Que la commission provinciale possède un espace pour la communication.
- Qu'il existe des ressources de législation au sein des Commissions Locales.
- Considérer la sécurité du tourisme en tenant compte de critères communs pour toute la Quebrada.
- Établir des valeurs tels que l'union et la valorisation de ce qui est propre.

Évaluation

A la fin de cette rencontre nous avons demandé aux participants d'en faire une évaluation, ce qui a donné les appréciations suivantes:

- Nous avons pu incorporer de nouvelles connaissances
- Ça a servi à établir la confiance entre les représentants des Commissions locales
- Ça a été un apprentissage
- Elle nous a permis de voir les problèmes que nous partageons
- Prendre connaissance et nous intégrer
- Nous Avons besoin d'information supplémentaire au sujet du patrimoine et sur les outils à utiliser par les Commissions locales
- Connaître les problèmes de chaque Commission locale
- Pénétrer ce qui arrive au sein de chaque Commission Locale
- Chercher la participation de la plupart des Commissions locales
- Ça si constitué une bonne base, solide, pour travailler
- Ça a favorisé la fraternité des Commissions Locales du Siège
- Ça a été constructif, je propose d'analyser le thème de la signalisation des routes.
- Ça a donné un espace pour l'échange d'information et d'idées
ANNEXE 1
SITUATION ACTUELLE DES COMMISSIONS LOCALES

VOLCAN:

- Nous avons choisi quatre prémisses pour guider notre travail: Connaître, Récupérer, Valoriser et Préserver.
- En relation aux connaissances, nous avons signé un accord avec l'Université pour réaliser une conférence au sujet de l'histoire du groupe culturel "Tilian".
- Nous avons aussi organisé une conférence au moment de la commémoration de l'"Exodo Jujeño" et on a même célébré la PACHAMAMA.
- Échanges avec les écoliers.
- En tant que groupe, on s'est intégré et on a atteint une niveau de communication.
- Nous réalisons des réunions la communauté en vue de la prise de conscience.
- Nous avons un très bon rapport avec le Responsable de la Mairie. Il collabore en permanence avec nous.

HUACALERA:

- Nous recevons l'appui du responsable de la Mairie qui collabore avec la Commission Locale : infrastructure pour les expositions d'artisanat.
- Nous avons signé une convention avec le Dr Palma pour la remise de tout ce qu'on avait emporté.
- Gestion en vue de l'habilitation d'un Musée à la Posta.
- Nous avons organisé une activité avec le cinéma mobile au salon communautaire.
- Intégration d'autres personnes.

TRES CRUCES:

- Nous avons du mal à nous intégrer.
- La communauté n'accorde pas d'intérêt à ce sujet.
- Bonnes relations avec la Commission Municipale.
- Lieu déclaré d'intérêt.
- Nous avons sollicité un modèle d'ordonnance pour la protection des biens.

MAIMARA:

- Nous nous réunissons tous les vendredis à 19,00 heures.
- Nous avons établi un dialogue permanent pour faire connaissance et pour nous intégrer.
• Nous avons un programme dans une radio locale à micro ouvert, c’est une stratégie d’information communautaire.
• Nous voulons contacter les localités éloignées.
• Nous organisons des activités qui engagent la communauté.
• Nous avons organisé un concours de logotypes à l’école.

TILCARA:

• Nous avons de nombreuses inquiétudes.
• Il arrive toujours quelqu’un aux réunions de la Commission Locale.
• Nous nous réunissons les mercredis à 15,00 heures.
• Nous maintenons le dialogue avec la Mairie.
• Nous sommes en rapport avec l’Institut Interdisciplinaire Tilcara.
• Les activités du réseau de tourisme sont assumées comme une responsabilité de la Commission Locale.
• Nous comprenons la collaboration du Maire pour les activités du réseau de tourisme.
• Nous partageons des actions avec la Chambre de Commerce.
• Nous participons activement au projet d’installation du gazoduc et au forum.

ITURBE:

• Il est nécessaire de faire prendre conscience à la communauté.
• Nous n’avons pas encore défini les horaires des réunions de la Comision Locale.
• Nous avons sollicité un modèle d’ordonnance pour la protection des biens.
• Il manque d’information au sein de la communauté.
• Il y a des problèmes d’intégration et de communication.
• Nous avons organisé des réunions sur trois localités de la zone rurale, où les gens demandaient la réalisation d’ateliers informatifs.

HUMAHUACA:

• Réunions les 1° et les 3° lundis de chaque mois à la Maison de la Culture.
• Nous sommes organisés en commissions de travail par thème.
• Nous réalisons des actions de prise de conscience.
• Nous avons organisé une rencontre de jeunes et d’écoliers, nous avons eu une participation d’à peu près 100 enfants.
• Nous considérons que les actions doivent être menée auprès des écoliers principalement.

TUMBAYA:
• Nous nous réunissons une seule fois par semaine.
• Nous avons organisé la Semaine des Jeunes.
• Nous avons sollicité des experts pour la surveillance de l’Antigal de Huajra, pour prévenir les dégâts possibles provoqués par la pluie.
• Nous allons faire des conférences dans les écoles.
• Nous avons demandé un modèle d’ordonnance pour la protection des biens.
• À l’école nous avons organisé un concours de play-back où le prix est une promenade dans la Finca, nous avons cherché que ce soit quelque chose de différent, qu’ils connaissent les animaux, valorisent la nature et ce qui est à nous.
• La Commission Municipale collabore avec la Commission Locale.

PURMAMARCA:
• Quatre intégrants de la Commission Locale, nous sommes en rapport.
• Notre activité est concentrée sur la récupération des biens de la localité pour construire le Musée Archéologique.
• Nous avons convaincu le responsable de la Mairie de collaborer avec nous.
• Signer une Convention en vue de récupérer le vieux Cabildo où actuellement fonctionne la bibliothèque et le sous-commissariat pour les transformer en musée.
• Réunion avec les autres institutions de la communauté pour informer et favoriser la prise de conscience.
• Toutes nos actions portent le nom de la Commission locale.

ANEXE 2
Accords avec le Secrétariat au Tourisme et à la Culture:
• Préparation de carnets qui prouvent la représentativité des intégrants des Commissions Locales de la Quebrada de Humahuaca.
• Désignation de personnel du secrétariat pour l’accueil exclusif des représentants des Comisions Locales afin de
faciliter les démarches qu'ils réalisent dans différentes institutions.

- Prêt de documentation de l'UNESCO aux Commissions locales, en relation au thème du patrimoine.
- Envoi d'une liste d'inspecteurs de l'environnement à la Direction de l'environnement et des ressources naturelles.
- Appui à la Commission Locale de Tres Cruces pour une réunion communautaire et provision d'un modèle d'ordonnance.
- Appui à la Commission Locale de Iturbe pour une réunion communautaire et mobilisation communautaire en faveur des biens postulés et provision d'un modèle d'ordonnance.
- Organisation d'ateliers au sujet de la législation en vue de la protection des biens.

Accords avec les Commissions Locales de la Quebrada de Humahuaca:

- Agenda d'activités des Commissions Locales
- Lise d'inspecteurs de l'environnement
- Agenda de prêt de documentation de l'UNESCO sur le thème du patrimoine.

ANNEXE 3

Département de TUMBAYA

Problème: Législation

- Promouvoir des ordonnances pour la protection: styles architecturaux et planification urbaine, paysages, flore et faune, de l'environnement et archéologi.
- Mettre à la disposition des différentes Commissions de Siège les ordonnances en vigueur.
- Professionnels appropriés en vue de la prise de conscience
- Formation.

Ressources Humaines: locales

- Appui du Secrétariat au Tourisme y à la Culture.
- Revaloriser l'essentiel de chaque village.
- Réunion départementale des Commissions de Siège, une fois par mois.

Temps: plein.
Propositions:
- Bureau permanent pour les Commissions Locales de Siège au Secrétariat au Tourisme à la Culture.
- Comptes rendus d'avancement mensuels.
- Travail d'échange entre les Commissions Locales du Département Tumbaya.

Departamento de TILCARA

Problème: Législation, flore et faune, architecture, prise de conscience, concepts de: indigène, marsoisme, capitalisme.
Objectif:
Eclaircir des confusions entre différentes visions
Solutions:
- Promouvoir, dans par la Mairie de chaque localité, la rédaction et l'exécution d'une Charte Municipale basée sur la préexistence des peuples, contemplée dans la Constitution de la Nation Argentine (art. 75, Incise 17, Convention 169 Peuples indigènes).

Département de HUMAHUACA

Problème: ignorance quant à l’importance de préserver, valoriser, conserver et protéger le patrimoine naturel et culturel.
Solutions: large diffusion de l'information
Nous pouvons réaliser:
- Diffusion à travers les moyens de communication.
- Organisation des ateliers communautaires
- Insertion de la thématique dans les curriculums
- Base de données

Ressources internes et externes:
- Ressources humaines locales
- Extérieurement on peut faire des démarches à travers de projets.

Nous voudrions obtenir:
- Changement d'attitude des gens.
- Récupérer et valoriser l'identité.

Nous ferons:
- Visites aux communautés.
- Programmes de radio
- Visites domiciles
- Stages de formation

Temps: 2 mois
Organisation du groupe: participation, choix de coordinateurs et de porte-parole
Ressources: volonté, effort, amour de la terre
On a besoin de quoi?: appui, formation pour générer des ressources propres.
Résultats:
- Changement d'attitude chez les gens
- Résultat obtenus: participation

ANNEXE 4

AGENDA DE RÉUNIONS DES COMMISSIONS LOCALES

<table>
<thead>
<tr>
<th>LOCALITÉ</th>
<th>SITES RÉUNION</th>
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<tr>
<td>VOLCAN</td>
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<tr>
<td>TUMBAYA</td>
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<td>19,00 hs.</td>
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<tr>
<td>TILCARA</td>
<td>Hôtel de Tourisme</td>
<td>15,00 hs.</td>
<td>Mercredi</td>
<td>4955079 (Gerónimo Álvarez Prado) 4955521 (Huasi Arroyo)</td>
</tr>
<tr>
<td>HUACALERA</td>
<td>Bibliothèque Populaire</td>
<td>19,00 hs.</td>
<td>Jeudis</td>
<td>Cabine Publique</td>
</tr>
<tr>
<td>HUMAHUACA</td>
<td>Maison de la Culture</td>
<td>18,00 hs.</td>
<td>1er et 3e lundi du mois</td>
<td>03887-421164 (Irna) 03887-421001 (Rosa) 03887-421284 (Ecole Normale de Humahuaca)</td>
</tr>
<tr>
<td>ITURBE</td>
<td>A confirmer</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRES CRUCES</td>
<td>A confirmer</td>
<td></td>
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</tr>
</tbody>
</table>
ANNEXE 5

LISTE D'INSPECTEURS DE L'ENVIRONNEMENT

<table>
<thead>
<tr>
<th>LOCALITÉ</th>
<th>NOMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>VOLCAN</td>
<td>Luisa Alfaro – Raimundo Gaspar</td>
</tr>
<tr>
<td>TUMBAYA</td>
<td>Lilia Cruz – Felipe Gutiérrez</td>
</tr>
<tr>
<td>PURMAMARCA</td>
<td>Arnaldo Díaz – Jovita Valdivieso</td>
</tr>
<tr>
<td>MAIMARA</td>
<td>César Ángel Alberto Soruco – Carlos Marcelo Mutíz</td>
</tr>
<tr>
<td>TILCARA</td>
<td>A confirmer</td>
</tr>
<tr>
<td>HUACALERA</td>
<td>Arcelio Quispe – Sandro Fernández</td>
</tr>
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<td>HUMAHUACA</td>
<td>Horacio Garcia – Gustavo Carlos Sánchez</td>
</tr>
<tr>
<td>ITURBE</td>
<td>Nicolás Velásquez – Jorge Díaz</td>
</tr>
<tr>
<td>TRES CRUCES</td>
<td>Ceferino Cardozo</td>
</tr>
</tbody>
</table>

ANNEXE 6

DISTRIBUTION DE MATÉRIEL BIBLIOGRAPHIQUE
AU SUJET DU PATRIMOINE – UNESCO

<table>
<thead>
<tr>
<th>LOCALITÉ</th>
<th>DATE</th>
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<tbody>
<tr>
<td>VOLCAN</td>
<td>24 ou 25 octobre</td>
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<tr>
<td>TUMBAYA</td>
<td>A confirmer</td>
</tr>
<tr>
<td>PURMAMARCA</td>
<td>A confirmer</td>
</tr>
<tr>
<td>MAIMARA</td>
<td>19 octobre</td>
</tr>
<tr>
<td>TILCARA</td>
<td>A confirmer</td>
</tr>
<tr>
<td>HUACALERA</td>
<td>16 ou 17 octobre</td>
</tr>
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</tr>
<tr>
<td>ITURBE</td>
<td>A confirmer</td>
</tr>
<tr>
<td>TRES CRUCES</td>
<td>9 ou 10 octobre</td>
</tr>
</tbody>
</table>
2 Étape

Planification

Dans le but d'élaborer des plans de mise en ordre et les normes nécessaires à la consolidation des domaines vulnérables et à la préservation des biens patrimoniaux, on commence par l'évaluation de l'espace physique et à son rapport à l'infrastructure de la zone.

L'environnement est le résultat de relations complexes dans l'espace et dans le temps, entre les êtres vivants et l'espace physique. Ces interactions deviennent des adaptations des différentes composantes, ce qui permet un fonctionnement chaque fois plus adapté des systèmes en fonction de l'environnement.

Les systèmes naturels ont servi de base pour le progrès humain et ils ont au début absorbé les effets négatifs de l'accroissement des villes. Puis après, la grandeur des changements a provoqué des dégâts croissants dans l'environnement, qui peuvent être groupés en processus d'extraction de la végétation naturelle, utilisation de l'eau, etc. et en processus d'accumulation de déchets, effluents, débris, etc.

On observe donc, dans la désééés de la Quebrada de Humahuaca, l'apparition de zones dénudées présentant de graves problèmes d'érosion qui tiennent largement aux processus de dégradation et d'autres tout à fait colmatées et excédées dans leur capacité, gravement affectées par des processus de pollution.

L'étude de la zone où se trouvent les différentes localités de la Quebrada de Humahuaca, Volcán, Tumbaya, Purmamarca, Maimará, Tilcar, Huacalera, Uquia, Humahuaca et Tres Cruces, montre, parmi les processus d'ordre naturel qui provoquent des situations d'instabilité en zone urbaine et suburbaine, divers phénomènes de déplacements en masse (flux, glissements, entre autres) et des inondations que détériorent divers secteurs des villages, et constituent la cause principale de la dynamique d'érosion naturelle des eaux de pluie, auxquelles il faut ajouter la méconnaissance de l'homme à ce sujet.

Nous avons par conséquent localisé des travaux d'infrastructure dans des endroits naturellement inondables, et aussi une infrastructure routière sans les travaux d'épuiement concordant au potentiel hydrologique et à la dynamique des eaux de pluie et fluviales.

Actuellement, il faut ajouter à tout cela, la gestion non planifiée des zones rurales qui a généré une terrible diminution des infiltration et, en conséquence, l'augmentation des inondations, ce qui aggrave sensiblement la problématique.
Le principal objectif de ces études, pour qu’elles soient considérées dans la planification de mise en ordre du territoire, est de s’appuyer sur une base solide pour la détection, la prévention et le contrôle des situations d’inondation, et les effets d’érosion produits par les torrents de montagne (processus de déplacement en masse) qui affectent largement chacune des localités situées des deux côtés du Rio Grande, collecteur principal de la Quebrada de Humahuaca.

Premiers résultats de l’évaluation de l’environnement

Localité de Tilcara

La localité de Tilcara se situe sur le flanc occidental de la Chaîne de Alfarcito à une altitude de 2470 mètres. Ses coordonnées géographiques sont 23° 34’ 30” et 23° 35’ 30” de latitude sud et 65° 21’ 30” et 65° 22’ 30” de longitude Ouest. Le département de Tilcara comporte 7.751 habitants, une population urbaine permanente dans le village de Tilcara de 2.976, équivalent à 38% du département. Du fait qu’il s’agit d’une ville estivale, entre décembre et mars – coïncident avec les moments des plus fortes précipitations - la population s’accroît jusqu’à 10.000 habitantes.

Le climat est sec et se caractérise par la semi-aridité, avec des températures moyennes de 13° C correspondant, d’après le classement de Köppen à BWK’, à un régime sec avec rareté de précipitations et un haut degré d’évapotranspiration, dénommé désert tropical.


Les précipitations sont rares et ne dépassent pas les 150 mm. Ce sont des averses. Le secteur appartient à la province phytogéographique de la Prepuna où l’on perçoit une végétation xérophile de basse hauteur qui, d’après Cabrera (1957) se caractérise par l’absence de zygothyllacées et l’existence du cactus de la puna (trichocereus pasacana).

Les caractéristiques topographiques, climatiques et édaphologiques permettent deux types de végétation. Ruthsatz (1975) distingue les suivants:

a) Végétation du lit de la rivière: Elle se présente de loin en loin entre les zones couvertes de cailloux et celles de sable. Dans les secteurs les plus protégés on peut voir de petits groupes d’arbustes, le reste étant couvert par des herbes pérennes et annuelles.

b) Steppe arbustive de Prosopis ferox et Thichocereus pasacana (échelon intermédiaire entre 2500 et 2900 m), correspond à
la strate arbustive bien développée, riche en espèces. Le <br>churqui n'abonde pas sous forme d'arbre.<br><br>La zone urbaine se tient sur un ancien cône alluvial de <br>direction SSE-NNO à penchant modéré vers l'Ouest. À la limite <br>sud court la rivière Huasamayo, avec un déplacement E-O, dont <br>les sources se situent à l'Est, dans les montagnes Ovejera (4615 <br>m) et El Corral (4750 m). L'action continue de cette rivière est à <br>l'origine, dans son embouchure, de différents niveaux de cônes <br>alluviaux et nivaux en terrasse, produits par l'évolution <br>permanente au quaternaire.<br><br>L'action fluviale, l'action néotectonique et les chutes de <br>grêle dans les zones de plus haute élévation du bassin de la rivière <br>Huasamayo ont produit des activités significatives. Les <br>caractéristiques compressives ont donné lieu à l'élévation de <br>différents niveaux de cônes alluviaux et ont donc dessiné le <br>modèle actuel en unités en terrasse, qui semblent suspendues à des <br>niveaux variant entre 7 et 10 m sur le lit actuel de la rivière <br>Huasamayo et du Río Grande.<br><br>Risques géologiques associés<br><br>Nous réalisons une évaluation des surfaces pour arriver à <br>un diagnostic quantitatif au sujet du risque géologique qui affecte <br>de forme directe la population de Tilcara. Cette évaluation sera <br/utilisée comme point de départ dans la prévention des désastres, <br>naturels par une mise en ordre territoriale contrôlant l'utilisation <br>du sol, en vue de fixer les valeurs minimales du risque.<br><br>Pour déterminer les zones de risque, on a utilisé une <br>méthodologie d'analyse basée fondamentalement sur la photo- <br>interprétation et le travail in situ, notant la dynamique des
processus de déplacements en masse, processus naturels de la plus haute importance qui chaque année mettent en danger la population de Tilcara.

On a quantifié les éléments de risque en assignant des indices de valorisation entre 0 et 3 à des facteurs géologiques qui ont subi une pondération de 0 et 1, d’après l’influence de chaque facteur dans le taux de risque. La valorisation du risque géologique s’est effectuée sur une matrice de valeurs de risque possibles assignables à chaque secteur.

**Sectorisation et risque**

Le domaine étudié présente des zones qui comportent les valeurs de risques géologiques suivantes, produites de manière prédominante par les flux de boue qui causent le plus de dégâts sur la rivière Huasamayo.

Surface serrana: correspond aux terrains situés à l’occident. Les effleurements Précambriens, Cambriens et Crétacés, avec les processus de glissements et la haute clinométrie, déterminent une valeur de risque pareil à 2.

L’action de la météorisation mécanique, à travers la forte cryoclastie qui produit la désagrégation des matériels affleurant dans les secteurs de la plus haute altitude de la Sierra de Tilcara, entraîne l’apport de matériel au réseau d’épuisement.

Surface au pied de la montagne: Les effleurements quaternaires d’une haute valeur de risque sont une source importante de matériel pour les courants de boue de la rivière Huasamayo, affectant principalement le bas bassin, ce qui détermine des valeurs de risque pareilles à 2,25 et 2,50 majoritaires et de relevance pour la zone. Les glissements deviennent fréquents dans les versants, étant donné qu’il s’agit de secteurs voisins aux parcelles cultivées et aux zones urbanisées.

 Cônes en terrasse: construits aux dépens des apports de la rivière Huasamayo, ce sont les espaces de plus haute participation anthropique. Ils possèdent des valeurs de risque entre 2,75 et 3, plus fréquemment cette dernière. Les bords des ruisseaux constituent les surfaces à plus haute probabilité d’occurrence de phénomènes à grand risque. C’est dans ces secteurs que se produit le transfert de décharge de sédiments transportés.

 Cônes alluviaux: ils produisent le risque maximal (3) du fait qu’ils sont constitués par des sédiments actuels non consolidés, et qu’ils sont exposés à l’action des torrents de boue, produisant la plus haute insécurité à la population.

Les secteurs qui correspondent aux lits et aux zones d’inondation, sont considérés comme comportant le risque maximal à cause des caractéristiques morpho-dynamiques du secteur, par action des ruisseaux de versant du cerro Negro, du Huasamayo et du Río Grande respectivement, et les
phénomènes qui s’y produisent et affectent non seulement la surface urbaine mais aussi la rurale.

Il est important de remarquer que tantôt dans la région de Tilcara comme dans toute la Quebrada de Humahuaca, on discute au sujet des dégâts économiques qui causent les processus de déplacements en masse, l’inondation par action de ces phénomènes naturels et leur manque de quantification.

L’action de ces phénomènes et les problèmes qu’ils provoquent sont de grande importance pour la construction de travaux d’ingénierie à mettre en place, afin de faire face aux risques qui se posent.

Conclusions

➢ Le risque géologique est grand dans toute la surface (2 à 3), les processus de déplacement en masse (flux de boue) étant ceux de plus haute répercussion.

➢ La radication de sites anthropiques dans le secteur occupé par le cône alluvial ancien, sur leur bord distal, partie de l’actuel cône en formation et dans les secteurs de fractures (failles) localisées au bord du cône en terrasse, résulte fort peu convenable d’après le risque de valeur 3 qui présente la zone. L’action des eaux torrentielles du Huasamayo, du côté sud du village, et les ruisseaux saisonniers (Ia Falda ou El Cementerio) placés sur le flanc occidental du Cerro Negro constituent un risque naturel. Il faut donc étudier le destin de l’offre des terres actuelle, au moyen de l’utilisation ordonnée des sols.

➢ Tilcara, dont les emplacements sont menacés en saison estivale par le débordement des eaux et des flux à forte densité de la rivière Huasamayo, est située sur l’ancien cône alluvial. Le plus grand dégât est observé au quartier Pueblo Nuevo, du fait qu’il est placé à la sortie de la rivière, sur la rive droite et à proximité de la rive gauche du Río Grande. Ce secteur se trouve approximativement à quelques 0,50 à 0,80 m au-dessous du lit actuel du Huasamayo, provoquant ainsi des inondations dues à l’action des processus de déplacements en masse au moment d’anomalies pluviométriques.

➢ On conseille d’éviter l’urbanisation sur la surface située immédiatement au nord de la rivière, secteur qui représente une menace importante en raison des débordements du Huasamayo, ainsi que l’expansion à l’est de la zone de fracture, puisque les sédiments quaternaires peu consolidés se voient affectés, produisant en période de précipitations d’importants flux de boue.

➢ On conseille aussi de mettre en œuvre des mesures correctives aux deux rives du Río Grande, au nord de la zone urbaine et suburbaine qui sont placées sur la plaine alluviale, secteur de
grandes vulnérabilités à cause des constantes menaces d’inondation par débordement du Río Grande.

- Il faut mettre en œuvre, moyennant l’étude correspondante, la construction de travaux de contention et de canalisation des courants de boue générés au sein du lit principal du Huasamayo et des ruisseaux de versant, au pied du Cerro Negro, ainsi que du Río Grande.

- On suggère de déplacer les quartiers situés en surfaces de plus grand risque vers des secteurs à valeurs inférieures ou pouvant d’être atténués par des mesures correctives.

- Il faut préciser les limites et les juridictions de la région et des terrains, mener un registre des ressources naturelles et culturelles, tendant à la protection du patrimoine, évitant ainsi leur progressive dégradation.


- Identifier la marginalité aux surfaces périphériques, spécialement, celle située à l’ouest de Tilcara, Quebrada du ruisseau Sarahuarco.

- Élaborer des plans de mise en ordre et la normative pour la consolidation des surfaces vulnérables, afin de conserver le centre historique. Il n’existe pas de planification urbaine au niveau municipal et/ou régional, bien que la proximité de Maimará génère une relation d’activités très fluides, il n’y a pas de rapport formel entre les deux mairies.

On a prévu la réalisation de ces études en vue d’aboutir à une mise en ordre du territoire, en fixant comme prémisse la surveillance de l’environnement et la protection, la conservation et l’adoûcissement des différentes composantes précisées sur la Postulation de la Quebrada de Humahuaca.

**Conservation et Restauration**

Patrimoine Archéologique

- Conseils pour la mise en valeur de sièges archéologiques de Huajra, Hornillos et Rodero.

- Conseils pour la mise en valeur du siège archéologique de Sta. Bárbara au centre historique de Humahuaca.

- Récupération de pièces archéologiques en vente.
Patrimoine Architectural

- Project de Restauration et mise en valeur des Stations du Chemin de fer.

Station FF.CC. Volcán
Acte d'inauguration
Foire Campagnarde et 1er Centre d'interprétation.

"Station FF.CC Volcán"
Intérieur Foire Campagnarde.

- Projet de Restauration et mise en valeur de la Posta Coloniale de Huacaleta.

Dans le cadre de la relation établie entre le Secrétariat au Tourisme et à la Culture et les Commissions Locales de Siège conformées, d'après ce qui a été formulé dans le Plan de Gestion du projet, nous avons envisagé la restauration et la mise en valeur de la Posta Colonial de la localité de Huacaleta pour son utilisation en tant que centre de référence historique, bibliothèque, musée archéologique et centre de promotion et d'information pour le touriste dans le contexte patrimonial et de conservation prévu aux normes de régulation.
Nous avons fini l'étape de relevé et le dit-projet est sujet à analyse pour son exécution d'après les accords signés entre la Commission de Siège Local, la Commission Municipale de Huacalera et le Secrétariat au Tourisme et à la Culture.

Il est prévu non seulement la mise en valeur de l'édifice mais aussi la restauration de quelques secteurs.

"Posta Colonial de Huacalera"  
Vue extérieure de la Posta.  
Etat actuel.

"Posta Colonial de Huacalera"  
Vue intérieure de la Posta.  
Estado Actual.

Patrimoine Naturel

- Vers la conservation des ressources florales
- Maniement des exemplaires de Cactoblastis bucyrus

"Cactus quebradeños amenazados"  
En raison d'un déséquilibre écologique généré par la mort des oiseaux qui se nourrissent de vers qui produisent le fléau. On a initié une campagne de prise de conscience aux écoles.
Manejo de residuos en la Quebrada de Humahuaca

Tema de una reunión entre autoridades comunales y funcionarios provinciales

"Maniement de dèchets à la Quebrada de Humahuaca"
"A la Quebrada"
"Capacitación face au problème des dèchets".

EN LA QUEBRADA

Ckapacitacion frente al problema de la basura

Frente al grave problema del manejo de residuos en la Quebrada, ordenó el Ministro de la Producción y M. A. Ambiente, Miguel Ambiente. Miguel Santamaria, publica el manual "Manejo de residuos en la Quebrada". El documento fue elaborado por el Ministerio de la Producción y M. A. Ambiente, en coordinación con el Centro de Estudios Ambientales de la Universidad Nacional de Jujuy. El manual incluye directrices para el manejo eficiente de residuos en la Quebrada, con el objetivo de reducir la cantidad de residuos que se generan y promover el reciclaje y la reutilización de los mismos.

Frente al problema del manejo de residuos en la Quebrada, el Ministro de la Producción y M. A. Ambiente, Miguel Santamaria, publica el manual "Manejo de residuos en la Quebrada". El documento fue elaborado por el Ministerio de la Producción y M. A. Ambiente, en coordinación con el Centro de Estudios Ambientales de la Universidad Nacional de Jujuy. El manual incluye directrices para el manejo eficiente de residuos en la Quebrada, con el objetivo de reducir la cantidad de residuos que se generan y promover el reciclaje y la reutilización de los mismos.

"A la Quebrada"
"Capacitación face au problème des dèchets".
• Programme de Formation pour des Gardiens de l’environnement

• Profit intégral de l’énergie solaire.
  Développé aux écoles, locaux sanitaires et communautés de la Quebrada de Humahuaca.

**Education**

• Démarche d’ouverture de carrières et d’études post-universitaires de préservation, conservation, restauration et mise en valeur du patrimoine.
  Développé avec la Faculté d’Humanités et Sciences Sociales de l’Université National de Jujuy.

• Formation en marketing pour hôtellerie et tourisme
  Elle est destinée au maniement du marché de l’hospitalité mettant l’accent en protection du patrimoine naturel et culturel tangible et intangible.
  Elle a été mise en œuvre à Volcán, comptant 10 participants. Elle est programmée à Humahuaca le 9 et 10 novembre, destinée au villageois d’Humahuaca, Iturbe et Huacalera ; le 16 et 17 à Tilcara et le 23 et 24 à Purmamarca.

• Stage “Formation en patrimoine pour guides de tourisme”.
  Réalisé à San Salvador de Jujuy, 38 participants.

• Formation aux “Bénéficiaires des Plans d’assistance sociale aux chômeurs (chefs de foyer).”
  Formation aux concepts de base d’accueil du touristes mettant l’accent sur le patrimoine naturel et culturel, tangible et intangible.
  Exécuté à San Salvador de Jujuy 30 bénéficiaires de cette ville, La Quiaca, Purmamarca et Palpalá.

• Technicien Supérieur en Muséologie.
Création de la formation des Techniciens Supérieurs en Muséologie à l’Institut d’Enseignement Supérieur SEÑOR.

Offre: Tant à la Province de Jujuy tant aux provinces voisines il n’existe aucune carrière de Muséologie. Après avoir fait un relevé muséologique, nous avons comptabilisé trente-six (36) Musées Jujeños qui ne possèdent aucun personnel formé pour s’en occuper. Nous proposons donc la création de cette formation au niveau de Technicien supérieur.

Cette carrière prépare à des actions d’organisation, de gestion, d’administration, de direction et de conservation de musées officiels: nationaux, régionaux, provinciaux, municipaux et/ou privés, orientées vers n’importe laquelle des spécialités et vers les différents domaines des structures fonctionnelles.

Les techniciens supérieurs auraient en plus la possibilité de travailler de manière indépendante en devenant conseiller de musée, ainsi que de développer des activités dans certains domaines du gouvernement tels que ministères, secrétariats, représentations à l’extérieur.

**Communication et diffusion**

- Livre de la Quebrada de Humahuaca.
  
  De Axel Nielsen et Lucio Boschi.

- Page de la Quebrada sur la toile

*Stage “La Quebrada de Humahuaca pour nous et pour le monde”*

Mené à bout par l’Institut de formation d’enseignants No 2 de Tilcara dans le cadre du Plan de gestion du projet “Quebrada de Humahuaca, patrimoine mondial”.

35
Destiné aux enseignants, membres des communautés indigènes, institutions publiques et citoyens en général; il a été réalisé dans à Tilcara, Humahuaca et Purmamarca.

Participation : 180 assistants en tout.

- Rencontre "Le Patrimoine entre les mains des jeunes".
  Réalisée par le Centre d’Actualisation et Innovation Educative de Humahuaca pour des étudiants secondaires des institutions du département.


- Participation au XIV Comité d’intégration “NOA – NORTE GRANDE ARGENTINO – CHILENO.
  1er et 2 octobre 2002.

  Stand en relation avec la Postulation et les régions touristiques, orienté à la diffusion et la promotion de tous les deux.
  6 octobre – Conférence "Quebrada de Humahuaca, Patrimoine mondial".
• Présentation de « Agosto Cultural de Jujuy » – Buenos Aires.

"Offrandes à la Pachamama".

"Réunion: Secrétaire de Tourisme de la Nation (Daniel Scioli), Ambassadeur de France (Paul Dijoud), Gouverneur de Jujuy (Eduardo Fellner), Secrétaire à la Culture de la Nation (Rubén Stella), ambassadeur du Liban, etc.

"Autorités internationales (Ambassadeurs de France et du Liban) et nationaux, participant aux offrandes à la Pachamama".
Participation aux "X Journées Anniversaire Carrière Technique Supérieur en Administration d'entreprises". Institut Populorum Progressio.

"Journée du patrimoine". 8 octobre 2002.

Activités variées.

Apports au Projet "Quebrada de Humahuaca - Patrimoine mondial".

Au stage "Développement Social" organisé parle Collège d'Ingénieurs de Jujuy et l'Université Général Sarmiento.

Diffusion en différents moyens de communication

Nous avons obtenu des espaces en diverses chaînes d'air et de câble.

Nous avons distribué des journaux de diffusion gratuite et massive en vue de la prise de conscience et de la promotion du projet "Quebrada de Humahuaca - Patrimoine mondial".

Nous avons imprimé des dépliants distribués lors de l'ExpoJujuy (Foire Jujeña de grande importance au Nord-ouest) et à la FIT 2002 (Foire Internationale de Tourisme, comprenant la postulation de la Quebrada et le tourisme culturel de la Province.

Edition de divers matériaux d'emploi aussi bien de promotion touristique culturel que patrimoniale.

Participation au projet de loi provincial.
PATRIMONIO DE LA HUMANIDAD

Convocan a concurso por logotipo e isotipo

La Secretaría de Cultura de la Provincia convoca al público en general a participar en el concurso para lograr un logotipo e isotipo que identifique al proyecto de "Declaración de la Quebrada de Humahuaca como Patrimonio Cultural y Natural de la Humanidad". El plazo para presentar propuestas que hasta el 5 de julio próximo podrán ser presentadas a los trabajos que identifiquen la propuesta cultural más importante que recuerda la Provincia de Jujuy en los últimos dos años, innovando y creando a toda la comunidad jujuyense. El logotipo e isotipo ganadores figurarán en todos los productos publicitarios, así como publicaciones, televisión, página web, etc., y ayudarán a divulgar el patrimonio cultural y natural, tangible e intangible.

El concurso será abierto a todo el público y los ganadores recibirán un bono de $3.000.000,00 para su trabajo ganador que se llevará a cabo por el representante de la Secretaría de Cultura, y con la Asociación de Artes Flúctuosos, del Colegio de Arquitectos, de las comunidades Shuar, y del Gobernador municipal de la Quebrada de Humahuaca. Los trabajos podrán ser presentados hasta el 15 de julio.

El premio para el ganador consiste en $500.000,00 y se entregará de diversos métodos, mientras que todas las obras presentadas se expondrán en lugar y fecha a determinarse por la Secretaría de Cultura.

Para mayor información y para obtener los bases del concurso, los interesados deberán dirigirse a la sede del organismo o a las teléfonos.

Liaison avec le Secrétariat de Culture de la Nation

Le Secrétariat de Culture de la Nation dans le cadre de la Postulation de la Quebrada de Humahuaca à être incluse sur la liste du Patrimoine mondial a réalisé des visites afin d'appuyer des actions destinées à promouvoir le projet. Il a en plus maintenu un contact étroit avec le Secrétariat de Tourisme et Culture de la Province.

El secretario de Cultura de la Nación recorrió la Quebrada de Humahuaca

El secretario de Cultura de la Nación visitó la Quebrada de Humahuaca en el marco de la postulación del Patrimonio Mundial. Durante su visita, se reunió con representantes de las comunidades locales para discutir sobre la importancia del sitio y su potencial para ser incluido en la lista del Patrimonio Mundial. El secretario también se reunió con funcionarios de la Secretaría de Turismo para discutir sobre acciones futuras que pueden ser tomadas para promover el proyecto. En la visita, se destacó la importancia del sitio para la cultura y el patrimonio local, y se enfatizó la necesidad de proteger y conservar el sitio para las futuras generaciones.
Nación y Provincia firmaron un convenio de cooperación

El secretario de Cultura de la Nación, Rubén Stalla, estará hoy en nuestra ciudad y, dentro de una apretada agenda, presidirá reuniones con los secretarios de Cultura de las provincias del NOA, con directores de Cultura de los municipios y con actores culturales.

Acompañarán al funcionario en esta visita, responsables de la Dirección Nacional de Promoción Cultural y Eventos Especiales y de la Dirección Nacional de Museos y Artes, Luis Barone y Juan Martín Repeño, respectivamente. También lo hará el presidente de la CONABIP, Miguel Avila.

Stella y su comitiva -apunta el comunicado- permanecerán en Jujuy por espacio de dos días en visita que incluye a la Quebrada de Humahuaca y la reunión con los directores de Cultura de toda la provincia y representantes de los organismos no gubernamentales que nuclean a los trabajadores culturales.

Según el programa proporcionado por el organismo anfitrión, el funcionario nacional y su comitiva arribarán hoy a las 10:35 (aéropuerto "Dr. Horacio Guzmán"). Tras el saludo al gobernador Fernández, quien les dará la bienvenida en el salón de la Bandera de la Casa de Gobierno, les será ofrecido un almuerzo. En horas de la tarde, desde las 15:00, los funcionarios iniciarán reunión de trabajo con los secretarios de Cultura del NOA.

Para el mismo día, en el Salón Blanco de la Casa de Gobierno, anuncia la Secretaría de Cultura de la Provincia, otra reunión: con los directores de Cultura de los municipios, miembros de la Universidad Nacional de Jujuy y representantes de organismos no gubernamentales.

También ha sido anunciado para esta noche, un acto en el Teatro Mitre. En su transcurso, el Secretario de Cultura de la Nación procederá a hacer entrega de instrumentos a la Orquesta Sinfónica Infantil y Juvenil de la Provincia. A continuación, la agrupación, cuyos integrantes cecían entre los 9 y 18 años de edad, ofrecerá un concierto.

Para ampliar información, concúrte a Gorriti 295 o llamar a los teléfonos (0386) 4221943/341
Delegación Permanente de la República Argentina ante la UNESCO

París, 10 de marzo de 2003.

Ref: EUNES/PTM/c1972/ 260/03

Señor
Director del Centro del Patrimonio Mundial
D. Francesco BANDARIN
Casa de la UNESCO

Señor Director:

Tengo el agrado de dirigirme al Señor Director, en adición a nuestras Notas EUNES/PTM/c1972/155/03 (20.2.03), EUNES/PTM7c1972/175/02 (4.9.02), 147/02/66E (23.7.02), 40/02/66E (6.3.02), 35/02/66E (26.2.02), 28/02/66E (20.2.02), 21/02/66E (5.2.02) y 19/02/66E (31.1.02), a fin de remitirle adjunto, siguiendo instrucciones de mi Gobierno, copia de la documentación en la que el Movimiento Indígena de la Provincia de Jujuy se pronuncia favorablemente respecto de la propuesta de inscripción de “Quebrada de Humahuaca” a la Lista del Patrimonio Mundial de la UNESCO.

Reitero al Señor Director las seguridades de mi consideración más distinguida.

[Signature]

Maria Ruth DE GOYO COÉCHEA
Ministro
Delegada Permanente Adjunta
NOTA DNPI M N° 307/03

Ref.: Documento del Movimiento Indígena de la Provincia de Jujuy para incluir en la Candidatura de la Quebrada de Humahuaca como Patrimonio Natural y Cultural de la Humanidad

BUENOS AIRES, 8 MAR

SEÑOR DIRECTOR:

Tengo el agrado de dirigirme a usted con el fin de enviarle copia de la aceptación y aval del Movimiento Indígena en la Provincia de Jujuy a la Candidatura de la Quebrada de Humahuaca a ser declarada Patrimonio Natural y Cultural de la Humanidad.

Al respecto, pido a usted tomar las medidas necesarias ante las autoridades correspondientes a fin de que dicha documentación se agregue al cuerpo principal de la presentación efectuada oportunamente ante la UNESCO.

Sin otro particular, saludo a usted muy atentamente.

[ firma ]

A su Excelencia Martín Ragatz
Director de Relaciones Exteriores
Ministerio de Relaciones Exteriores, Comercio Internacional y Culto
Amb. Domingo Cullen
S. D.

Cc. CONAPLU
San Salvador de Jujuy, 27 de Febrero de 2003

Sres.

COMITÉ ARGENTINO DEL PATRIMONIO MUNDIAL.

Presente.

De nuestra mayor consideración:

Nos dirigimos a Vds., a fin de remitir copia del documento que redactaron el Movimiento Indígena en la Provincia de Jujuy respecto a la posición de la misma para que la Quebrada de Humahuaca sea incluida en la Lista del Patrimonio Mundial.

En el Formulario de la Postulación (I Formulario 2.4j. Pag 257) se expresa "...el Gobernador de la Provincia propone un nuevo plan de gestión... para la defensa, conservación, cuidado y uso del bien a proteger, consensuando las medidas, planes y proyectos que deben llevarse a cabo en cada lugar de acuerdo a las características propias sin perder de vista un proyecto integral y armonioso, en total acuerdo con el Convenio 169 de los Pueblos Indígenas de la Organización Internacional del Trabajo".

Tomando como base lo expresado, desde principio del año 2002, se está trabajando en la implementación del Plan de Gestión, en el cual se ha previsto la conformación de Comisiones Locales de Sitio en distintos puntos de la Quebrada. Sus integrantes han sido elegidos en asambleas realizadas en esas localidades, resultando en su mayoría miembros de diferentes comunidades indígenas, según consta en el avance del plan de gestión remitido a ese comité en diciembre del 2002.

En la puesta en marcha de las acciones enunciadas en el Plan de Gestión, éstas son consensuadas con las Comisiones Locales de Sitio, gobiernos municipales y agentes involucrados, siempre teniendo en cuenta el respeto a la Naturaleza y nuestras culturas ancestrales.
Por lo expuesto y considerando que el mencionado documento no se contrapone con el espíritu con el que ha sido redactada la Postulación, solicitamos que el mismo sea incluido como parte de la misma.

Sin otro particular, saluamos a Uds. Muy atentamente.

GERÓNIMO ÁLVAREZ PRADO
Representante Mov. Indígena
En la Provincia de Jujuy

[Signatures]
MOVIMIENTO INDÍGENA
EN LA PROVINCIA DE JUJUY
SOSTENEDOR DE NUESTRA FILOSOFÍA CÓSMICA – LA NATURALEZA – EN EL SISTEMA INDÍGENA MILENARIO
DE ESTRUCTURA PROPIA, EN LO IDEOLÓGICO, FILOSÓFICO Y COSMOGÓNICO – ESPIRITUAL.
Reorganizado el 20 de Febrero de 2002, en la Comunidad de Chaupl Rodeo, Dpto. de Humahuaca

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NUESTRA PROPUESTA PARA LA INCLUSIÓN A LA DECLARACIÓN DE LA QUEBRADA DE HUMÁHUACA COMO PATRIMONIO NATURAL Y CULTURAL DE LA HUMANIDAD POR LA UNESCO

De acuerdo al Formulario 2 de la propuesta por el Gobierno del Estado Argentino, para la inscripción a la lista del Patrimonio Mundial de la UNESCO de la Quebrada de Humahuaca, Plan de Gestión 4/1, Antecedentes, página 257: Se incluye el Convenio 169, Pueblos Indígenas, de la Organización Internacional de Trabajo (OIT) a solicitud de los Pueblos Indígenas en la Provincia de Jujuy.

El Movimiento Indígena en la Provincia de Jujuy, Sostenedor de nuestra Filosofía Cósmica – La Naturaleza – en el Sistema Indígena Milenario de Estructura Propia, en lo Ideológico, Filosófico y Cosmogónico–Espiritual, en el camino de la transición, en la diversidad ideológica, expresa su pensamiento de participación dentro de nuestro contexto, diferente al idealismo y materialismo, en este caso, junto al Instituto Interdisciplinario Tíscar de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires, por lo expuesto opinamos lo siguiente:

Siendo nosotros los Indios, de las Markas y ayllus, que la conforman (pueblos y comunidades): los volcán, los tumbayas, los purmanarca, los mainarca, los huilcaras, los tíscaras, los yamulcha, los huacalero, los ñuquchas y los omaguacas, hijos de nuestra Madre Tierra PACHAMAMA, depositarios–actores fundamentales de la naturaleza en armonía cósmica, en una cultura que ha sabido mantener y defender por centurias a los embates invasores, tenemos el derecho consuetudinario de aportar nuestro pensamiento ante la decisión del Gobierno del Estado Argentino.

No han sido los pueblos indígenas quienes arrasaron la PACHA, degradando el hábitat, no saqueamos sistemáticamente nuestras huacas, chulpas, ayllus, etc., nuestros rasgos inmateriales más valiosos, sin considerar el modo como se "folklorizan" nuestras raíces en todo orden.

1) PATRIMONIO: VOCABLO QUE FORMA PARTE DEL CONTEXTO INDIVIDUAL Y PRIVADO

La riqueza natural y cultural de la Quebrada de Humahuaca entre otros lugares, añade directamente a las posibilidades de desarrollo de los pueblos indígenas, según nuestras propias formas de concebir las relaciones sociales, insertas en la Naturaleza–Cósmica, pues somos parte de ella.

Los patrimonios no son objetos o creencias, prácticas descontextualizadas y cosificadas, sino que son en la vida de los Indígenas. Por lo tanto el Patrimonio es siempre un patrimonio vivo en nosotros los indígenas que convívimos permanentemente en él.

Por el contrario, quienes ocupamos estos territorios, los hemos integrado como condición necesaria para la reproducción de nuestras vidas.

En cambio, el proceso de apropiación y valorización del concepto individual y privado de las prácticas capitalistas –como resultado el egoísmo– forzó la producción y alteró los ciclos naturales, generando una utilización inadecuada de los recursos naturales, instalaciones humanas no sustentables, condiciones de vida precaria, ofertas de servicios sin correlato en las instalaciones, redefinición de los espacios.

Desde esta perspectiva, sostenemos los pueblos indígenas que los patrimonios no son de la humanidad en un sentido "genérico," sino que están espacial y temporalmente situados, pertenecen a pueblos específicos, y es responsabilidad de la humanidad, como en este caso, generar las condiciones para que podamos recrearlos, usufructuarlos y utilizarlos desde nuestra propia cosmovisión del mundo.
LA historia y la antropología que sirve a los pueblos indígenas, testimonian que todos los intentos, productos de la expansión del capital, por imponer cambios han fracasado con enor mes costos para los pueblos indígenas, y que a través de distintas formas de resistencia estamos logrando recuperar nuestra presencia con una propuesta política.

Así, el uso productivo de estos territorios o su puesta en valor, no puede ser exclusividad de los dueños del capital, sino que debe basarse en los intereses, capacidades y saberes de quienes como los indígenas, somos sujetos activos del desarrollo.

Se trata en consiguiente de que el usufructo de la valorización económica de los recursos ambientales, sea constitutivo del mejoramiento de la calidad de vida de los pueblos indígenas por parte de la UNESCO y el gobierno del Estado Argentino, como parte de la reparación histórica necesaria.

La Quebrada de Humahuaca son territorios pertenecientes a los pueblos indígenas, desde tiempos prehispánicos, hasta la actualidad.

Esta afirmación se fundamenta en:

1. La continuidad en la ocupación territorial de las comunidades indígenas que en pasiva y silenciosa resistencia hemos podido aguantar los embates de los sectores del poder económico y político, aún despojados en muchos casos de la tenencia de nuestras tierras.

2. La vigencia de los valores, creencias y prácticas sociales y simbólicas que mantienen formas comunitarias de organización de vida y una cosmogonía que fundamenta las relaciones armónicas con la naturaleza.

3. La ilegitimidad originaria de la invasión hispánica-europea reforzada luego por las prácticas económicas sociales del período republicano y más tarde por la acción deculturante y coercitiva de las instituciones del Estado.

4. La diáspora a la cual fuimos sometidos a través de las formas compulsivas de integración al mercado laboral, como fuerza de trabajo desprotegida y explotada, que a su vez debilitó las formas de producción y organización de nuestras comunidades.

5. La resistencia continua y permanente, a través de la lucha ideológica y política de los pueblos indígenas a las diversas formas de imposición cultural, a lo largo de los 510 años de producida la invasión del 12 de octubre de 1492.

6. El sostenimiento, de nuestras lenguas así sea precario, de lo estético, de las prácticas comunitarias, y de nuestros rituales, a pesar de la coerción educativa y religiosa-oficial.

2) TURISMO: RIQUEZA -NEGOCIO AJENO A LOS PUEBLOS INDÍGENAS

Teníamos y tenemos milenariamente los pueblo indígenas el intercambio cultural del conocimiento en todo orden, que es una práctica sencilla, muy útil, EL TRUEQUE, EL AYNI, LA MINKA, que forma parte de nuestra filosofía de vida.

Hoy el turismo es el visitante que viene a ver, en este caso, la majestuosa estructura natural de la Quebrada de Humahuaca y a los pueblos indígenas, donde estamos insertos en toda su extensión como poseedores de un patrimonio cultural vivido, es la inquietud principal que tiene el visitante al venir a la Quebrada.
MOVIMIENTO INDÍGENA
EN LA PROVINCIA DE JUJUY

SOSTENEDOR DE NUESTRA FILOSOFÍA CÓSMICA – LA NATURALEZA – EN EL SISTEMA INDÍGENA MILENARIO
DE ESTRUCTURA PROPIA. EN LO IDEOLÓGICO, FILOSÓFICO Y COSMOGÓNICO – ESPIRITUAL

Reorganizado el 20 de Febrero de 2002, en la Comunidad de Chaupi Rodeo, Dpto. de Humahuaca

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Los pueblos Indígenas estamos con la riqueza no estamos contra ella, la riqueza para nosotros es la salud, el trabajo, la vivienda, la educación, la tierra, el aire puro, el agua, la luz, los minerales, la complementariedad y la reciprocidad. Entonces no es el papel moneda únicamente la riqueza que ahora reemplaza al trabajo, al conocimiento, se llega hasta gobernar por que más papel moneda se tiene y se pretende hacer y deshacer con el ser humano como con toda la naturaleza, jamás se logrará este propósito, pues el funcionamiento armónico y equilibrado del planeta tierra está por encima de toda intención contraria a ella.

Si bien es cierto que el Turismo es un mecanismo que trata de distribuir la riqueza, también implica la transformación de la forma de vida que tienen nuestros pueblos indígenas, que es compulsiva e intrusiva. Siempre fuimos objetos pasivos, sujeto a la voluntad de quienes disponían del Indio, creemos que puede darse la oportunidad de salir de la pobreza extrema donde estamos inmersos, no permitiendo que se comercialicen arbitrariamente objetos insustituibles de nuestra cultura material. Quizás está próxima la hora de comenzar a valoramos como lo que somos, lo que podemos ser libremente y lo que deberíamos alcanzar a ser.

Se trata de avanzar hacia una propuesta consensuada sobre el manejo, de nuestras instituciones indígenas, de los recursos territoriales, también el turismo, con nuestra presencia en las distintas comisiones que trata la declaración de la Quebrada de Humahuaca como Patrimonio Natural y Cultural de la Humanidad, atendiendo al convenio 169, Pueblos Indígenas, de la OIT, es lo que propone el Movimiento Indígena en la Provincia de Jujuy.

3) PROPUETA DE PARTICIPACIÓN DEL MOVIMIENTO INDÍGENA

Con apoyo económico y logístico por la UNESCO y el Gobierno del estado Argentino.

1. En la reconstrucción del Centro ceremonial de los Pueblos Indígenas, sobre la base de nuestra filosofía cósmica, la naturaleza.

2. En la reconstrucción por las Comunidades Indígenas en la elaboración de sus elementos de sustento (hilado, tejido, vasijas de barro, maderas, metales, etc.)

3. En la construcción de hospedajes, hosterías, etc. sostenidas por la Comunidades Indígenas y en la preparación al conocimiento en el manejo administrativo y comercial de estos emprendimientos. Donde se brindara alimentos de la región.

4. En la ganadería (camélidos, caprinos, ovinos y aves), agricultura (quinua, quíwicha, papa, maíz, etc.), minería, plantas y elementos medicinales (Minerales y animales)

5. En la restauración con elementos de la región de las viviendas, manteniendo su origen, y revalorización de las toponimias genéricas de las comunidades indígenas y los pueblos.

6. En la constitución de una comisión integrada por las comunidades indígenas para el control de material fílmico, de investigación, excavaciones, también en la protección de la flora, fauna y del medio ambiente.

7. En la formación por el movimiento indígena de guías como orientadores en la revalorización de nuestra cultura milenaria y cósmica.

8. En la difusión del convenio 169, Pueblos Indígenas, de la OIT de las Naciones Unidas.
Estos son los elementos como Movimiento Indígena en la Provincia de Jujuy, de estructura propia, sostenedor de la filosofía cósmica -la naturaleza-, pensamiento instalado en las Naciones Unidas, fundamento que hace ser auténticos representantes de los indígenas y el Instituto Interdisciplinario Tíncara de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires, a tener en cuenta de nuestra participación por el Gobierno de la Provincia de Jujuy y el Estado Argentino y la UNESCO en la postulación para declarar a la Quebrada de Humahuaca, Patrimonio Natural y Cultural de la Humanidad, pues se trata de dar cumplimiento al Convenio 169, Pueblos Indígenas, de la Organización Internacional del Trabajo (OIT) de las Naciones Unidas, y su Ley Ratificatoria 24.071 por el Congreso de la Nación Argentina.

Tíncara. 19 de abril de 2002

CONSEJO INDÍGENA

- Centro Comunidad Indígena Kollas de la Puna (CIKPU)
  Satumamo Mamani
- Comunidad Indígena Peñas Blancas
  Roberto Galian y Casimiro Corimayo
- Comunidad Aborigen de La Cueva
  Eusebio Velásquez y Martín Bartolomé Garzón
- Comunidad Indígena Chorrillos
  Fabián Toconas y Rafaela Salas
- Comunidad Casillas
  Carmen Armella y Gabino Lamas
- Comunidad Indígena de Chaupi Rodeo
  Luis Vargas y José Castro
- Comunidad Kolla Los Alirampos (CKOA)
  Mabel Galvan y Eliseo Álvarez Prado
- MUSOJ INTI - Iturbe
  Santiago Gutiérrez y Armando Gutiérrez
- Agrupación Mayra
  Wara Puca y Héctor Alberto Castillo
- Comunidad Aborigen Guarani. San Pedro de Jujuy
  Balerio Abapillo
- Comunidad Wilkanina
  José Jaramillo
- Comunidad Aborigen Cofradía de las Animas
  Ramón Corimayo y Angel Salas
- Comunidad Aborigen Chorcán
  Félix Madrigal y Gilberto Vargas
- Comunidad Omaguaca
  Francisco Rojas y René Filomón López
- Comunidad Indígena Tíncara Wilkipuqhuj (CINTI)
  Filomón Huasintón Arroyo y Gerónimo Álvarez Prado
- Y el Instituto Interdisciplinario Tíncara. Facultad de Filosofía y Letras
  Universidad de Buenos Aires.

Saturnino Mamani
Orientador Indígena

De: ELENA BELLO
DIRECTORA
Instituto Interdisciplinario Tíncara
F. F. y L - U. B. A.

Geronimo Álvarez Prado
Orientador Indígena
Quebrada de Humahuaca (Argentina)
No 1116

1. BASIC DATA
State Party: Argentina
Name of property: Quebrada de Humahuaca
Location: Province of Jujuy
Date received: 31 January 2002
Category of property:

In terms of categories of cultural properties set out in Article 1 of the 1972 World Heritage Convention, this is a site. In terms of Operational Guidelines para 39, it is also a cultural landscape and possibly also a cultural route.

Brief description:
The property follows the line of a major cultural route along the dramatic valley of the Rio Grande, from its source in the cold high desert plateau of the High Andean lands to its confluence with the Rio Leon some 150 km to the south. The valley displays substantial evidence of its use as a major trade route for people and goods over the past 10,000 years.

2. THE PROPERTY
Description
The Quebrada de Humahuaca is a long narrow valley some 155.4 km in length carved out by the Rio Grande. It is flanked by high mountain ranges and stretches from the cold high desert plateau of the High Andean lands, where the river rises, to the wide warm humid Jujuy valley to the south-east.

The valley has provided a natural route for people to travel from the time of hunters and gathers right through to the present day. Also through its sub-valleys it linked the numerous tracks from the forest areas with the main arterial route, thus funnelling the resources of the uplands towards the plains.

A huge number of settlement sites testify to its significance both as a major route and as a place for substantial agricultural enterprise. The diversity of settlement also reveals the storey of the valley’s role in the unfolding history of this part of South America.

The site covers an area of 172,116.44 ha. There are around 28,000 inhabitants living mainly in the three towns of Tumbaya, Tilcara and Humahuaca.

The key aspects of the site are the network of routes through the valley. These encompass remains of ancient tracks, revetted roads, a railway and finally tarmaced roads. Scattered along the valley’s 150 km length are extensive remains of successive settlements whose inhabitants created and used these linear routes. They include:

- Prehistoric hunter/gatherer and early farming communities, 9000 BC to 400 AD;
- Large structured agricultural societies, 400-900 AD;
- Flourishing pre-Hispanic towns and villages, 900 AD - 1430-80 AD;
- Incan Empire, 1430-80 - 1535 AD;
- Spanish towns, villages and churches, 1535-93 - 1810 AD;
- Republican struggles for independence, 1810-20th century.

The site also possesses other tangible and intangible cultural qualities including:
- Rituals and oral traditions;
- Shrines;
- Rock Paintings.

These are dealt with in turn:

Prehistoric hunter/gatherer and early farming communities, 9000 BC to 400 AD: The earliest evidence for paths and trackways (some of which are still in use) are associated with the use of caves and cave shelters high up in the mountains. 6 caves, decorated with both petroglyphs and pictographs, contain evidence from beads and arrows for their use as shelters. Associated with the caves are lithic workshops, lower down on the river terraces, where the stone was worked for axes and arrow-heads. 27 workshops have been located.

Between 1000 BC and around 400 AD it seems that settled farmers gradually displaced the hunter-gathers but still lived at high level and made use of the caves. 12 settlements have been identified with circular or elliptical houses built on stone foundations. At this early period, it seems that the most important routes were the lateral ones across the valley, linking east with west and the Chaco with the Pacific coast of Chile.

Large structured agricultural societies, 400-900 AD: Evidence for the five hundred years following 400 AD shows a distinctive demographic change. The population increased and settlements, now much larger, moved down to foothills immediately above the alluvial plain. House plans also showed a change to square. Around 20 sites have been found dating to this period and stylistically they show links with the wider Andean areas of Tiwanaku and the sub-Andean lands of San Pedro de Atacama, with whom trade links were established. In this period is the first evidence for extensive caravan traffic in trade goods.

Flourishing pre-Hispanic towns and villages, 900 AD - 1430-80 AD: This period reflects the final flourishing of the local settlements before the arrival of first the Incas and then the Spaniards. Numerous fortified towns, known as pucaras, were built on prominent eminences above the valley floor along a 50 km stretch of the valley. Each settlement consisted of densely packed and often contiguous substantial stone-built houses. A key aspect of the pucaras was their inter-visibility – the settlements being clearly sited for visual interconnection along the valley.
The 30 pucaras are associated with complex stone-walled, terraced field systems, based on irrigation techniques. Their layout reflects a sophisticated territorial organisation designed to optimise the agricultural resources of the valley. They are also on a grand scale, the major sites covering 4,000 ha with the stone fields thus extending along the valley over many kilometres. Many of the fields are visually distinctive for their peculiarly endemic vegetation of teasels or columnar cactus.

Trade between the towns and with the pastoral caravans who moved through the valley led to an intense flow of peoples and goods along the main routes.

As a group, these settlements and their field systems form a dramatic addition to the valley landscape and one that seems to be unrivalled in the Andean area.

**Incan empire, 1430-80 - 1535 AD:** The expansion of the Incan Empire in the 15th century curtailed local development. The period of the Inca Conquest from 1430-1535 AD is reflected in the introduction of new methods of agricultural production, such as dairy farms, and different building methods using mortar between the stones. Some new settlements were built; in other areas the Inca and pre-Inca remains sit side by side. Quarries and goldmines were opened and specialised craft workshops introduced to provide goods for export to the European goods and took out the products of the Potosi silver mines. At the end of the 19th century the extraction of salt-peter in the trans-Andean desert led to a substantial increase in east-west traffic, which continued until 1929-30.

The arrival of the narrow-gauge railway in 1900 had a profound impact on the driving of flocks and herds and also led to the development of new urban centres as trade once again increased.

**Rituals and oral traditions:** The valley shows evidence of important rituals connected with travel and life along the routes. Visitor staying in local hotels are still called pasajeros or ‘passengers’ rather than guests.

The long and extensive cultural interchange in the valley has left its mark in several intangible ways. There is still a vibrant oral traditions of ballads, songs and festivals; some display a fusion of Christian and pre-Christian beliefs, while other pre-Christian beliefs, such as the Mother Earth or Pachamama tradition, co-exists with the Catholic faith.

The Spanish language spoken in the valley reflects linguistic structures of Quechua; while in music, indigenous musical instruments are successfully mixed with Spanish guitars, and Quechua tunes combined with Aymara music introduced by the Incas.

**Rock Paintings:** The extensive rock painting sites in the valley – some 26 have been identified – show evidence of the use of caves and shelters from the time of the hunter gathers right down to the arrival of the Spanish. In some caves, early petroglyphs and pictographs of geometric and zoomorphic shapes, peoples and animals, are found alongside representations of the Spanish on horseback confronting warriors on foot.

**History**

The history of the valley begins with evidence of hunter-gatherer societies living in caves and cave shelters around 10,000 BCE. There probably took part in seasonal migrations.

Deteriorating climate between the 6th and 3rd millennium BCE, which heralded drought conditions, seems to have deterred further settlement until an increase in rainfall after 2500 BC, encouraged new groups of people to re-colonise some of the earlier caves.

These new settlers combined hunting with agriculture and this restricted their mobility. After about 100 AD villages emerged, and linked to these, traffic between them and with different ecological areas. Caravans of llamas began...
to transport goods such as obsidian, turquoise, ceramics and the hallucinogenic drug cebil from the eastern forests.

After around 700 AD an increase in population, linked to the improvement of large settlements near the river. Surpluses were traded with neighbouring areas and perhaps much further afield. These settlements certainly reflected the rising power of the Tiwanaku State around Lake Titicaca and there is evidence of trade between the two.

After 1000 AD, and perhaps prompted by the collapse of the Tiwanaku state, there was yet another period of social change that heralded the final flowering of the local Quebrada culture. The low settlements were abandoned and towns built on higher rocky outcrops. Known as pucaras (fortresses), they were characterised by densely grouped housing for growing populations. The separate pucaras may have been the seats of the heads of different ethnic groups within the valley.

An increase in population, and a huge increase in trade, led to the cultivation of vast areas along the valley and on the lower slopes of the mountains. Caravan traffic grew in volume and also in extent with the valley becoming linked to the forests, to the Jujuy valley, to the south of Bolivia and to the neighbouring parts of Chile.

Between 1430 and 1480, the expansion of the Incan Empire curtailed any further local development. Almost certainly the Incan conquerors arrived along the very trade routes they sought to control. The Incas were interested in exploiting minerals and in setting up large agricultural enterprises to export the products of both to their heartlands. New settlements were established to facilitate this trade and the transport system improved through the construction of a complex system of new engineered roads that linked Quebrada with the formidable transport system that crossed the Incan Empire from Ecuador down to Chile and Argentina – along a space of some 5,000 miles.

In the 16th century the valley gradually succumbed to new conquerors, the Spanish. As with the Incas, the Spanish wished to control the strategic trade routes and harvest the resources of the valley. Trade increased along the existing road network with silver, cattle and cotton being exported and European goods imported.

A huge demographic change took place as many of the inhabitants fell victim to new diseases and immigrants from Spain begun to settle in the valley in new settlements. Trade increased and by the 18th century a line of staging posts was established along the main route through the valley and further afield, as part of the link between Buenos Aires and the High Peruvian area.

For 14 years from 1810, Quebrada played a crucial role in transferring troops and armaments to and from High Peru in the fight for Independence which was achieved in 1816, and subsequently in the ‘civil wars’ and border clashes between the new states. In peaceful times in the 19th century, trade increased, particularly after the opening of the salt-peter mines in the trans-Andean desert. The character of that trade changing markedly with the arrival of the railway along the valley in 1900.

Finally, in the 20th century, the main valley route became part of the Pan-American north-south road and thus the valley continues to play an important role in linking the Atlantic with the Pacific.

Management regime

Legal provision:

The National Constitution of 1994 provides the overarching framework for the protection of both the cultural and natural heritage, through establishing the right to protect in order to enjoy a healthy and balanced environment. Other relevant Acts are:

- Decree of 2000 which declared as National Historical Monuments the archaeological deposits of Coctaca, Los Amarillos el Pucara de Tilcara and La Huerta in Quebrada;
- Resolution of 1993, whereby Quebrada de Humahuaca and its integral villages were declared of National Interest;
- Decree of 1975 whereby the two villages of Purmamarca and Humahuaca were declared Historical Places;
- Decree of 1941 which protected the six key chapels and churches as Historical Monuments;
- The Act of 1913 which protected archaeological and palaeontological deposits as assets of scientific interest.

Further Provincial Laws protects folklore and craftsmanship as well as heritage of provincial importance. Specifically a Decree of 2000 gives high priority to pursuing the inscription of Quebrada as a World Heritage Site and a Resolution shaped the composition of the Technical support Team for the proposed World Heritage Site (see below).

Overall therefore, Quebrada is well protected by both general and specific legislation designed to protect its discrete cultural heritage and pursue wider protection through World Heritage status. There is also a legal framework for the coordinating management structure.

Management structure:

There are three main levels of management.

At the National level, the National Museums and Monuments and Historical Places Committee are responsible for the designated national urban, architectural and archaeological heritage. It is advised by the Argentinean Committee for the National Heritage.

At the Provincial level, the Secretariat of Culture is responsible for a broad range of cultural heritage, supported by Direccion de Antropologia, Arqueologia y Folklore; Archivo Historico Provincial; Museo Provincial de Arqueologia; Museo Historico Provincial; Complejo Patrimonio Cultural de Hornillos, and the Museo Soto Avendano. Alongside the Secretaria de Turismo is responsible for development and planning of tourist activities and their necessary resources.

At the Municipal level, the Municipal Committees are responsible for heritage within their areas.
Coordinating the activities of these various other authorities is the Comision del Sitio, or Site Committee for the World Heritage Site. It is responsible for the preparation and implementation of ‘rules and strategic actions for the preservation, defence, care and use of the asset’. The Commission is supported by a Technical Team of specialised professionals in the different heritage subject matters. As well as being involved in planning and programming, they are responsible for advice on records and monitoring.

The Commission liaises with the following bodies: Consejo de Notables (Council of Notables); Comision Asesora (Advisory Committee in scientific and technical matters); Comisiones del Sitio Locales (the local Site Committees which bring in ‘comunidades aborigenes’); and the Centros de Interpretacion (Interpretation Agency).

An impressive project for the production of a Management Plan has been initiated. This includes developing:

- Strategic Plan for Integral Management
- ‘Let’s all of us together prepare a school for all’ Education Project
- Tourist Development Plan
- Sustainable Tourist Development for rural communities
- Integral use of Solar Energy in scattered communities
- Environment Education Programme
- Provincial Emergency Plan
- Community Involvement Workshops – for main sentiments along the route
- World Heritage TV show
- Weekly newspaper column on World Heritage

The first two phases of this project have now been completed and a detailed progress report – amounting to some 40 pages has been sent to UNESCO. In phase I, workshops were held in the main settlements to present the World Heritage approach, to discuss implications, to look at problems within different groups of peoples, to identify roles for the key players and to look at an overall vision for the property. Phase II has begun to identify risks, to evaluate and promote the conservation and restoration of the architectural, archaeological and the natural heritage, as well as looking at the education programme and how to pass on knowledge about the whole World Heritage process. Local commissions have been set up in the nine settlements along the route with key players identified and the main organisations represented. Overall, a Culture Heritage Agency has also been established.

Thus a very systematic approach has been taken to setting the groundwork for a responsive and involving management process. In addition progress has already been made on specific items such as getting the agreement of local bishops to opening churches 8 hours a day with local guides; creating a Farming and Craft Fair, and merging the Culture and Tourism Secretary’s Offices.

Resources:

Funding for maintenance, conservation restoration and development comes from national, provincial, and local government sources and from non-governmental sources.

In 2001, the National Government allocated 300,000 $ to Quebrada de Humahuaca, while the Provincial administration gave 171,011 $. In addition the National Secretary of Tourism allocated funds for diffusion of cultural heritage and further funds came for infrastructure improvements.

In response to the major threat of floods, funding for a short term Strategic Plan for the handling of the Rio Grande basin has been allocated 94,400,000 $ for the three years 2002-2005.

Specific project funds are allocated by the National Commission of Museums, Monuments and Historical Places. In 2002 they gave 300,000 $ for the restoration of chapels and have committed 30,000 $ per annum for the years 2002-2005. In addition the Commission works to gain private sponsorship for projects it identifies, and in 2002 raised 48,850 $ for Los Amarillos.

The management process being put in place seems to be very effective in achieving conservation gains indirectly by working through existing organisations. Thus the indirect resources harnessed for the site are considerable.

Justification by the State Party (summary)

The site is put forward as a cultural itinerary – the first such nomination for Latin America. Quebrada de Humahuaca displays evidence for the use and intervention of man from the time of the first hunter-gatherers right down to the present day.

The valley displays a great wealth of settlement evidence previous to the arrival of the Spanish. In particular are the extensive remains of stone-walled agricultural terrace fields at Coctaca, thought to have originated around 1,500 years ago and still in use today. These are associated with a string of fortified towns known as pucaras. The field system and the pucaras together make a dramatic impact on the landscape and one that is unrivalled in South America.

The valley also displays several churches and chapels and a vibrant vernacular architectural tradition.

Although the value of the valley as a trade route is brought out in the descriptive text, it is, surprisingly, not spelt out in the overall justification for nomination.
3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the site in July 2002.

Conservation

Conservation history:

The National Museums, Monuments and Historical Places carried out an inventory of cultural heritage in 1998 and 1999 and this information is available on the Internet.

Allied to this inventory, a system of monitoring has been put in place. This is a complex system, which combines evaluating the state of repair of assets with an assessment of frequency of intervention to keep the property in a stable condition. Assuming, say, doors last 50 years and roofs 7 years, for instance, an estimate can be made of the likely building work over the next hundred years and thus the overall funding required.

State of conservation:

The most visible remains of the main Inca route have been restored. Many of the chapels and churches along the route have been restored recently using traditional materials. As for the lived in villages and towns, these seem mostly to be up to an acceptable conservation level.

Of the key issues is the way some of the churches were restored or re-built in the 1950s and 1960s when the work was perhaps more thorough than would be undertaken now.

Management:

A detailed Management Plan process has been set in train. Although this has not yet produced a final management plan, perhaps equally importantly it has put in place a coordinated management structure along the valley linking local, provincial and national levels on an on-going basis and drawn in considerable funding. Moreover it seems to have allowed an admirable degree of local participation, which is reflected in local support for this nomination. As part of the management plan, a number of projects have been initiated which should allow the World Heritage status to begin to deliver real benefits along the valley not just in terms of conservation and restoration but in social and cultural terms – through cultural tourism, alternative energy, education and training projects.

Once completed, the Management Plan should be submitted to the World Heritage Bureau.

An unknown quantity in the nomination is the scope and extent of the major flood alleviation project. As this has not yet started, it is suggested that this should be interrogated in a similar way to any other major project, which might impact on an already inscribed site. It is suggested that the State Party be thus asked to undertake a full environmental impact assessment before the project commences.

Risk analysis:

The following threats were identified in the nomination:

- Flooding
- Urbanisation
- Intensification of Agricultural processes
- Electric power lines
- Re-building/building extensions
- Increasing tourist pressure

These are considered separately:

Flooding: Flooding seems to happen most years caused by excessive rainfall and local landslides. The Rio Grande is an area of high seismic and volcanic activity, both of which impact on flooding. Flooding also seems to be exacerbated by illegal tree felling and other changes to the vegetation.

A large sum of money has been set aside for a major short-term flood defence project. However no details of what this consists of are given. It is thus not clear whether the project is to mitigate the problem through reversing trends in environmental change, or is to do with hard-landscaping and trying to control the flow of the river. The scope of this project needs clarification, to assess the impact on World Heritage values.

A Provincial Emergency Plan has been put in place to deal with floods and other natural disasters.

Urbanisation: A package of creeping changes is listed, such as non-local building materials, alteration to roads, the installation of satellite dishes, new factories. It seems these are mostly evident on the fringes of the towns.

Intensification of Agricultural processes: The recent closure of mines in the valley has led to more people gaining a living from agriculture and this has led to intensification of processes and the increased use of fertilisers.

Antennae/Electric power lines: A major power line project was successfully stopped by community pressure. A growing proliferation of aerial and dishes and smaller power supply lines continue to cause concern. The need to try and avoid power lines spreading to remote areas has been accepted, and this is linked to the project to deliver alternative energy supplies to remote areas. A move is being made to try and stop antennae being sited on prominent places.

Re-building/building extensions: Much of the character of the towns and smaller settlements is linked to the prevalence of single story buildings. Growing prosperity is putting pressure on this tradition and a number of vertical extensions have appeared in some of the towns. As yet there seems to be no effective control for the key areas as there are no unified building codes. It is intended that this issue will be addressed by the Management Plan.

Increasing tourist pressure: There is some evidence that over-visiting is becoming a problem in some areas with excessive wear and tear on paths and some archaeological sites. This is partly it seems because existing visitor management tools are not always being enforced. Another
issue is the apparent debasement of local crafts through overexploitation by visitors.

**Authenticity and integrity**

The Quebrada de Humahuaca valley is a combination of different aspects of settlements and transport routes which together make up the cultural route and the cultural landscape. Overall the valley still retains a high degree of integrity but this is made up of a combination of discrete factors, each of which need to be assessed individually.

The archaeological sites seem to be well preserved. Most of the remains of the later abandoned settlements are likewise reasonably intact and have a high integrity. There is one exceptions and that is the Pucara of Tilcara which was partially reconstructed in the 1940s and thus now has low integrity.

Many of the field systems associated with the pucaras are still in use and thus have integrity as part of a continuing agricultural system.

Spanish Churches still retain their overall form and particular construction techniques, although a few seem to have been over restored.

The cores of the main settlements still hold onto their distinctive low-rise form and traditional spatial planning but around the margins show diminishing authenticity in response to development pressures. On the other hand, there is evidence that the use of introduced modern materials is being countered by an increasing interest in the use of traditional local materials and techniques as a means of asserting identity.

**Comparative evaluation**

The nomination notes that ‘not too many sites have been found which can be compared to this route’. Two possible comparators in South America are the Valle de Colca in Peru and San Pedro de Atacama in Chile.

The Valle de Colca is an inter-Andean valley in the north of Peru. Its river runs for some 200 km from the Andes to the Pacific. Like Quebrada de Humahuaca, it shows evidence of the way societies have used its resources over around 10,000 years. There are seventeen traditional towns in the valley, many with colonial churches. Also like Quebrada de Humahuaca, the valley was one of the great emporia of agricultural production in pre-Hispanic times. However there are also important differences. The Valle de Colca has suffered from the pressures of tourism, and the modernisation of agricultural production has led to the abandonment of many traditional terraces, which in turn has led to erosion. Much of the landscape is thus now a fossilised landscape rather than one still living.

San Pedro de Atacama in the dry north of Chile is on the western side of the Andean chain and an example of desert culture. Like Quebrada de Humahuaca it shows long evidence of human activity but one that displays a battle for survival rather than agricultural richness. Water, always at a premium, is now needed both for agriculture and for mining and the mining projects are threatening the survival of agriculture. Although San Pedro de Atacama was used as a trade route, the scarcity of resources limited its use and most trade seems to have been one way, rather than the two-way exchange that was such as feature of Quebrada de Humahuaca.

The nomination does not consider comparators outside South America. Looking further afield, it is difficult to find a discrete valley, which shows such long evidence of a cultural route, without major periods of decline or abandonment, where the valley routes were linked into a much wider network, and where the valley is still part of a main transcontinental highway.

Perhaps the best comparators are valleys in the north of Pakistan. There tracks from Baltistan feed north to the silk routes of China and south to the plains of Pakistan and northern India. The Karakorum Highway has revitalised the links and many of the villages and towns along the route still display extensive evidence of traditional land use, dramatic terracing and much evidence of early settlement.

Further east, part of the main route in China linking Sichuan with Lhasa still retains its importance as a modern-day route as well as displaying much evidence of early settlements and again, in parts, dramatic traditional settlements with terraced fields stretching way up very steep hillsides.

What all three display are long continuity of use, a strong persistence of traditional culture, and distinctive agricultural solutions in mountainous terrain. What distinguishes Quebrada de Humahuaca is the fact that it was not only a route linking the uplands to the lowlands but within the valley were resources that were a key part of the trade. What now makes the valley significant is also the fact that it has survived reasonably intact whereas other valleys in South America have atrophied in recent decades.

**Outstanding universal value**

**General statement:**

Running along the Quebrada de Humahuaca valley and fanning out into its hinterland is a network of routes that have played a crucial role not only in the development of the valley itself but also of the wider areas of central South America. Successive waves of peoples have gained access to the rich resources of the uplands along the valley routes. They have also allowed the development of trade, which in turn fostered the growth of large-scale agricultural societies, and of settlements to service trade.

The strategic importance of the trade routes led to the development of a sophisticated pre-Hispanic territorial organisation in order to optimise the resources of the valley and promote trade between the uplands and the lowlands. It also led to conquest first by the Incas who wished to control mines, crafts and agricultural produce, and later by the Spanish who also exploited mines and dairy herds, both of whom added to trade and the infrastructure to optimise that trade.

The rich cultural remains of this long legacy of movement of peoples, goods, and ideas over some 10,000 years is manifest in a collections of settlement sites, reflecting occupation of the valley from pre-historic times, to the
present day. Particularly notable are the pre-Hispanic and pre-Incan remains of large scale agricultural societies at more than a dozen prominent sites in the valley which overall created a landscape of fortified towns and extensive stone-walled fields, unrivalled in South America.

**Evaluation of criteria:**

The Quebrada de Humahuaca is nominated under *criteria ii, iii, iv* and *v*:

**Criterion ii:** The valley has been used over the past 10,000 years as a crucial passage for the transport of people and ideas from the high Andean lands to the plains, thus providing a link between the highlands and lowlands and indirectly between the Pacific and the Atlantic.

**Criterion iii:** In defence of this criterion, the nomination sites the disappearance of successive societies as they are replaced by others. Such a sequence isn’t in itself of universal value. This criterion is not seen to be relevant unless one can cite the fact that the long valley route is the cultural tradition that has now lost its economic and strategic value – and this is not put forward in the nomination. Moreover the nomination stresses the continuing functioning of the routes along the valley as a continuing part of cultural history.

**Criteria iv and v:** Both these criteria can be justified in the same way. As a whole, the valley reflects the way its strategic position has engendered settlement and agriculture and trade. Perhaps most important amongst the settlement phases is the pre-Hispanic and pre-Incan settlements which display a complex territorial organisational strategy designed to position settlements advantageously along the valley and allow the development of intensive agriculture through sophisticated irrigation technologies.

As a group, the defensive settlements and their associated field systems form a dramatic addition to the landscape and one that can certainly be called outstanding.

**4. ICOMOS RECOMMENDATIONS**

**Recommendation for the future**

Once completed the Management Plan for the Site should be submitted to the World Heritage Centre.

As soon as possible the State Party should carry out an environmental assessment of the proposed flood defence project in order to gauge its impact on the outstanding universal values of the valley.

The possible nomination of a trans-national Incan cultural route has been mooted. The current nomination of the Quebrada de Humahuaca valley routes would link well into such a nomination.

**Recommendation with respect to inscription**

The property should be inscribed on the World Heritage list as a cultural route on the basis of *criterion ii, iv* and *v*:

**Criterion ii:** The Quebrada de Humahuaca valley has been used over the past 10,000 years as a crucial passage for the transport of people and ideas from the high Andean lands to the plains.

**Criteria iv and v:** The Quebrada de Humahuaca valley reflects the way its strategic position has engendered settlement, agriculture and trade. Its distinctive pre-Hispanic and pre-Incan settlements, as a group with their associated field systems, form a dramatic addition to the landscape and one that can certainly be called outstanding.

ICOMOS, March 2003
1. IDENTIFICATION

État partie : Argentine
Bien proposé : Quebrada de Humahuaca
Lieu : Province de Jujuy
Date de réception : 31 janvier 2002
Catégorie de bien :
En termes de catégories de biens culturels telles qu’elles sont définies à l’article premier de la Convention du patrimoine mondial de 1972, il s’agit d’un site. Aux termes de l’article 39 des Orientations devant guider la mise en œuvre de la Convention du patrimoine mondial, il s’agit aussi d’un paysage culturel et éventuellement d’un itinéraire culturel.

Brève description :
Le bien suit la ligne d’un itinéraire culturel majeur, le long de la spectaculaire vallée du Rio Grande, depuis sa source dans les hauts plateaux désertiques et froids des Hautes Andes à sa confluence avec le Rio Leone, quelque 150 km plus au sud. La vallée présente des preuves importantes de son utilisation comme voie commerciale majeure pour les personnes et les biens depuis 10 000 ans.

2. LE BIEN

Description
La Quebrada de Humahuaca est une longue et étroite vallée s’étirant sur quelque 155,4 kilomètres de long, creusée par le Rio Grande. Pianquée de hautes chaînes montagneuses, elle s’étend des hauts plateaux désertiques et froids des Hautes Andes, où le fleuve prend sa source, à la vallée de Jujuy chaude et humide, au sud-est.

La vallée a offert une voie naturelle de déplacement de l’époque des chasseurs-cueilleurs à nos jours. Par ses vallées secondaires, elle reliait les nombreuses pistes en provenance des régions forestières à la route principale, servant ainsi de voie d’acheminement des ressources depuis les hautes terres jusqu’aux plaines.

Une multitude de sites de peuplement témoignent de son importance en tant que voie essentielle et lieu d’exploitation agricole majeur. La diversité du peuplement révèle également le rôle de la vallée dans l’évolution historique de cette région de l’Amérique du Sud.

Le site, qui couvre une superficie de 172 116,44 hectares, compte environ 28 000 habitants, essentiellement regroupés dans les trois villes de Tumbaya, Tilcara et Humahuaca.

Le réseau de routes à travers la vallée constitue un aspect essentiel du site. Il comprend les vestiges d’anciennes pistes, de routes pourvues d’un revêtement, d’une voie ferrée et enfin de routes goudronnées. Il subsiste des vestiges importants des peuplements successifs qui ont créé et utilisé ces voies linéaires, disséminés sur les 150 km de long de la vallée :

- Les chasseurs-cueilleurs préhistoriques et les premières communautés agricoles, 9000 avant J.-C. à 400 après J.-C. ;
- Les vastes sociétés agricoles structurées, 400 à 900 ;
- Les villes et villages pré-hispaniques florissants, 900 à 1430-1480 ;
- L’empire inca, 1430-1480 – 1535 ;
- Les villes, villages et églises espagnols, 1535 –1593 ;

Le site possède également des qualités culturelles tangibles et immatérielles, notamment :

- Rituels et traditions orales ;
- Temples ;
- Peintures rupestres.

Ces aspects seront traités successivement :

- Les chasseurs-cueilleurs préhistoriques et les premières communautés agricoles, 9000 avant J.-C. à 400 après J.-C. :


Entre 1000 avant J.-C. et 400 après J.-C. environ, il semble que des cultivateurs sédentaires aient progressivement remplacé les chasseurs-cueilleurs ; ils vivaient cependant toujours en altitude et continuaient à utiliser les grottes. Douze peuplements ont été identifiés, caractérisés par des maisons de plans circulaire ou elliptique bâties sur des fondations en pierre. À cette époque ancienne, il semble que les voies les plus importantes étaient les routes latérales à travers la vallée, qui reliaient l’est à l’ouest et le Chaco à la côte pacifique du Chili.
Les vastes sociétés agricoles structurées, 400 à 900 :
Les vestiges de la période des cinq siècles qui suivirent l’an 400 indiquent un net changement démographique. La population s’accrut et les peuplements, désormais beaucoup plus importants, se déplacèrent vers les contreforts, immédiatement au-dessus de la plaine alluviale. Le plan des maisons se modifia également, adoptant une forme carrée. Environ vingt sites datant de cette période ont été retrouvés : leur style apparaît lié aux régions andines de Tiwanaku et aux terres subandines de San Pedro de Atacama, avec lesquelles des liens commerciaux furent établis. Cette similitude est la première indication d’une circulation importante de caravanes dans le commerce de biens à cette période.

Les villes et villages pré-hispaniques florissants, 900 à 1430-1480 :
Cette période reflète le développement final florissant des peuplements locaux avant l’arrivée des Incas, puis des Espagnols. De nombreuses villes fortifiées, les pucaras, furent construites sur les principales éminences surplombant le fond de la vallée, sur une bande de cinquante kilomètres. Chaque peuplement était constitué de larges maisons en pierres, regroupées de manière dense et souvent contiguës. L’intervisibilité des pucaras est un élément essentiel : les peuplements étaient clairement situés de manière à permettre une interconnexion visuelle le long de la vallée.

Les 30 pucaras sont associées à des systèmes complexes de champs en terrasses entourés de murets de pierre, fondés sur des techniques d’irrigation. Leur disposition reflète une organisation territoriale élaborée, conçue pour optimiser les ressources agricoles de la vallée. Leur superficie est également vaste : les sites majeurs couvraient 4 000 hectares, les champs entourés de murets de pierre s’étendant le long de la vallée sur de nombreux kilomètres. Un grand nombre de ces champs se distinguent visuellement du fait de leur végétation endémique particulière, constituée de cardères ou de cactus colonnaires.

Le commerce entre les villes et les caravanes de bergers qui se déplaçaient dans la vallée entraînait un flux intense de personnes et de biens sur les routes principales.

En tant que groupe, ces peuplements et leurs systèmes de champs offrent un ajout spectaculaire au paysage de la vallée, qui semble inégalé dans la région des Andes.

L’empire inca, 1430-1480 – 1535 :
L’expansion de l’empire inca au XVIe siècle mit un terme à ce développement local. La période de la conquête inca de 1430 à 1535 reflète l’introduction de nouvelles méthodes de production agricole, telles que les ferres laitières, et de méthodes de construction différentes utilisant le mortier entre les pierres. Quelques nouveaux peuplements furent établis ; dans d’autres régions, les vestiges incas et pré-incas se côtoient.

Des carrières et des mines d’or furent ouvertes, et des ateliers d’artisanat spécialisés introduits, pour fournir des biens destinés à l’exportation vers la capitale royale inca, El Cuzco. Pour faciliter ce nouveau commerce, des routes pourvues d’un revêtement légèrement surélévées par rapport à la plaine furent construites, pour permettre la circulation tout au long de l’année. Sur le bord des routes, des pensions baptisées tambos furent bâties pour héberger les voyageurs.

Une partie de la voie désignée sous le nom de « Route Royale » des Incas suit la vallée, reliant celle-ci au réseau de routes incas qui s’étendait du Chili à l’Équateur. Elle est restée en usage jusqu’au début du XXe siècle.

Les villes, villages et églises espagnols, 1535 – 1593 :

Les Espagnols ouvrirent des mines d’argent et introduisirent le cheval comme animal de bât, qui côtoya le lama traditionnel. Deux vastes ranches ou haciendas furent établis. L’activité des Espagnols entraîna une intensification considérable du commerce, la voie de la vallée étant utilisée pour la circulation des animaux, des marchandises et des esclaves.

Les Espagnols bâtirent également des sites de peuplement planifiés autour des églises et des places ou plazas. Les églises, souvent le principal édifice monumental des peuplements, offraient essentiellement deux styles : le style « madejar », caractérisé par ses clochers et le style « maniériste italien », plus tardif, dénommé Gesé, dépourvu de clocher. Même si nombre d’églises ont été rebâties, parfois plus d’une fois, certaines conservent des peintures et retables portatifs plus anciens provenant des édifices précédents.

Les maisons de plain-pied des peuplements espagnols, construites en matériaux locaux, arboraient toutefois fréquemment des moulures sur leur façade donnant sur la rue.

Parallèlement aux peuplements espagnols, les traditions locales de construction et d’agriculture en terrasses perduraient. Ces peuplements locaux furent baptisés peuplements « indiens ». Leur architecture particulière, caractérisée par des constructions en adobe sur des fondations en pierres munies de vastes cours entourées de murs, subsiste encore aujourd’hui.

Les combats républicains pour l’indépendance, 1810 – XXe siècle :
La vallée, qui se révéla un axe essentiel pour le transfert des troupes lors de la lutte pour l’indépendance, fut le théâtre de combats féroces. Des forts furent édifiés et une large fraction de la population locale fut contrainte de fuir. En 1936, pendant la guerre contre la confédération Pérou-Bolivie, la vallée renoua avec cette importance stratégique.

Néanmoins, au cours de cette période, le commerce remontant et descendant de la vallée connut une forte croissance : une multitude de mules apportait des marchandises en provenance d’Europe et repartaient chargées des produits des mines d’argent de Potosí. À la fin du XIXe siècle, l’extraction de salpêtre dans le désert andin conduisit à une nette augmentation de la circulation est-ouest, et ce jusqu’en 1929-1930.

L’arrivée de la voie ferrée étroite en 1900 eut un impact profond sur le passage des troupes, et amorça également
le développement de nouveaux centres urbains, sous l’effet d’une nouvelle croissance du commerce.

- Rituels et traditions orales : La vallée recèle des vestiges de rituels importants liés aux déplacements et à la vie le long des routes. Les visiteurs qui descendent dans les hôtels locaux sont encore appelés *pasajeros* ou « passagers » plutôt qu’hôtes.

Les échanges culturels anciens et intenses dans la vallée ont imprimé leur marque d’une façon immatérielle à plusieurs égards. Il existe encore une grande richesse de traditions orales de ballades, chansons et fêtes ; certaines d’entre elles témoignent d’une fusion entre des croyances chrétiennes et pré-chrétiennes, tandis que des croyances pré-chrétiennes, telles que la Terre Mère ou la tradition de la *Pachanana* coexistent avec la foi catholique.

L’espagnol parlé dans la vallée reflète les structures linguistiques du quechua. Dans le domaine musical, les instruments des autochtones offrent un croisement réussi avec les guitares espagnoles, tandis que les chansons quechus se marient à la musique *aymara* introduite par les Incas.


**Histoire**

L’histoire de la vallée commence avec les sociétés de chasseurs-cueilleurs installés dans des grottes et abris sous-roche vers 10 000 avant notre ère, qui prirent probablement part à des migrations saisonnières.

La détérioration du climat entre le Ve et le IIIe millénaire avant notre ère, qui anonnaît une période de sécheresse, semble avoir décorré l’implantation de nouveaux peuplements, jusqu’à ce qu’un accroissement des précipitations après 2 500 avant J.-C. incite d’autres groupes humains à recoloniser certaines des grottes d’origine.

Ces nouveaux colons associaient la chasse à l’agriculture, ce qui limitait leur mobilité. Après environ 100 après J.-C., des villages firent leur apparition, favorisant une circulation entre les peuplements et entre les différentes régions écologiques. Des caravanes de lamas commencèrent à acheminer des biens tels que l’obsidienne, la turquoise, les céramiques et le *cebil*, une drogue hallucinogène provenant des forêts de l’est.

Après 700 environ, l’augmentation de la population, liée à l’amélioration des techniques agricoles, conduisit au développement de larges peuplements à proximité du fleuve. Les excédents agricoles étaient échangés avec les régions voisines, et peut-être beaucoup plus loin. Ces peuplements reflétaient certainement l’essor de la puissance de l’État de Tiwanaku, autour du lac Titicaca ; le commerce entre les deux zones est d’ailleurs attesté.


L’accroissement de la population et le développement considérable du commerce entraînèrent la culture de vastes superficiés dans la vallée et sur les pentes les moins élevées des montagnes. La circulation des caravanes s’intensifia en termes de volume et d’étendue ; la vallée fut reléée aux forêts, à la vallée de Jujuy, au sud de la Bolivie et aux régions voisines du Chili.

Entre 1430 et 1480, l’expansion de l’Empire inca mit un frein à ce développement local. Il est presque certain que les conquérants incas arrivèrent précisément par les routes commerciales qu’ils cherchaient à contrôler. Les Incas souhaitaient exploiter des minéraux et installer de vastes exploitations agricoles pour exporter des produits vers leurs deux capitales. Ils établirent de nouveaux peuplements pour faciliter ce commerce et améliorèrent les structures de transport par la construction d’un réseau élaboré de routes de conception nouvelle, reliant la Quebrada au formidable système de transport qui traversait l’empire inca, de l’Equateur au Chili et à l’Argentine, sur une distance de quelque 8 000 kilomètres.

Au XVIIe siècle, la vallée tomba progressivement aux mains de nouveaux envahisseurs, les Espagnols. Comme les Incas, les Espagnols souhaitaient contrôler les voies commerciales stratégiques et convoitaient les ressources de la vallée. Le commerce s’accrut sur le réseau routier existant, fondé sur des exportations d’argent, de bétail et de coton et des importations de marchandises européennes.

Des mutations démographiques considérables eurent lieu : les autochtones succumbirent à des maladies inconnues jusqu’alors, et des immigrants en provenance d’Espagne commencèrent à s’installer dans de nouveaux peuplements de la vallée. Le commerce poursuivit son développement ; au XVIIe siècle, une ligne de malles-postes fut établie sur la route principale le long de la vallée et au-delà, dans le cadre de la liaison entre Buenos Aires et la région du Haut Pérou.

Pendant 14 ans, à partir de 1810, la Quebrada joua un rôle crucial dans le transfert des troupes et de l’armement depuis et vers le Haut Pérou, lors de la lutte pour l’indépendance, obtenue en 1816, puis pendant les « guerres civiles » et les accrochages frontaliers entre les nouveaux États. Puis, lors des périodes de paix au XIXe siècle, le commerce reprit son essor, en particulier après l’ouverture des mines de salpêtre du désert andin. L’arrivée de la voie ferrée dans la vallée en 1900 modifia ensuite notablement les caractéristiques de ce commerce.

Enfin, au XXe siècle, la route principale de la vallée devint une composante de la route nord-sud panaméricaine ; la
vallée continue donc à jouer un rôle essentiel dans les liaisons entre l’Atlantique et le Pacifique.

**Politique de gestion**

*Dispositions légales :*

La constitution nationale de 1994 prévoit un cadre obligatoire pour la protection du patrimoine culturel et naturel, par la mise en place d’un droit de protection, visant à assurer un environnement non pollué et équilibré. Les autres lois importantes sont les suivantes :

- Le décret de 2000 qui confère le statut de monuments historiques aux vestiges archéologiques de Coctaca, Los Amarillos el Pucara de Tilcara et La Huerta, dans la Quebrada ;
- La résolution de 1993, en vertu de laquelle la Quebrada de Humahuaca et la totalité de ses villages ont été déclarés d’intérêt national ;
- Le décret de 1975, en vertu duquel les deux villages de Purmamarca et Humahuaca ont été déclarés sites historiques ;
- Le décret de 1941, qui protège les six chapelles et églises principales en leur donnant le statut de monuments historiques ;
- La loi de 1913, qui protège les sites archéologiques et paléontologiques en leur donnant le statut de biens d’intérêt scientifique.

En outre, des lois provinciales protègent le folklore et l’artisanat ainsi que le patrimoine important à l’échelon des provinces. Plus spécifiquement, un décret de 2000 donne la priorité à la procédure d’inscription de la Quebrada en tant que site du Patrimoine mondial, et une résolution définit la composition de l’équipe de support technique pour le site du Patrimoine mondial proposé (voir ci-dessous).

Globalement, la Quebrada est donc bien protégée par une législation générale et spécifique, conçue pour préserver les éléments de son patrimoine culturel et obtenir une protection plus large grâce au statut de Patrimoine mondial. Il existe également un cadre légal pour la coordination de la structure de la gestion.

**Structure de la gestion :**

Il existe trois niveaux principaux de gestion :

Au niveau national, le comité national des musées, monuments et sites historiques est responsable du patrimoine national urbain, architectural et archéologique. Il est conseillé par le comité argentin pour le patrimoine national.

Au niveau provincial, le secrétariat à la culture, responsable d’un large éventail de biens culturels, est appuyé par la Direction de l’anthropologie, de l’archéologie et du folklore, les archives historiques provinciales, le musée provincial de l’archéologie, le musée historique provincial, l’ensemble du patrimoine culturel de Hornillos et le musée Soto Avendano.

Parallèlement, le secrétariat au tourisme est chargé du développement et de la planification des activités touristiques et des ressources nécessaires associées.

Au niveau municipal, les comités municipaux sont responsables du patrimoine de leur zone.

Enfin, l’organe qui assure la coordination des activités de ces différents organismes est la Comision del Sitio, ou comité du site du Patrimoine mondial. Il est responsable de la préparation et de la mise en œuvre de « règlements et actions stratégiques pour la préservation, la défense, la prise en charge et l’utilisation du bien ». La commission est épaulée par une équipe de professionnels spécialisés dans les différents domaines du patrimoine. Ces derniers, qui participent à la planification et à la programmation, formulent également des recommandations sur les inventaires et exercent un suivi.

La commission assure la liaison avec les organes suivants : le Consejo de Notables (conseil des notables), la Comision Asesor(a) (comité consultatif pour les questions scientifiques et techniques), les Comisiones del Sitio Locales (les comités locaux des sites, qui font participer des comunidades aborigenes) et le Centros de Interpretacion (centre d’interprétation).

Un impressionnant projet d’élaboration d’un plan de gestion a été lancé. Il prévoit le développement :

- D’un plan stratégique pour la gestion intégrée ;
- Du projet éducatif : « Préparons tous ensemble une école pour tous » ;
- D’un plan de développement touristique ;
- D’un développement touristique durable pour les communautés rurales ;
- De l’utilisation intégrée de l’énergie solaire dans les communautés dispersées ;
- D’un programme éducatif sur l’environnement ;
- D’un plan d’urgence provincial ;
- D’ateliers de participation des communautés – visant à recueillir l’essentiel des opinions ;
- D’une émission télévisée sur le Patrimoine mondial ;
- D’un article de presse hebdomadaire sur le Patrimoine mondial.

Les deux premières phases du projet sont d’ores et déjà achevées ; un rapport détaillé d’environ 40 pages sur les progrès effectués a été envoyé à l’UNESCO. Lors de la phase I, des ateliers ont été organisés dans les principaux peuplements afin de présenter l’approche du Patrimoine mondial, de débattre de ses implications, d’examiner les problèmes rencontrés dans les différents groupes de population, d’identifier les rôles des acteurs essentiels et de dégager une vision globale du projet pour le bien proposé pour inscription. La phase II a commencé à étudier les risques, à évaluer et promouvoir la conservation et la restauration du patrimoine architectural, archéologique et
naturel et à examiner le programme éducatif et le mode de transmission des connaissances sur l’ensemble du processus du Patrimoine mondial. Dans les neuf peuplements du site, des commissions locales ont été créées, composées des acteurs essentiels identifiés et de représentants des principales organisations. Au niveau global, une agence du patrimoine culturel a également été fondée.

Une approche très systématique a donc été adoptée pour établir les fondations d’un processus de gestion proche de la population et favorisant sa participation. En outre, des progrès ont déjà été accomplis sur des questions spécifiques telles que l’obtention de l’accord des évêques locaux pour l’ouverture des églises 8 heures par jour aux guides locaux, la création d’une foire agricole et artisanale et la fusion des bureaux du secrétariat à la culture et au tourisme.

Ressources :

Le financement de l’entretien, de la conservation, de la restauration et du développement provient de sources publiques nationales, provinciales et locales, ainsi que de bailleurs privés.

En 2001, le gouvernement national a alloué 300 000 $ à la Quebrada de Humahuaca, et l’administration provinciale 171 011 $. En outre, le secrétariat national au tourisme a débloqué des fonds pour la diffusion du patrimoine culturel, ainsi que pour l’amélioration des infrastructures.

En réponse aux graves risques d’inondations, 94 400 000 $ ont été attribués pour le financement d’un plan stratégique à court terme pour le Rio Grande, sur 2002-2005.


Le processus de gestion actuellement mis en place semble très efficace pour améliorer indirectement la conservation, en travaillant avec les organisations en place. Les ressources indirectes exploitées pour le site sont donc considérables.

Justification émanant de l’État partie (résumé)

Le site est présenté comme un itinéraire culturel, première proposition pour inscription de ce type en Amérique Latine. La Quebrada de Humahuaca témoigne d’une utilisation et d’une intervention humaines depuis l’époque des premiers chasseurs-cueilleurs jusqu’à nos jours.

La vallée offre une très grande richesse de traces de peuplements antérieurs à l’arrivée des Espagnols. On peut citer en particulier les vestiges considérables des champs en terrasses entourés de murets de pierres à Coctaca, datant selon les estimations de quelque 1500 ans et toujours en usage actuellement. Ces champs sont associés à une kyrielle de villes fortifiées, les pucaras. L’ensemble des systèmes de champs et des pucaras a eu un impact spectaculaire sur le paysage, d’une ampleur inégalée en Amérique du Sud.

La vallée recèle également plusieurs églises et chapelles et une tradition architecturale vernaculaire remarquable.

Même si la valeur de la vallée en tant que voie commerciale est évoquée dans le descriptif, elle n’est pas exposée dans la justification globale de la proposition d’inscription.

3. ÉVALUATION DE L’ICOMOS

Actions de l’ICOMOS

Une mission d’expertise de l’ICOMOS a visité le site en juillet 2002.

Conservation

Historique de la conservation :

Le comité national des musées, monuments et sites historiques a dressé un inventaire du patrimoine culturel en 1998 et 1999, qui peut être consulté sur Internet.

Associé à cet inventaire, un système de suivi a été mis en place. Ce dispositif complexe associe l’évaluation de l’état des réparations des actifs à celle de la fréquence d’intervention nécessaire pour maintenir le bien en état. Ainsi, dans l’hypothèse que les portes aient une durée de vie de 50 ans et les toits de 7 ans, par exemple, il est possible d’estimer les travaux de construction probables sur les cent prochaines années, donc le financement global requis.

État de conservation :

Les vestiges les plus visibles de la principale voie inca ont été restaurés. Nombre des chapelles et églises le long de cette voie ont également été récemment restaurées à l’aide de matériaux traditionnels. Quant aux villages et villes habités, ils semblent en majorité offrir un état de conservation acceptable.

La restauration ou reconstruction de certaines églises dans les années 1950 et 1960 est une question essentielle, les travaux effectués étant peut-être plus lourds que ceux qui seraient entrepris de nos jours.

Gestion :

Un processus de plan de gestion détaillé a été lancé. Même s’il n’a pas encore abouti à un plan de gestion final, il a déjà porté des fruits sans doute aussi importants en établissant une structure de gestion coordonnée dans la vallée, qui relie les échelons locaux, provinciaux et nationaux sur une base continue, et en drainant un financement considérable. En outre, il semble avoir permis un degré remarquable de participation locale, illustrée par le soutien local apporté à la proposition d’inscription. Dans le cadre du plan de gestion, plusieurs projets ont été amorcés ; ils devraient permettre au statut de Patrimoine mondial de commencer à offrir des avantages réels dans la vallée, en termes de conservation et de restauration mais
aussi en matière culturelle et sociale, par le biais de projets de tourisme culturel, d’énergies alternatives, d’éducation et de formation.

Une fois achevé, le plan de gestion devrait être soumis au Bureau du Patrimoine mondial.

L’ampleur et l’étendue du projet majeur de lutte contre les inondations sont des composantes ignorées de la proposition d’inscription. Comme il n’a pas encore été lancé, il est suggéré de l’examiner comme tout autre projet de grande envergure susceptible d’avoir un impact sur un site déjà inscrit. Il est donc suggéré que l’État partie soit prié de mener une étude complète de l’impact environnemental avant le début du projet.

Analyse des risques :

La proposition d’inscription identifie les risques suivants :

- Inondations ;
- Urbanisation ;
- Intensification des processus agricoles ;
- Lignes de courant électrique ;
- Reconstruction / agrandissements ;
- Pression croissante du tourisme.

Ces points sont examinés séparément :

- Inondations :
  Des inondations causées par des précipitations excessives et des glissements de terrain locaux semblent avoir lieu presque chaque année. La région du Río Grande présente une activité sismique et volcanique élevée, deux facteurs qui ont des répercussions sur les inondations. Ces dernières semblent également exacerbées par l’abattage illégal des arbres ainsi que d’autres modifications de la végétation.

Une somme importante a été allouée à un projet de grande ampleur de défense à court terme. Toutefois, les détails de ce plan ne sont pas donnés. Le projet vise-t-il à limiter le problème en inversant les tendances des changements environnementaux ou en construisant des ouvrages en dur et en tentant de contrôler le flux du fleuve ? Ce point n’est pas clair. L’ampleur du projet devrait également être précisée, afin d’en évaluer l’impact sur les valeurs du Patrimoine mondial.

Un plan d’urgence provincial a d’autre part été mis en place pour lutter contre les inondations et les catastrophes naturelles.

- Urbanisation :
  Plusieurs changements progressifs sont cités, tels que les matériaux de construction non locaux, l’altération des routes, l’installation d’antennes satellites et de nouvelles usines. Il semble que ceux-ci soient plus visibles à la périphérie des villes.

- Intensification des processus agricoles :
  Du fait de la fermeture récente de mines dans la vallée, une population croissante vit de l’agriculture, ce qui entraîne l’intensification des processus agricoles et l’utilisation accrue d’engrais.

- Antennes / Lignes de courant électrique :
  Les pressions de la communauté ont réussi à mettre un terme à un projet d’installation de lignes de courant électrique. La prolifération des antennes et des paraboles et de lignes de courant plus petites reste cependant préoccupante. La nécessité d’éviter que des lignes de courant ne se répandent dans les régions isolées a été acceptée ; elle est liée au projet d’approvisionnement en énergies alternatives dans ces zones. Des mesures sont prises pour essayer de stopper l’installation d’antennes sur les sites élevés.

- Reconstruction / agrandissements :
  Le caractère des villes et des petits peuplements est fortement lié au grand nombre de bâtiments de plain-pied. Or, la prospérité croissante menace cette tradition ; de nombreux bâtiments élevés sont apparus dans certaines villes. Il ne semble y avoir actuellement aucun contrôle efficace des zones essentielles, du fait de l’absence de normes d’urbanisme. Cette question devrait être traitée dans le plan de gestion.

- Pression croissante du tourisme :
  Le nombre excessif de visites touristiques devient problématique dans certaines régions ; les sentiers et certains sites archéologiques subissent une usure trop forte, notamment, semble-t-il, parce que les outils de gestion des visiteurs ne sont pas toujours utilisés. Un autre problème est l’altération apparente des produits d’artisanat local, du fait d’une surexploitation par les visiteurs.

Authenticité et intégrité

La vallée Quebrada de Humahuaca combine divers aspects de peuplements et de voies de transport, dont l’ensemble constitue l’itinéraire et le paysage culturels. Globalement, la vallée conserve un degré élevé d’intégrité, qui provient d’une association de facteurs distincts nécessairement chacun une évaluation individuelle.

Les sites archéologiques semblent très bien préservés. La plupart des vestiges des peuplements plus tardifs abandonnés sont également raisonnablement intacts et bien préservés. Une exception : la Pucara de Tilcara, partiellement reconstruite dans les années 1940 et présentant donc une faible intégrité.

Nombre des systèmes de champs associés aux pucaras sont toujours utilisés et donc préservés dans le cadre d’un système agricole continu.

Les églises espagnoles conservent leur forme globale et leurs techniques de construction particulières, même si quelques-unes semblent avoir été trop restaurées.

Le centre des principaux peuplements possède toujours son caractère distinctif, avec des bâtiments peu élevés, ainsi que son plan urbain traditionnel. Mais l’authenticité diminue vers les périphéries, en raison des pressions du développement immobiler. En revanche, l’utilisation de
matériaux modernes est contrecarrée par un intérêt croissant pour l’utilisation de matériaux et techniques traditionnels locaux, qui permettent d’affirmer l’identité régionale.

Évaluation comparative

La proposition d’inscription indique que « peu de sites peuvent se comparer à cet itinéraire ». On peut en citer en Amérique du Sud : la Vallée de Colca au Pérou et San Pedro de Atacama au Chili.

La Vallée de Colca est une vallée andine du nord du Pérou. Son fleuve parcourt quelque 200 kilomètres, des Andes au Pacifique. Comme la Quebrada de Humahuaca, elle présente des témoignages de l’utilisation de ses ressources par les sociétés sur environ 10 000 ans. La vallée compte dix-sept villes traditionnelles, ainsi que de nombreuses églises coloniales. En outre, comme la Quebrada de Humahuaca, elle fut l’un des grands centres de production agricole à l’époque pré-hispanique. La Vallée de Colca a subi les pressions du tourisme, et la modernisation de la production agricole a entraîné l’abandon de nombreuses terrasses traditionnelles, provoquant à son tour l’érosion. Le paysage est donc en grande partie fossilisé plutôt que toujours vivant.

San Pedro de Atacama, situé dans la région sèche du nord du Chili, sur le versant ouest de la chaîne andine, offre un exemple de culture désertique. À l’instar de la Quebrada de Humahuaca, il conserve des traces anciennes d’activité humaine, mais celles-ci témoignent d’une lutte pour la survivre plutôt que d’une richesse agricole. L’eau, qui a toujours eu une valeur primordiale, est désormais nécessaire à l’agriculture et à l’exploitation minière ; les projets miniers menacent d’ailleurs la survie de l’agriculture. Même si San Pedro de Atacama était utilisé comme voie commerciale, la rareté des ressources limitait son usage et la plupart des échanges semblent plutôt avoir été à sens unique, et non à double sens comme dans le cas de la Quebrada de Humahuaca.

La proposition d’inscription n’examine pas de sites comparables hors de l’Amérique du Sud. Ailleurs dans le monde, il est difficile de trouver une vallée séparée qui conserve des vestiges aussi anciens d’itinéraire culturel, qui n’ait pas connu de grandes périodes de déclin ou d’abandon, dont les voies étaient liées à un réseau beaucoup plus large et qui demeure inclus dans une route transcontinentale principale.

Les meilleurs sites comparables sont peut-être les vallées du nord du Pakistan. Les pistes qui les suivent partent au nord vers les routes de la soie en Chine et au sud vers les plaines du Pakistan et le nord de l’Inde. La route de Karakorum a revitalisé ces liens, et nombre de villages et villes de cette voie conservent des témoignages multiples d’utilisation traditionnelle du territoire, de terrasses spectaculaires et de peuplements anciens.

Plus à l’est, une partie de la voie principale en Chine, qui relie le Sichuan à Lhassa, demeure importante en tant que route moderne et pour ses vestiges de peuplements anciens, là encore souvent remarquables et traditionnels, avec des champs en terrasses s’étendant sur des flancs de collines très abrupts.

Ces trois exemples témoignent d’une continuité d’utilisation ancienne, d’une forte persistance d’une culture traditionnelle et de solutions agricoles spécifiques en terrain montagneux. Mais ce qui distingue la Quebrada de Humahuaca, c’est qu’elle ne fut pas uniquement une voie qui reliait les hautes terres aux basses terres ; la vallée recelait elle-même des ressources qui composaient une partie essentielle du commerce. Son intérêt réside également dans son état relativement intact, par rapport à d’autres vallées d’Amérique du Sud qui se sont détériorées ces dernières décennies.

Valeur universelle exceptionnelle

Déclaration générale :

Le réseau de voies qui suivent la vallée Quebrada de Humahuaca et se déploie en éventail dans l’arrière-pays a joué un rôle crucial dans le développement de la vallée elle-même, mais aussi de régions plus vastes du centre de l’Amérique du Sud. Des vagues successives d’habitants ont pu accéder aux riches ressources des hautes terres par les routes de la vallée. Ces dernières ont également permis le développement du commerce, qui a favorisé l’essor de sociétés agricoles de grande envergure et de peuplements nécessaires au commerce.

L’importance stratégique des voies commerciales a conduit au développement d’une organisation territoriale pré-hispanique complexe, visant à optimiser les ressources de la vallée et à promouvoir le commerce entre les hautes et basses terres. Elle est également à l’origine de la conquête de la région, d’abord par les Incas désireux d’en contrôler les mines, les objets artisanaux et la production agricole, puis par les Espagnols, qui exploiteront eux aussi les mines et les bovins laitiers ; ces deux peuples développèrent le commerce et l’infrastructure nécessaire à celui-ci.

La richesse des vestiges archéologiques légués par les mouvements des populations, des biens et des idées sur quelque 10 000 ans se lit dans l’éventail des sites de mouvements des populations, des biens et des idées sur l’époque préhistorique à nos jours. Les vestiges pré-hispaniques et pré-incas de larges sociétés agricoles, dans plus d’une douzaine de sites remarquables de la vallée, sont particulièrement remarquables ; l’ensemble a créé un paysage de villes fortifiées et de vastes champs aux murets de pierre sans égal en Amérique du Sud.

Critères d’évaluation :

La Quebrada de Humahuaca est proposée pour inscription en vertu des critères ii, iii, iv et v :

Critère ii : La vallée est utilisée depuis 10 000 ans comme passage crucial pour le transport de personnes et la circulation des idées, des terres élevées des Andes aux plaines, reliant ainsi les hautes et basses terres, et indirectement le Pacifique et l’Atlantique.

Critère iii : À l’appui de ce critère, la proposition d’inscription cite la disparition des sociétés successives, remplacées par d’autres. Cette succession n’est pas en elle-même d’une valeur universelle. Ce critère n’est pas considéré comme pertinent, hormis si l’on soutient que la voie de la vallée est cette tradition culturelle qui a
aujourd’hui perdu sa valeur économique et stratégique ; cet argument n’est pas avancé dans la proposition d’inscription. En outre, le dossier de proposition souligne le fonctionnement continu des voies de la vallée comme une composante de l’histoire culturelle qui perdure.

**Critères iv et v :**


L’ensemble des peuplements défensifs et leurs systèmes de champs associés renforcent l’aspect spectaculaire du paysage, qui peut certainement être qualifié d’exceptionnel.

**4. RECOMMANDATIONS DE L’ICOMOS**

**Recommandations pour le futur**

Une fois achevé, le plan de gestion du site devrait être soumis au Centre du Patrimoine mondial.

Dès que possible, l’État partie devrait mener une évaluation environnementale du projet proposé de lutte contre les inondations afin de déterminer son impact sur la valeur universelle exceptionnelle de la vallée.

Une proposition d’inscription éventuelle d’un itinéraire culturel inca transnational a été suggérée. La proposition d’inscription actuelle des voies de la vallée Quebrada de Humahuaca s’intégrerait bien dans ce projet.

**Recommandation concernant l’inscription**

Que la proposition d’inscription soit inscrite sur la liste du Patrimoine mondial en tant qu’itinéraire culturel sur la base des **critères ii, iv et v :**

- **Critère ii :** La vallée Quebrada de Humahuaca a été utilisée sur plus de 10 000 ans en tant que passage essentiel pour le transport des populations et la transmission des idées depuis les haute terres des Andes jusqu’aux plaines.

- **Critères iv et v :** La vallée Quebrada de Humahuaca reflète la façon dont sa position stratégique a favorisé les peuplements, l’agriculture et le commerce. Ses peuplements pré-hispániques et pré-incas, en tant que groupe avec leurs systèmes de champs associés, renforcent de façon spectaculaire le caractère du paysage que l’on peut qualifier de remarquable.

ICOMOS, mars 2003