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They Are Going Over Our Heads !

“Nos pasan por encima!”

The construction of a gas pipe, going through the whole of Azul Pampa micro region, has destroyed great things: evidence of the past, family ties, the environment, confidence, and even the belief that our activities were appropriate. But the bulldozer's action has to be answered from a different standpoint; reevaluating the identity of the Andes men and women through the rescue of their heritage. The only way is education for all: archaeologists themselves, authorities, heavy equipment operators, engineers, relatives that deny their origin but claim to be aborigines, and the arriving strangers.

La construcción de un gasoducto atravesando completamente la microrregión Azul Pampa, ha destruído grandes cosas: Evidencias del pasado, relaciones familiares, el paisaje, la confianza, y hasta la certeza de que lo que uno hacía estaba bien. Pero a la topadora se debe responder con una apuesta más alta: revalorizando la identidad del hombre y la mujer andinos a través del rescate de su herencia. Y la única vía es la educación. Para todos: en primer lugar, los arqueólogos mismos, las autoridades, los maquinistas, los jefes, los parientes que niegan su origen pero se dicen aborígenes y los extraños que llegarán.

The objective that we pursue in this work is twofold: in the first place, to show the consequences caused by the construction of a gas pipe in the archaeological Azul Pampa micro region, Jujuy Province, Argentina. In the second place, to present an educational proposal that tries to attenuate, partly, the damage produced, and to prevent future destruction.

The “micro región” (Aschero 1988: 223-224) under study is named Azul Pampa, and covers a radius 15 to 20 km wide, starting from the outlet of the Inca Cueva Gulch in the Grande river. It includes all of the known archaeological locations of Inca Cueva and Alto Sapagua. The human occupation in this micro region has been intense since at least 10,000 years, and a number of studies have been carried out for three decades (even though descriptions of the rock art are known since the beginning of last century).

“The Inca Cueva archaeological position is located at the homonymous gulch, consisting of a variety of human occupations at caves and rock shelters, occurring from prehistoric times until the present and with clear evidence of links with neighboring and even distant areas. It is a microenvironment with vegetable and animal resources, with permanent

water sources, that make the Gulch especially suitable for human habitation, although framed in an arid atmosphere. It serves also as an access route to the High Puna from the Humahuaca valley and has also been used as a traffic road.” (García 1988/89:179)

The occupations in its “... caves, rock shelters, and open air sites, have been of different natures for ca 10,000 years b.p. until the present time... In these periods, the micro regional, complementary, use of places has varied, as well as the use of the available resources, especially space ...” (García, L. 1997: 71).

The Archaeological Rock Art and Related Investigations

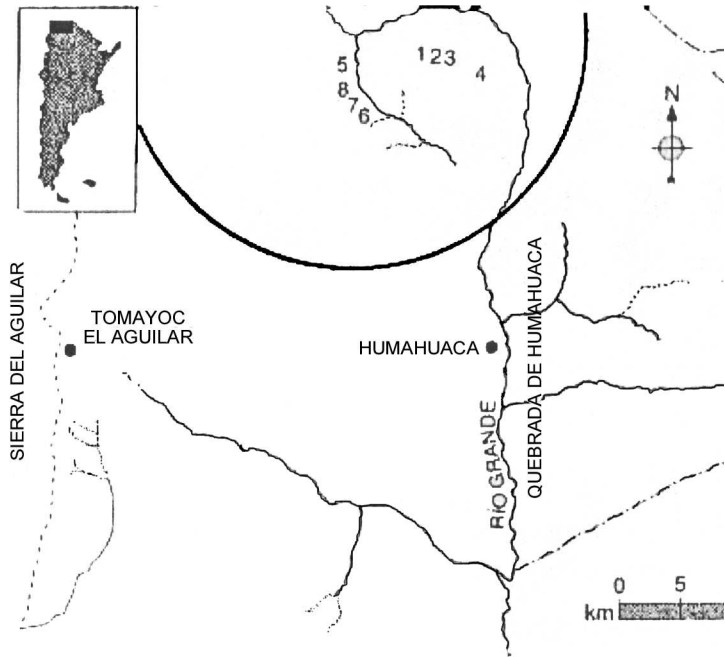
The superposition and morphological variation studies of images from Inca Cueva cave 1 (Icc1), allowed the establishment of a sequence for the archaeological locality, composed of a number of sites (Aschero 1979). Stylistic Group A (GEA) included the paintings attributed to preceramic occupations, mainly consisting of simple abstract geometric motifs. The preceramic characterization was supported by the correlation with art motifs of mobile artifacts recovered at the site Inca Cueva cueva 7 (Icc7)

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Map 1: Azul Pampa micro region.

in a preceramic context dated to 4,080 +/- 80 b.p. (Aguerre et al 1975). At Inca Cueva cave 4 (Icc4)- where it is the only style present - paintings had been correlated with this group considering the temporal depth of cave 7 as equivalent. When excavations were enlarged, new chronological elements were obtained, as well as knowledge of the painting production process. The antiquity suggested by this new information, pushed back the date for the beginning of this stylistic group manifestations to 10,620 +/- 140 b.p., where three more coincident dates existed (Aschero & Podestá 1986). Part of the wall, with plaster prepared as support for the paintings, had fallen on the occupation levels. The GEA covered a very largo period, so this produced its necessary split into three smaller groups: GEA1, GEA2 and GEA3 within the site Icc1. The split was based on the quantity and variety of motifs and the presence of superposition's at this site, considered as "type" for the study of the local sequence.

Stylistic Group B (GEB) is characterized mainly by the presence of anthropomorphic motifs and the absence of zoomorphic figures. The main features of the human figures are long bodies, short extremities and representations of cephalic feathered headdresses. GEB was assigned by C. Aschero to a transitional moment between the Late Preceramic and an Early Ceramic Period. Following this guide, one of us

selected the sites to be excavated or tested in her project (four for this gorge) in order to find the early ceramic occupations. At Inca Cueva rockshelter 3 (one of the sites tested), an atypical labyrinth can be seen, which was considered through stylistic technical analysis as dating back to 3,000 b.p. by Aschero (1973:268 and 272). Inca Cueva rockshelter 1 (Ica1) with the same stylistic rock art group gave the earliest dating for a ceramic occupation within the country at that moment (2,900 +/- 70 b.p.: García 1988/89) and the correlation of these rock art motifs at a wider regional level with other contextual evidence led us to write a specific paper (Aschero, Podestá & García 1991).

Stylistic Group C (GEC) is characterized by the great variety of camelid figures that form different scenes, representations of human figures that participate in sexual acts, carrying weapons, etc. GEC was assigned to the Late Agro-ceramic Period with a probable earlier beginning (Aschero & Podestá 1986).

Pintayoc hill (near Hornaditas) shows a great quantity of motifs carved with percussion techniques. Some of them can be clearly assigned to the Spanish-Native "contact" period (Cigliano & Calandra 1965; F. Distel 1974). The first authors classified them in two groups, based on the presence /absence of patina above them. Group "A" shows



Figure 1: Cave 1 or Chulín Cave, signaled by E. Boman in 1902.

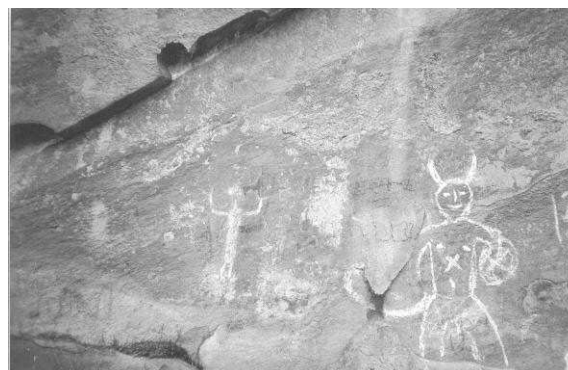


Figure 2: Chulín Caves' rock art damage.

geometric pattern representations - broken lines, concentric circles, half moon shapes united in the middle - as well as human and animal shapes. Some of the human figures are so stylized that only the traditional "uncu" is represented, as well as a very schematic head. In certain figures the lower limbs are also marked. Zoomorphic figures are represented almost exclusively by camelids (llamas?), as there are few ostrich figures. Group "B" presents zoomorphic figures composed of camelids (llamas?) and ostriches, and a scene in which two human figures are represented fighting. One of them is on foot, with bow and arrow, and the other one is on horseback, with a spear. Cigliano and Calandra consider this site related to the Inca Cueva locality through some of the rock art motifs.

Cerro Negro, to the East, near Coctaca, shows many rock carvings, among which we can find typical labyrinths (different from those of Inca Cueva GEB), in this case they are assigned to the later Agro-Ceramic Period (Aschero 1973:272). At Inca Cueva, Aschero considers representations are functionally linked to the cave and rock shelter occupations, that is to say they would be part of the activities made at domestic spaces (Aschero 1988:109). This includes the preceramic residential basic camps (Icc4: Yacobaccio 1990) as well as the ceramic herders' stalls (Ica1: García 1988/89).

At Inca Cueva cave 4, archaeological excavations could determine two main occupations. The upper one, in which the cave would have been used mainly to bury the dead (The mummies were recovered by a collector in the thirties) and the lower one, with the most ancient datings, in which an occupation floor with several structures could be found. Yacobaccio (1990) defines this occupation as an early hunter-gatherer residential basic camp.

Diffraction analysis of samples of paint residue adhered to a grinding slab from the upper occupation and an artifact of the lower one, as well as from fragments of prepared wall which had fallen in the lower occupation level, gave plaster and hematite as the main components, even though a first sample had given calcite. The probable origin for the rest of the pigments is Aguilar, where there is lead. Observation, through a binocular low x magnifying glass, of red paint on the friction surface of a lithic artifact from the same level, indicates that there is no separation between the plaster and the pigment,

consequently both must have been part of the same mixture. This kind of mixture is also found at Cerro Casa de Piedra 5 and Cueva de las Manos, in Patagonia, and could have been used to adhere the paint to the rock. Subsequently, Aschero considers for this sample that it incorporates the plaster in the dilution, and is also used in the preparation of the base. He also states that after gathering the pigments and before preparation of the mixture for the manufacture process, there is evidence that a thermal treatment was used in order to intentionally alter the pigments' original color(s). He also considers that the presence of hematite and plumbeous-jarosite in one of the samples, as well as the possible different dilutions, suggest that later occupants of the Inca Cueva cave 4, lower level, re-painted the motifs. The possible relation of the GEA paintings with Icc4 earliest level context does not nullify the last of these manifestations and their association with later occupations as those of the upper levels of the same site or those of Icc7 (Aschero 1983-85:301-302).

Description Of Alto Sapagua

The Antigal of Alto Sapagua is located at 3,400 meters above sea level in the left margin of the Sapagua gorge's stream and above it a present day shepherds' house is located. In 1984, Aschero and García made a gathering of surface materials by sectors. This site, as well as Hornaditas, to the east, were thought of as complementary of the Inca Cueva ceramic human occupations in the initial model. Specially towards the last moments of the Formative period, being complementary in their economic function as could be appreciated ethnoarchaeologically (García 2001).

In 1989, an accidental discovery took place by a member of the Lamas family. At the foot of the Sapagua cliff, a vessel, ceramic fragments, human and animal bones, were pointed out. Following this discovery an asystematic surface gathering of archaeological materials was made (as the study of this Antigal was not scheduled for that campaign). Determinations on the human and animal bones were requested and included in the report regarding this rescue (García 1996). The conclusions of this work suggest the possibility that the Antigal was occupied at different periods; however, the importance of a systematic study of the place was reinforced, an activity we tried to carry out in the 1998

Table 1: Total ceramic occupations datings obtained for Azul Pampa

Site and level	14C BP dating	Calibrated age BC/AD	Calibration range. 1 sigma	Calibration range. 2 sigmas	Lab and number
Ica1 layer 5 (1) 1983 E3/M20-21	2.860 ± 70	BC 1.004	BC 1.121/916	BC 1.257/1.236 & 1.222/836	Beta-25116
Icc5 level 45-50 1991 (2)	2.080 ± 90	BC 58	BC 193/AD 19	BC 369/AD 120	LP- 357
Icc5 layer D (3) 69/72 (C13/12:- 24.5%0: OK)	1.160 ± 60	AD 888	AD 789/973	AD 718/740 & 764/1.011	Beta-59379
Icc5 layer 3 20-30 1983 (4)	1.070 ± 90	AD 989	AD 888/1.028	AD 779/1.168	LP-342
Icc5 M1 layer B 35 cm. 69/72 (5)	680 ± 50	AD 1.298	AD 1.285/1.310 & 1.353/1.386	AD 1.268/1.401	Beta-59920
Icc5 - capa 4 83/87 (6) Camelids protein level: 20%0 =pres- ent	520 ± 80	AD 1.421	AD 1.327/1.333 & 1.395/1.446	AD 1.297/1.511 & 1.600/1.616	LP-330
Icc5 60,65 talus 1991 (7)	740 ± 100	AD 1.284	AD 1.221/1.307 & 1.360/1.379	AD 1.046/1.098 1.115/ 1.145 & 1.153/1.411	LP-348
AAS 60 cm. cliff (8)	980 ± 40	AD 1.028	AD 1.016/1.047 1.096/1.116 & 1.144/1.153	AD 995/1.116	Beta-117246
Icc4-JTA – Mummies (9) (C13/12: -26.4%0 =OK)	5.340 ± 70 C13/12: 5.320 ± 70	BC 4.330 to 3.975 (2s)	BC 4.245 to 4.035	BC 4.210, 4.200 y 4.150	Beta-124617

References: Samples 1, 2, 3, 4, 5 and 7 are on vegetable charcoal. Samples 6 y 8 are bone. 6, from camelid and 8 human, made through AMS. Sample 9 is wood. Radiocarbon calibration program Calib 3.03 from the Washington University was used (1995 updating) based on Stuiver & Reimer (1993). 40 years were also subtracted to have the B.P. dating, according to recommendations of the authors for the datings calibrations in the southern hemisphere. Dating Nbr. 9 was already calibrated by the lab itself.

The last dating corresponds to a mummies context recovered in 1936 by a local collectionist, and it confirms relationship with Icc4 hunter gatherers occupations which were hypothetical until this evidence. All the other datings, except that of Alto Sapagua correspond to the Inca Cueva gorge occupations (García 1999).

campaign to which we will refer next. After combining all the research with the analysis of the findings, and before leaving for the campaign, a radiocarbon date was obtained at Beta Analytic Inc., which proved to be in accordance with our estimations. Datings and associated materials show former ideas were correct. The analysis of a human rib gave 1.020 +/- 40 AP (Beta 117246) (C13/C12=17.0 0/00, that is normal). This dating, calibrated by the lab gives: cal. A.D. 975 a 1.045 y cal. A.D. 1.105 a 1.115 (2 sigma, 95% probability). Calibration with one sigma (68% probability) gives A.D. 995 to 1.030. Our estimation for the lab had been 700 to 1.000 A.D. (See Table 1)

The Surprise

Because of the importance of the area, we decided to continue with the archaeological investigation. This activity could be fulfilled in October 1998.

When we arrived at the investigation area, we could observe the gas pipe outline crossing Cianzo, Achicote, Rodero, Hornaditas, Sapagua, and Inca Cueva.

The area had several red marks signaling "Danger-Explosives" and near the Sapagua "pintados", a powder magazine. It was explained to us that it could only explode if someone tried to steal it. The



Figure 3: Road from Alto Sapagua to Abra del Altar, which communicates this micro environment with that of Inca Cueva. The new road trespasses the Inca road and crosses structures with superficial materials located before.

eldest people inhabiting this place are illiterate, and three of the youngest children, of the family, do not know how to read. They walk by that area every day to go to school. Some of the marks signaled that several outlying walls had fallen down. We had difficulty finding the way to the house, as the place was completely changed with terribly steep roads in all directions, which lead to the Abra del Altar and passed above Inca Cueva gorge, leaving three roads to reach it from route N° 9 road. When we found the house at last, we could reach it with the vehicle. This road, requested by the family, did not formerly exist. The problem is that it completely crosses the most fertile part of this Antigal in more than one direction.

One of the family members showed us the newly eroded cliff. We could see part of a vessel, a tomb, and human skulls. Along the road that crosses the Antigal, we could see bones and ceramics.

When we visited Inca Cueva cueva 1 (cueva de Chulín) with members of the company, we registered new damage on the already altered rock art, with paintings above it, carvings, traces of chisel



Figure 4: The road passes at the back of Inca Cueva cave 7, with two datings of ca 4,000 b.p.



Figure 5: Entrance of the Inca Cueva gorge where the poster says: "It is forbidden to take away archaeological materials". This calls "huaqueros".

marks and remains of recent fire hearths. We could observe the outline passing near Inca Cueva cave 7, all of which we photographed. And when we returned, explosives were already placed there.

Our Proposal

Due to the destructive human action on the Azul Pampa micro region, some educational mechanisms need to be proposed to avoid the continued destruction of the place. The proposal may be implemented at all levels to allow current and future generations the opportunity to enjoy this cultural legacy.

Educational mechanisms to implement at all levels

Residents:

The authors believe that the micro region residents (the true heirs of the lands) should protect the archaeological places, while backed by the local authorities. Therefore, it is of vital "... importance to carry out educational tasks, of development of local resources, if the aim is to endow them of basic tools so that the process of self knowledge and conscience is achieved, with support of the information obtained by the specialist." (Platania, G. and Fonts, A. 1994:41). Our goals are to develop a deep respect for the history of the region and that interest and curiosity be fostered for the knowledge provided through scientific archaeology.

We also consider that the educational task should be undertaken as a long term process, and that it should be completed in several stages:

- 1) The process of knowledge should begin with an approach on the part of the archaeologists to the residents, showing openly the scientific interests that are pursued when working in the region under study. It is in the daily coexistence (that implies a work of

- anthropological nature) that residents realize the seriousness and effort that one puts on the scientific task. "Work" and "strength" are values very much appreciated in this society. That is why, despite individual cultural differences they can provide a successful encounter. This exchange, would help to change the contradictory image that exists (specially in those local people that have left the land) regarding archaeologists as "searchers of old people's things." The different historical relationship with foreigners is causing conflicts today within members of this extended family.
- 2) Second the archaeologists should show the residents the results of investigations and the importance that these have. Not only for those that study the subject, but also for the public in general (national and international). These results can be shown through following publications that are made for the local populations as well as the general public (e.g. : Presence of the Azul Pampa micro region as a study unit in school text books the children use). Since the single idea that something personal appears mentioned in a bibliographical piece, helps without doubt, to enhance it. This will have positive consequences regarding their self-esteem.
 - 3) A third educational moment would be the direct instruction (in situ) of the youngest generations through classes given by archaeologists with educational training, where the importance and the main characteristics of the archaeological sites be briefly explained, as well as the benefits they can have as a tourist focus. The younger generations are those that promote change, due to the biggest contact with other social groups, through what is learned at school, and their participation in the labor market. This direct education can be carried out at the schools where the residents attend, giving classes that include lessons using audiovisual materials. This visual support would consist of slides and/or a video made by the archaeologists responsible for the archaeological site work and including them.
 - 4) We foresee the preparation of a script that the same residents may use to explain the site and origins when tourists arrive. Included will be the characteristics of the site, the history of the investigations carried out, the conclusions, and the links that the residents have with the place, as legitimate heirs of that past. We believe that the permanent presence of a "guard-place" (*sensu* Lagiglia, H. 1994: 34), will fulfill a double function: to protect the place (thus avoiding the fencing of the same, which neither preserves it, or protects it from the destructive action of the onlookers and casual visitors), and to inform, by educating those who visit the site. This script is aimed at the youngest generations, who by being knowledgeable guides can find another means of helping with their family economy.
 - 5) Another way, that would reinforce the new knowledge, would be distance education. This learning method doesn't require the physical presence of a teacher as the traditional method does and can be broadcast through the radio. They make use of this communication method now (different from what we observed in 1986). Therefore, its employment is feasible, allowing cultural programs to be carried out, as organized by those responsible for the cultural aspects of the county. Interviews can include the archaeologists investigating the site, brief conferences about the importance of the region under study by specialists in different disciplines as ecology, geology, etc. At the same time that the education is reinforced for the residents, indirect publicity is being directed to the potential tourists of the region.
- Tourists:
- "There is no culture without an active reception of the past and without the participation directed to the future. In the Kingdom of culture we are all conservatives and progressive, creators and recreators. This creative vocation of culture can transform the tourist behaviors if we make of all tourist practice a cultural practice." (Declaration of Mallorca.1995.Point 10).
- Even though it is certain that tourism "...is the greater, bigger and better pollutant and destructive mean of the cultural patrimony, if it is not adequately controlled with the mediation of suitable personnel affected to such a task and that this is a state responsibility ..." (Lagiglia, H. 1994: 35); it is also certain that "... a well directed tourism, can be advantageous for the inhabitants of the place, at least in the measure that the archaeological places be appropriately prepared for the visitors and not subjected to an abusive use..." (Kollek,T.: 2). In this case, this is not a past decision, but the intent of saving what is left of years in which nothing was done to protect or investigate with enough resources and an accelerated unsuitable and negative intrusion has occurred.
- Therefore, we have taken into consideration that the tourist's education should be directed by the same residents. This would be accomplished through guided visits to the site and explained by use of the script previously mentioned.
- First, the site will have to be conditioned to receive the tourists (counsels for preservation and conditioning have been given to the local authorities, including the price of everything that is needed, as is

explained below). Our counsel is that guides should be the local residents but this is not guaranteed, as economic interests are now dividing the family. This is a consequence of the bad handling of the disruption managed by the local authorities.

The tourists will receive a pamphlet with illustrations designed by the archaeologists, and subsidized by the authorities of the county, where the importance of the place and its history is highlighted. (The presence of illustrations, mainly of the rock art, prevents the same tourists from taking pictures of the paintings, thus stopping destruction of the art caused by photographic flashes).

“Tourism and the education of residents go hand in hand... The inhabitants... should be willing to receive the tourists, to make their visit pleasant, since otherwise the visitors will feel not well received, uncomfortable and therefore they will not return” (Kollek, T.: 2).

“The interaction of the tourism and the culture favors the cultural rejoicing of the tourists, that is to say the realization of the man’s potentialities and the recognition of the decisive paper of patrimony and culture...” (Declaration of Mallorca.1995.Point 6).

Authorities:

“Taking into account the diversity and the complexity of the involved aspects... the specific tasks of safeguard of the regional and local archaeological patrimony should be executed by suitable organisms inside the provincial territories...”, and national (This is ours). (Tarragó, M.1992: p.p.11)

We consider that the devastating consequences on the Azul Pampa micro region alteration are the result of a lack of interest on the part of authorities “... towards ‘Our cultural patrimony’, resulting in that the inheritance of our elders (indigenous and European) is not given the respect and admiration it deserves...” (Platania, G and Fonts, A.1994: 40). The general covering law for the protection of cultural Patrimony (Law 9080), passed in 1911, was regulated in 1921, but in general is not respected. Also, provinces have passed afterwards their local own laws, and in a case like this one, there is even a protection declared for Inca Cueva and Sapagua specifically. But the only consequence of this is that professional

archaeologists that are researching have to obtain local permits. And provincial employees say they have no money to control.

Consequently, the formation of authorities in this respect will be of capital importance, by means of training courses (in charge of archaeologists investigating in the region, since they are the ones with the most knowledge of the place, due to their previous work) and guided visits to the archaeological places, for them to value the importance of the place through direct contact. If true comprehension campaigns are carried out regarding the importance each one of the past sites represented, we will be able to preserve part of them.

Because residents lack explicit strategies in connection with the development and administration of tourism, we consider that local authorities are those that should assume “... the necessary roles, responsible for appropriate control infrastructures and administration of the flows of visitors...” (Troitiño Vinuesa, M.A.: 4). Also, they are the ones that should pay for the resident-guides, and should obtain the resources themselves.

Archaeologists:

“... The archaeology in Argentina has been characterized by a personalist professional practice, where many times personal or group interests have been privileged, what has gone in detriment of the growth of Archaeology as a science and of its insertion in the community..”. (Hernández Llosas and Williams.1994: 16)

This is surely the more difficult educational task to carry out, since it is supposed that the mistakes made at Azul Pampa should never have happened because the company had the advice of professional archaeologists during the installation of the gas pipe. However, bad professional practice exists and undoubtedly will continue to happen if effective mechanisms of sanction do not exist. The recently formed AAPRA in Argentina is now passing an ethics standard. But archaeologists should not accept to be called upon with the machines already placed to start making the roads, nor sign.

We have considered that besides the creation of these organizational and ethical sanction mechanisms this should be included in the educational training of professionals, that is to say, it should be

compulsory in the University curricula, that professional ethics be included as a topic. (IFRAO.1995)

If ethical values exist, the work should not be accepted (as in this case of environmental impact) if one doesn't know the area, without the due permits from the local authorities, and without warning to those that do have them. Authorities should request advice or recommend the professionals that have this knowledge, placing the emphasis on the appraisal of human past, not personal interests, which are basically economic.

These self serving archaeologists' actions harm local investigations, since they proceed in the gathering of materials and do not share the resulting information with other archaeologists that are investigating that micro region. Neither do they inform the provincial authorities; and they consider that maps, artifacts, etc., belong to the company that pays them.

Company:

"A series of aspects of the modern life can end up becoming factors of destruction of the archaeological places. The infrastructure works, the expansion of the urbanized areas and of cultivation, the illegal excavation... the irresponsible search of "wares" as hobby... represent actions that more and more frequently happen on those reservoirs...." (Tarragó, M. 1992: p.p 11)

The educational link with a company is not easy, for the simple reason that its timeframes are not carried out at the same time as the consciously good archaeological work. The imminence of work and the terms fixed by economic interests, besides the explicit interest in the reduction of costs, cause actions like the one suffered at Azul Pampa (even though in this case there was hiding of information, as it was said that the trace had been diversified and it was not true). However, we believe that it is possible to educate this sector, if our proposed communication to the company also includes a commercial facet. For example: it is certain that if a company transmits an image of respect for the past, while building big projects, but take care to defend the archaeological patrimony, it will achieve better results or concessions when carrying out other works.

To achieve this goal, our educational task should include training courses about the importance of our past (paid by them), and the need of rescuing it in a scientific way that does not necessarily require slow

work, but applies appropriate techniques of rescue archaeology, employing qualified personnel. Basic anthropology should also be taught, since the concepts that the machine operators have of the residents are absolutely derogatory, trying to convince other, including us that they were doing "charity" with local people by giving them bags of food. The company should hire archaeologists with the due advance to destruction, for them to be able to advice.

The training inside the company should be directed to all the levels that integrate it: executives and workers. If information is omitted in some part of this chain, destructive actions can happen simply because of ignorance. For this task, the courses should be offered by archaeologists that will have to present a correct "didactic conversion", from the scientific knowledge and shared by the community of archaeologists. These courses should include instructional resources such as visual aids as well as documental support, thus demonstrating the importance of the place where the work will be carried out.

Last, we would like to propose the basic tasks that should be done, and were recommended to the local authorities that would make an agreement with the company.

Non Destructive Management Of Visitors

Before the visitors start to appear in great number, as now there are several roads crossing the micro region in all directions, Alto Sapagua cliff findings should be recovered completely (tomb structure, ceramics, skulls that can be clearly seen, fragments of different kinds of archaeological artifacts, as well as charcoal of several hearths, to date again). After this, the site should be tested to determine its extension. The area that suffered clandestine excavations should be cleaned and mapped. Evaluation of the areas reoccupied historically. General mapping. The road opened through the site could be the one to visit it. But this would depend on the rest of tasks previously mentioned. The site should have a museum there. And the Justiniano Torres Aparicio collection (the one of the mummies previously mentioned, which was dated by one of us) should be part of it. Most of this collection comes from Inca Cueva-Sapagua. If there is someone in charge, a palisade closing the road when entering the site would be sufficient. This would cover the problem of not

knowing the real extension of the site. Or, two palisades could be prepared. One in the place the inhabitants use to go down to search water, and the other one in the entrance of the site. Once the formerly mentioned investigation tasks are made, an architect plans the internal roads to visit the site, which goes according to the different occupation areas along time. Wood for these roads comes in parts already prepared that can be added after needs. As a comparison, Cueva de las Manos in Patagonia, that has 600 mts. Paintings, required a total of floor, banisters for both sides and beams for 250 lineal mts. that can be afterwards enlarged. Wood is specially used for outdoors, brought from Misiones province, NE Argentina, for boats, which is processed in Santa Cruz province, in the South. Inca Cueva needs a protection too, as three roads get to the entrance of the gorge. A house for the guides should be prepared, and electricity has to be provided by an equipment that can be used with the wind. Radio and cistern for water to drink should also be available, as well as bathrooms. Archaeologists working at the place should help preparing the posters (which should not say "do not excavate" or "do not gather archaeological material" for example) explaining on what is known at each cave, the datings, contexts, the meaning of the art, etc. As well as pamphlets and booklets. Archaeologists should also train the guides, that would be local. Two people should be taking care of the place, and two guides could explain the visitors on its development process. The previous investigation to prepare the place should be made through a campaign of 10 students during 30 days. This project and its costs was passed to the provincial authorities.

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