

See page 2: "A Civilization Under Siege"  
on MALI



# US/ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES, U.S. COMMITTEE  
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## SPECIAL ISSUE

### THE US/ICOMOS COMMITTEE ON ARCHAEOLOGICAL HERITAGE MANAGEMENT

## WELCOME FROM THE CHAIR

Under the leadership of Ricardo Elia, the US/ICOMOS Archeological Heritage Management Committee was organized in 1991. As with other Specialized Committees, any member of US/ICOMOS may join by paying the additional \$10 committee membership fee. The AHM Committee meets (if possible) at the time of the US/ICOMOS Annual Meeting to discuss potential activities, and possible collaboration with other specialized committees.

This is the first time that a US/ICOMOS Newsletter has been devoted to archeological issues — of which there are many — and we hope that, if you find these articles of interest, you will suggest other topics for inclusion in a future newsletter or in some appropriate forum. The US/ICOMOS AHM Committee welcomes your participation (either by e-mail or snail mail!).

To be added to the list of the AHM Committee, send \$10 with your US/ICOMOS dues to the secretariat in Washington. Queries or suggestions about AHM activities can be addressed to the AHM Committee Chair:

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## INTERNATIONAL COMMITTEE ON ARCHAEOLOGICAL HERITAGE MANAGEMENT (ICAHM)

At its meeting in Lucerne in 1990, ICOMOS approved a Charter for the International Committee on Archaeological Heritage Management. The principles established for the international committee are those which should govern the activities of the US committee. There are nine articles in the Charter and the main point in each Article is summarized below.

Article 1: The "archaeological heritage" is that part of the material heritage in respect of which archaeological methods provide primary information.

Article 2: The archeological heritage is a fragile and nonrenewable cultural resource. ... Policies for the protection of the archaeological heritage should constitute an integral component of policies relating to land use, development, and planning, as well as of cultural, environmental and educational policies.

Article 3: The protection of the archaeological heritage should be considered as a moral obligation upon human beings; it is also a collective public responsibility.

Article 4: The protection of the archaeological heritage must be based upon the fullest possible knowledge of its extent and nature. General survey of archaeological resources is therefore an essential working tool in developing strategies for the protection of the archaeological heritage.

Article 5: Archaeological knowledge is based principally on the scientific investigation of the archaeological heritage... It must be an overriding principle that the gathering of information about the archaeological heritage should not destroy any more archaeological evidence than is necessary for the protection of or scientific objectives of the investigation.

Article 6: The overall objective of archaeological heritage management should be the preservation of monuments and sites in situ, including proper long-term conservation and curation of all related records and collections... Local commitment and participation should be actively sought and encouraged as a means of promoting the maintenance of the archaeological

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### *In this Issue*

- *ICAHM Charter*
- *A Civilization Under Siege in Mali*
- *Cultural Resource Management in Jordan*
- *Managua Metropolitan Area Archaeological Project*
- *Community Archaeology with the Innu*
- *Publications, Calendar*



heritage. This principle is especially important when dealing with the heritage of indigenous peoples or local cultural groups.

Article 7: The presentation of the archaeological heritage to the general public is an essential method of promoting an understanding of the origins and development of modern societies. At the same time it is the most important means of promoting an understanding of the need for its protection.

Article 8: High academic standards in many different disciplines are essential in the management of the archaeological heritage. The training of an adequate number of qualified professionals in the relevant fields of expertise should therefore be an important objective for the educational policies in every country.

Article 9: The archaeological heritage is the common heritage of all humanity. International cooperation is therefore

essential in developing and maintaining standards in its management. There is an urgent need to create international mechanisms for the exchange of information and experience among professionals dealing with archaeological heritage management.

## A CIVILIZATION UNDER SEIGE

Dr. Roderick J. McIntosh<sup>1</sup>, Tereba Togola<sup>2</sup>,  
Boubacar Diaby<sup>3</sup>, and Dr. Susan Keech McIntosh<sup>4</sup>

Where the dry West African grasslands meet the Saharan dunes in Mali, there is a Mesopotamian-like landscape anomaly. Like the alluvial heartland of cities nourished by the annual inundation's of the Tigris and Euphrates, the Niger River floods have created in the center of Mali an alluvial plain of some 55,000 square kilometers. This alluvial plain, the Middle Niger, may have covered as much as 170,000 km<sup>2</sup> with rich sediment, seasonal lakes, and permanent swamps as recently as three millennia ago. As in ancient Iraq, all human settlement is necessarily on tells (mounds built up over the centuries by the meld of mud-brick houses and the accumulated garbage of their inhabitants). Until the late 1970s, the tells of the Middle Niger jealously guarded a secret: the Middle Niger, too, was the cradle of an indigenous urban civilization, with numbers of prehistoric cities and of populations in those cities that perhaps rival those of other Old World arid-floodplain civilizations. Sadly, this is a civilization under siege.

The siege comes in the form of legions of local farmers who receive a pittance for off-agricultural season work pillaging the archaeological mounds. They are in the employ of Malian middle-men, local facilitators and runners of antiquities, who are in turn in the employ of a small but immensely wealthy and powerful syndicate of European art dealers (principally Belgian and French). The dealers are in search of ancient terracotta statuary (free-standing and applique humans and animals) and bronze art that lie stratified deep in the many meters of deposits that make up the Middle Niger tells.

This illicit traffic in Malian antiquities is not as long-established, nor perhaps overall as voluminous as its counterpart commerce in Pre-Columbian artifacts from Central and South America, but it is noteworthy for the rapid escalation both of the prices paid for individual pieces and of the rate of site destruction. The focus of the looters and dealers has been the scores of city-mounds near the World Heritage town of Jenne, in the southern Middle Niger. Of the thousands of terracottas and bronze pieces removed from their archaeological context, we have dates and information about the reasons for their manufacture for only the 30 statuettes, applique objects and fragments thereof, discovered by the authors in the course of legitimate excavation at Jenne-jeno, ancestral site of nearby Jenne.

Why are archaeologists, and why, increasingly, is the man-on-the-street in Jenne incensed by the plunder of these sites? Until quite recently, most archaeologists assumed that urbanism — and by extension, civilization — developed *in situ* in a mere handful of locations on the globe. Recent work in unexpected

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*US/ICOMOS fosters heritage conservation and historic preservation at the national and international levels through education and training, international exchange of people and information, technical assistance, documentation, advocacy and other activities consistent with the goals of ICOMOS and through collaboration with other organizations.*

*US/ICOMOS membership includes professionals, practitioners, supporters and organizations committed to the protection, preservation and conservation of the world's cultural heritage. US/ICOMOS is the U.S. National Committee of the International Council on Monuments and Sites (ICOMOS), the international nongovernmental organization dedicated to the preservation and conservation of the world's heritage.*

### US/ICOMOS NEWSLETTER ■

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*Left, a large excavation unit at the Jenne-jeno site, excavated to a depth of 5 meters, representing 1600 years of continuous occupation, from 200 BC to AD 1400.*

*Above, a round house in the process of excavation, made of mud brick, dating to around AD 1000. Three external ovens are associated with this house. (Photos: S. and R. McIntosh)*

places has expanded the ring of civilizations. Jenneans and, indeed, Malians with access to the national press and television, have, understandably, become enormously proud of the discovery that these cities, such as ancient Jenne, Jenne-jeno, expanded both in size and in population complexity soon after their foundation in the last centuries BC. Soon after the turn of the Present Era, these settlements were of urban proportions. Over the centuries, Jenne-jeno's long distance trade in staple commodities and in exotic items extended down the river to the present location of Timbuktu, and further into the Sahara, as well as far to the other cardinal directions. Jenne-jeno, at 33 hectares in size, was complemented by nearly 70 satellites (many apparently occupied by specialist producers and artisans) and, by AD 1000, by the contemporaneously-occupied tell of Jenne (today measuring 45 hectares). Jenne has been occupied continuously since that time. Its World Heritage-paired site, Jenne-jeno, was abandoned about AD 1400. But it is this knowledge, still in its infancy, of the growth of a diverse city population that is most at risk from the pillagers only some 20 years after the civilization was discovered.

Pillaging destroys an understanding of a community's growing diversity in two ways. To get at the art, of course, the looters dig through and cast aside all other objects, formerly secure in a stratigraphic matrix that can be interpreted by the systematic scientific excavator. If the archaeologist's rule-of-thumb is to observe and record these objects in such detail that they could be replaced in their original position, it is easy to see why we call looted art chronological and interpretive

orphans. Of course, the looters care little that, in the process, they have also orphaned the house foundations, the ceramics, the hearths, and the charred grains that allow the archaeologists to record the lives of the people who made and used the art. Secondly, this art is a record in the material world of the beliefs of the community. When one finds as diverse production of terracottas as one does at Jenne-jeno in, say, the early centuries of the present millennium, surely one has a proxy measure of the diversity of the spiritual and mental world of the inhabitants. Each statuette looted is a unique window on the mind of the long dead artisan, a window now forever shuttered.

All this, frankly, was of little concern to the vast majority of Jenneans until, spectacularly in our opinion, quite recently. The story of the reversal of this attitude, and consequently of the actions taken by the local population to halt effectively all plunder within a 10-kilometer radius of the town, is surely one of the great success stories of international historic preservation. Community attitude had a long way to change, never from outright hostility to the past, but of frank and pervasive indifference.

After all, the Jenne population was proud of its long Islamic heritage. The dwellers of the mounds were pagans. Further, Jenne is in the middle of the Sahel that suffered the horrific effects of drought from 1968 to the mid 1980s. Digging into archaeological sites and selling antiquities, even for the pittance given by European or national dealers, was a way to avoid starvation. These dealers had long-established networks, not just to Jenne, but to many villages far into the remote floodplain.



Tourists to Jenne were besieged by unregulated guides all happy to steer them to dingy back-ally shops where they could purchase "souvenirs."

Little was done to counter these destructive trends. Since the site of Jenne-jeno was first systematically investigated by archaeologists in 1977, those same archaeologists (RKM and SKM) made an effort to share these discoveries by giving site tours for town notables and Jenne's community-action groups, or through popularizing publications in magazines such as *National Geographic*, *GEO* (France) or *Jeune Afrique*, amongst others. However, these efforts seem pretty puny in comparison to the resources for destruction marshaled by the European dealers' syndicate. It is only in retrospect that we recognize that slow, steady local education in the 1970s and 1980s prepared the ground for the signal year of 1993. The naming of the Jenne and Jenne-jeno complex to the World Heritage list in 1988 was another engine firing up local pride.

At two critical levels, the international and the local, 1993 was the turning point. In that year, the newly-elected archaeologist President of Mali, Dr. Alpha Oumar Konaré, signed with the United States the first ever inclusive ban of antiquities imports from a major "donor" to a major "market" nation, under the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The Malian-US bilateral accord has become the prototype for several Latin American agreements with the United States since 1993. In keeping with the "donor" nation provisions of the UNESCO Convention, President Konaré named Cultural Missions to three of the most heavily plundered parts of Mali. The representatives (Diaby in the case of Jenne) live for extended periods of time in the target towns, becoming a part of the community, listening to local needs, communicating the national heritage laws, and aiding local preservation groups. In addition to his visible presence, the representative has the *authority to apprehend looters*.

In 1993, the head of the Jenne Cultural Mission began preservation work on the many Islamic saints' tombs in the town itself, monuments that were in obvious need of attention. By so doing, he established his respect for the community's values (showing that he was not just another imperious bureaucrat from the capital) and established a working trust with traditional authorities, public opinion leaders, and school groups. He was aided by the head of archaeological research in Mali (Togola), who since 1986 had participated in town meetings on the economic as well as cultural advantage of heritage management and of national tourism. Rapidly, the central message became the community mantra: Mali hasn't the resources to protect the thousands of tells of the Middle Niger, must less the hundreds in the Jenne hinterland. Only a shield of local pride will work.

How well has it worked? We have our 20-year census of looter's craters at Jenne-jeno and satellite sites as a pretty good measure. When research began at Jenne-jeno in January 1977, the surface of the principal site was already pockmarked with looter's holes. The holes were distributed over the site's entire surface. The second season, January, 1981, began with the unhappy task of documenting the increase in looter's activities, compared to 1977. Looters left vast, shallow holes, some several hundred square meters in area. By 1986, the situation had little

changed. Upon returning to Jenne-jeno in 1994, we were heartened to note that looting subsequent to 1986 was limited to rather smaller trenches restricted to an area of 100 m<sup>2</sup> in the northwest extreme of the 33 ha site. In other words, it had been reduced to a fraction of the area affected before. Many of the 69 sites within a 4 kilometer radius had, however, been defaced by long (30-40 meters) and deep (2-3 meters) robber's trenches. Happily, we now have evidence that the shield of local pride has expanded beyond the principal site, namely a 95% reduction of clandestine excavations within a 10 kilometer radius. In another visit to Jenne-jeno in the spring of 1996, it was clear that illicit work had been shut down altogether. The shield of local pride works.

Sadly, looting continues further afield. Several elements of a cluster of mounds some 30 kilometers from Jenne are perhaps 90% destroyed. For the moment, these difficult-of-access sites are outside the shield. But this, too, can change. And the Good Fight continues. During the 1996-1997 winter excavation season, the four authors of this paper will co-direct an integrated project of site stabilization (against wind and sheet wash erosion), salvage excavations in the areas of looter's damage at the Jenne-jeno precincts and construction of a site museum, all funded by a grant to the Jenne Cultural Mission by the World Monuments Fund. This season will be initiated by the opening in Jenne of a major photographic exhibition about the Middle Niger civilization and about the threat of the international art traffic, having first toured the United States and England (last at the Royal Academy). Bringing home to Jenne — and to Mali — the congratulations of the larger world for having been the cradle of a major, indigenous, underived civilization can only have the happy effect of further strengthening the shield of local pride.

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<sup>3</sup> Boubacar Diaby: Head of the Malian Cultural Mission to Jenne since 1993, he has recently been decorated by the government of Mali for his efforts to stop the looting at local archaeological sites. Diaby has a doctorate in archaeology from the Soviet Union. He has received major funding from the World Monuments Fund and the World Bank for heritage protection at Jenne.

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# CULTURAL RESOURCE MANAGEMENT IN JORDAN

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## Introduction

The wealth of ancient archaeological sites, historic buildings and traditional cultures in Jordan is a source of great national pride. It testifies to the accomplishments of both ancestors and predecessors, and contains unique scientific, educational and interpretive potential to enrich future generations. Due to the recent rapid expansion of Jordan's population, however, modern technologies and development are destroying this precious resource at an alarming rate. The importance of heritage resources to the economy of Jordan has been recognized by the United States Agency for International Development (USAID) and the United States Information Agency (USIA) which have funded diverse cultural resource projects over the past decade through the American Center of Oriental Research (ACOR) in Amman.

## The Development of Cultural Resource Management in Jordan

**Archaeological Resources:** Within the range of cultural heritage properties, archaeological resources have always received the most attention, benefiting from the presence of a long-established Department of Antiquities of Jordan (DAJ) with roots dating back to 1923. Earliest archaeological work focused on development of the largest sites, beginning in Jerash and Karak in 1925. In 1953, Law No. 133 first specified an "antiquity" as any cultural object or site predating 1700, and gave the DAJ exclusive jurisdiction to license excavations. A royal edict in 1967 recognized the interpretive value of sites by creating a joint Ministry of Tourism and Antiquities. Since Provisional Law No. 13 of 1976, the DAJ has assumed all authority and responsibility for identifying, recording, evaluating, and managing the Kingdom's archaeological sites.

In 1987, ACOR and the DAJ began developing a computerized database (JADIS: Jordan Antiquities Database and Information System) of the Kingdom's archaeological sites as the first step toward a comprehensive CRM program. Although some identification, recording, evaluation, and management of sites had been carried out in Jordan since the 1940s, by the late 1970s the escalating pace of development was beginning to outdistance archaeologists' ability to record and excavate sites before they were destroyed. The new CRM program was aimed at establishing coordination between the DAJ and government development agencies so that inventories and evaluations of sites could be carried out prior to the arrival of bulldozers (Palumbo, Dayyeh et al. 1993).

In its first five years of operations, the ACOR CRM program achieved notable success (Palumbo 1993a, b, c). JADIS contained over 6500 sites, with another 3000 waiting to be entered. Although virtually all of the presently recorded properties are archaeological sites, the system has been designed to incorporate other types of cultural resources. Initially there

was little effort made to evaluate the relative importance of individual sites, or types of sites, except on a case-by-case basis for emergency salvage operations. In 1993, USIA funded a project designed to augment the ongoing JADIS inventory by establishing criteria for evaluating the relative importance of recorded sites (Costello 1994). This critical management step is necessary in order to allocate the meager moneys and personnel available for CRM efforts. In 1995, the established JADIS program was turned over entirely to the DAJ.

Ministerial coordination with the Jordanian Government has been greatly advanced by the CRM program. A cooperative agreement was signed in December, 1992, between the Natural Resources Authority and the DAJ identifying their overlapping interests and responsibilities. A joint agreement between the Ministry of Public Works and Housing, and the Ministry of Tourism and the DAJ has also been drawn up. These documents require that cultural resource investigations take place during early stages of project development and that they be paid for out of development funds. In these documents, cultural resources have been broadly defined (Ministry of Public Works and Housing 1993). Other project-specific agreements between the DAJ and other ministries are underway.

## Traditional Buildings and Sites

No explicit legal protection or recognition has been defined for more recent cultural resources — buildings, traditional cultural properties and sites of historic importance dating after AD 1700 — and they have therefore not received the management attention accorded archaeological sites. Nevertheless, descriptions, analyses, and some evaluative studies of historic buildings and urban settings have been increasing in recent years. Virtually all these studies, being academic and not management documents, are limited to descriptions and analyses of architecture; they do not attempt to evaluate the relative significance of individual houses or groups of buildings. The major exception to this is the *development plan of Salt*, carried out by the Royal Scientific Society and funded by USIA (Salt Development Corporation 1990). A total of 657 urban buildings were inventoried and then evaluated according to four criteria: architectural quality, historic interest, townscape value and condition. Seventy eight buildings were determined to be "Grade 1," and 57 of these were incorporated into an historic district that was recommended for preservation and restoration. For a number of reasons, however, implementation of the plan has been delayed.

Jordan's farsighted National Environmental Strategy (McEachern 1991) includes within the chapter on Antiquities and Cultural Resources, a section on Traditional Buildings and Sites. A comprehensive catalogue of these resources is advocated and, importantly, a list of criteria for inclusion on a "significant properties" list presented.

## Multi-Disciplinary Assessment

An encouraging recent example of multidisciplinary project assessment is found in the development of the new Dana National Biodiversity Reserve (located south of Karak) by the Royal Society for the Conservation of Nature. An architectural survey of the park by architect Dr. Michelle Biewers has resulted



in a recommendation to preserve and restore the pristine traditional village of Dana. Ethnographic studies are being carried out by ethnographer Dr. William Lancaster of the British Institute, while the archaeological survey will be conducted by ACOR. Coordination between the teams will facilitate a comprehensive assessment of cultural resources and a balanced management plan.

### **Proposal for a National Historical Register**

The need to identify the relative quality of the archaeological resources as well as quantifying them was recognized by ACOR, and in 1993 a study to develop evaluation criteria was funded by USIA (Costello 1994). Research in Jordan began by conducting formal interviews with people knowledgeable about Jordan's cultural resources. These included members of the DAJ, architectural historians at the University of Jordan, foreign archaeologists, and involved Jordanians.

As the interviews progressed, the focus of the project shifted from developing evaluation procedures solely for archaeological sites, to addressing the identification of all of the Kingdom's significant cultural resources: archaeological, architectural, cultural and landscape. The project refocus was also practical as important archaeological, architectural and traditional values were frequently found to overlap. A comprehensive program was not only more efficient, but by adopting an integrated evaluation procedure, the Kingdom might avoid problems experienced when established cultural resource programs developed by separate disciplines were eventually merged.

By enlarging the scope of the resources addressed, however, management aspects became more complex. The responsibilities of the Ministry of Tourism and Antiquities and the DAJ had to be considered, as well as aspects of inter-Ministry cooperation and existing legal mandates. Avenues for nongovernmental participation needed to be identified and incorporated into the evaluation process. The best solution for this array of problems lay in the establishment of a Jordanian National Historical Register.

Research into types of National Register programs in several countries identified the U.S. National Register of Historic Places as the most appropriate model. This registry integrates archaeological, architectural and traditional cultural properties; allows for levels of significance; and is compatible with a computerized database. Several modifications were made to the U.S. program in response to Jordan's distinctive diversity of cultural resources and to the economic importance of tourism development.

The proposed National Historical Register broadens the definition of cultural heritage properties beyond archaeological sites to include buildings, places of historic or cultural importance, and landscapes. Individual resources are identified as being important because of one or more associated values: historical, architectural, scientific, artistic, or cultural. Other factors involving education, tourism, and public interest have been incorporated into a ranking system for National Historical Register properties that involves the assignment of point values under several categories. In the final report, five archaeological sites of varying complexity are evaluated through this process.

Recommendations for the next steps in implementing this program include:

1. Development of standardized recording forms for inventorying architectural and traditional cultural property similar to those currently being used for JADIS;
2. Identification of an inter-ministerial repository for both the JADIS database and the National Register;
3. Establishment of an administrative process for identifying National Register properties; and
4. Inauguration of a pilot program where comprehensive cultural resource identification and evaluation can be tested and refined by a consortium of scholars, government representatives, and concerned individuals.

In 1996, USAID issued a request for proposals to accomplish two important CRM goals. The first is to draft a law, to be enacted by Cabinet decree and submitted to the Parliament for passage, which would provide enforcement for existing antiquities laws, alter existing antiquities laws to include cultural resources which post-date AD 1700, and detail legal interpretation of laws relating to both natural and cultural resources. The second task is to develop a plan for the DAJ to establish and maintain a National Historical Register, "identifying all cultural property in the country regardless of period." The future of CRM in Jordan looks bright.

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## THE MANAGUA METROPOLITAN AREA ARCHAEOLOGICAL PROJECT

Dr. Frederick W. Lange, Project Director, University of Colorado, Boulder

### Introduction

In 1995, while the current president of Nicaragua, Dr. Arnoldo Aleman Lacayo, was still major of Managua, he took the initiative to begin the Metropolitan Area Archaeological Program. The project's goals were to inventory, study, protect, and educate the public about the importance of the archaeological sites within the city limits. When Dr. Aleman resigned his position (as required by Nicaraguan law) to seek the presidency, his successor, Ing. Roberto Cedena B., and in turn his successor, Dr. Myriam Fonseca Lopez, all undertook to sustain the project. Within the city government, continuation was provided by Lic. Clemente Guido Martinez, then Director of Culture and Tourism and now vice minister of culture, and in the final months of 1966, by his successor, Licda. Ruth Matilde Castillo.

Under the city's funding initiative, and with the cooperation of the National Museum of Nicaragua (Mrs. Leonor Martinez de Rocha, director; Lic. Edgar Espinoza, assistant director, and Lic. Ramiro Garcia, head of archaeology) and the Office of Cultural Patrimony (Arq. Mario Molina, director) of the Nicaraguan Institute of Culture (Mrs. Gladys Ramirez de Espinosa, director), the project proceeded with significant help from North American universities, principally the University of Colorado at Boulder, but also Iowa State University, Tulane University, the University of Illinois, San Francisco State University and the University of Florida. Five students (all undergraduates) participated in the 1995 field season, and 20 students (three graduate and 17 undergraduates) participated in 1996. Spanish-language monographs (Lange 1995, 1996), prepared by the project director, participating Nicaraguan archaeologists and the North American students, have been published in timely fashion through the efforts of the City of Managua.

### Results

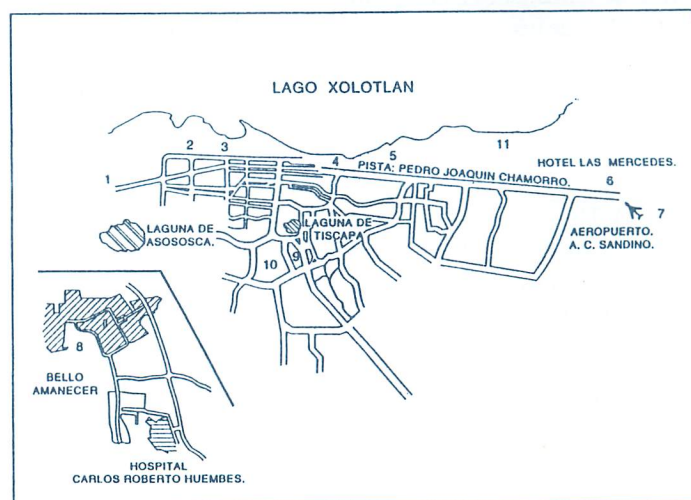
In two seasons, the project has surveyed and tested ten different sites. Some had previously been surveyed and tested by

teams of national and foreign archaeologists, but with limited publication of the results. Other sites were generally known, but had not been formally recorded or tested. Finally, and perhaps the most important group of sites, were those that had not been previously known, but were brought to the attention of project personnel by local citizens during the course of the two seasons of field work. Brief summaries of some of the most important results of the project follow:

1) At the site of Los Placeres (N-MA-1), which is on private land and has the largest surviving earthen mound in the Managua area, testing revealed a possible stockade line near the shore of Lake Managua, and extensive occupation from about AD 600 - 1500. Another interesting feature is a hard layer of volcanic debris, which seems to divide events prior to AD 400 and those post AD 400.

2) Acahualinca (N-MA-16) is a site museum of the National Museum of Nicaragua and has a long trail of buried human and animal footprints. New interpretation suggests that the footprints were left by an extended family walking on the beach of Lake Managua (and probably gathering and collecting plants, and perhaps fishing), somewhere around 4000 BC, and not a group fleeing a natural disaster as had sometimes been suggested in the past. Recent research recovered a human burial dating to AD 600, and recorded the first chronological sequence for the site, from AD 300 to 1350.

3) The Barrio Las Torres site (N-MA-38) is located in a poor barrio near the shores of Lake Managua. The site was unknown until the summer of 1996, when burial urns and human remains were encountered by a home owner. News media reported the find and took the author to visit the site. He arranged for the National Museum to send a crew, composed of



*Sites tested during the first two seasons of the Managua Metropolitan Area archaeological project: 1) Las Brisas, 2) Acahualinca, 3) Ferrocarril, 4) Barrio Las Torres, 5) Domitila Lugo, 6) El Rodeo, 7) San Cristobal, 8) Ciudad Sandino, 9) UNI, 10) Villa Tiscapa and 11) Los Placeres.*





*Neighborhood children (mostly) in Barrio Las Torres watching the progress of the excavation, learning something about what archaeologists do, and learning about the importance of protecting that part of their cultural heritage that lies beneath where they live.*

Nicaraguan archaeologists and North American students to conduct a rescue operation. The site dated from approximately AD 800 to 1350. This was the largest collections of human remains recovered in their original context found to date in Nicaragua; some of the shoe-shaped funerary urns appeared to be grouped into "family plots" delimited by small rock and clay retaining walls.

The cooperation of the residents of the barrio, who allowed us to continue the project for a month, was exemplary. We were able to keep the excavations open in the midst of this urban barrio. Although initially we left the site at night and on weekends with some trepidation, we completed the investigations without vandalism or disturbance to the site. This was possible not only because we paid someone in the family to keep the pothunters away, but because we devoted significant time during each work day, and with each find, to carefully explain to the local people what we were doing, and the importance of what was being found.

4) The Villa Tiscapa site (N-MA-36) has received more attention than any other site during this project. In 1995 we found ceramics which related both to the Pacific coast of Guatemala (ca. 1400 BC), and the Arenal region of Costa Rica (ca. 1200 BC). During our work in 1966, we found the partial remains of a plastered floor, and other architectural remnants. Radiocarbon dating placed the architectural remains and the floor at approximately AD 70. In cooperation with the social services division of the Nicaraguan army, we are working on developing a site museum, because the site is in a park area in the midst of an officers housing complex.

Public interest in the research at Villa Tiscapa has reached such a level that the National Museum of Nicaragua has entered into discussions with the Office of Social Services (the actual owners of the land) to develop Villa Tiscapa as an open air museum and public awareness/education facility. Signage to

protect the site against trespass has already been installed, and the housing area security forces also provide assistance. The second step will be to install educational signs with an explanation of what archaeologists do and what they are looking for at Villa Tiscapa; an overview of the results of the research; and an exhortation to join in the effort to protect the city's and the site's cultural heritage. The interpretive signage and open air museum will be upgraded annually, as research progresses.

### Continuing Work

The Conservation Analytical Laboratory of the Smithsonian Institution is cooperating with neutron activation analysis of the ceramics from the project, especially those with Usulután decorative style, some of which appears to have been imported to the area from El Salvador and Guatemala between 500 BC and AD 300, while some was produced locally. The University of Colorado-Boulder is aiding in analysis of the dentition and skeletal remains, while Dr. Lynette Norr (University of Florida) will test for C3/C4 dietary data. Dr. Craig Simmons (Colorado School of Mines) will analyze a suite of obsidian samples. There are no known sources of obsidian in Nicaragua and pieces which are recovered from archeological sites would have come from either Guatemala or Honduras, beginning as early as 1200 BC. This analysis will identify the source.

### Summary

A high level of cooperation is contributing to the preservation and understanding of Nicaragua's cultural heritage. One objective of the Metropolitan Area project has been to educate the people about the importance of the heritage that underlies much of Managua. The public has responded positively. In closing, I would like to recognize their contribution, by quoting from a statement by Silvio Antonio Morales Vilchez and Amanda Christina Vado Gonzales, residents of one of Managua's barrios and supporters of the 1996 project, who said (my translation):

We recognize that the funerary urns that were found are national patrimony. Because of this, we are donating them to collaborate in the effort so that Nicaragua benefits and so that we can obtain more information about our ancestors, and so that the archaeologists can study the structure of our ancient society. At the same time, we want our children to know, see, and learn about the prehistoric inhabitants, their customs, myths, and other things that are part of the history of Nicaragua.

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*Frederick Lange received his Ph.D. in 1971 from the University of Wisconsin-Madison. He has held the position of Curator of Anthropology at the University of Colorado Museum since 1984, and advisor to the Nicaraguan Institute of Culture. He has done field work in Canada, Illinois, Wisconsin, New Mexico, Barbados, Costa Rica and Nicaragua.*

## COMMUNITY ARCHAEOLOGY WITH THE INNU IN LABRADOR: PATHWAYS

Dr. Steven Loring, Arctic Studies Center, Smithsonian Institution

Sustained archaeological interest in Labrador follows by only a decade or so the advent of village life. Despite the enormous potential of ethnoarchaeological research and insights gained from oral traditions, archaeologists initially ignored native interests as they sought to construct their vision of the past. For the Innu, the past has a continuity not inherently recognized by archaeologists. The past is the purview of community elders whose knowledge, conveyed in stories and songs, is a priceless and ever diminishing library, but one that is inscribed in a language that archaeologists have never endeavored to learn. Based on this perspective, the Pathways Project — a recent initiative by the Innu Nation, the Innu Resource Center, and the Smithsonian's Arctic Studies Center (ASC) — addresses the interest and needs of the Innu community and their notions of the past to explore their ancient land tenure. The Pathways research does not so much seek a concordance of the past as much as it seeks to empower people with relevance and authority that is conveyed by a control over the past, especially in light of the usurpation of Innu control over their land by a government who first flooded major river courses, then used the land as a military training ground and now has implemented massive mineral development projects.

An essential feature of Pathways was the integration of my knowledge/familiarity with Labrador and Innu prehistory and my training in archaeology, with the knowledge, wisdom, and skills of participating elders. Innu students from the community of Sheshatshit participated in two weeks of classroom training and community interviewing, followed by a month in the country. The field site was located at Amitshuakant, the beginning of an important Innu portage route that led to Seal Lake, the now flooded Lake Michikamau, and from there north to Ungava, west to Hudson's Bay, and south to the Quebec North Shore. Although unmarked in any printed atlas, Amitshuakant was a major crossroads for the Innu in the 18th and 19th centuries, a point from which families departed to the furthestmost corners of Nitassinan (the Quebec-Labrador peninsula).

The Innu participants, selected by community leaders for their interest in heritage issues, included students, hunters, and homemakers. The excavation of late 19th century and early 20th

century tent-rings revealed an array of artifacts including hunting and fishing paraphernalia, tobacco-related products, knives, cookware, medicinal containers, molasses jugs, combs, beads, and coins. But our time in the country was much more than an exercise in how southern archaeologists practice their profession. It was an opportunity to incorporate Innu values and perspectives into a construction of history and an opportunity to expose Innu young people to life in the bush. We were accompanied into the country and into our inspections of the past by an elder couple, Louie and Mary-Adell Penashue, and their infant grandson. In the evenings, students had the opportunity to accompany the Penashues as they attended to nets and snares, hunted moose and bear, and prepared food. Later, as autumn nights lengthened, everyone gathered in tents to listen to stories about the old days, about starvation times and extraordinary journeys by snowshoe and canoe. At the conclusion of the field-season we returned to Sheshatshit, where the students prepared the results of the project for presentation to the community.

Initiatives like the Pathways Project promise an exciting future for archaeology, by (1) liberating it from the exclusive confines of the academy; (2) producing a product that has meaning to both anthropologists and to the communities from which collections and information are derived; and (3) celebrating a multivocal past that addresses both social and political issues, embracing both humanist and scientific perspectives.

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*Dr. Loring works at the Arctic Studies Center at the Smithsonian Institution. His Ph.D. in anthropology is from the University of Massachusetts, Amherst, and his long-time research interests have focused on cultures, both prehistoric and ethnographic, of the far north, particularly Labrador and Alaska.*

## ROBERT R. GARVEY, JR.: ICOMOS FOUNDER AND LONG- TIME OFFICER

Robert R. Garvey, Jr., died at his home in Emerald Isle, NC, on December 28, 1996.

Robert Garvey played a seminal role in the development of both private and public national historic preservation programs in the U.S., first as Executive Director of the National Trust for Historic Preservation from 1960 to 1967 and, following the passage of the National Historic Preservation Act of 1966, as the first Executive Director of the Advisory Council on Historic Preservation, a post in which he served from 1967 until 1986.

During all those years, he also played a predominant role as the principal U.S. player in international preservation activities. Garvey was among those who attended the ICOMOS Constituent Assembly in 1965. He was elected vice president of ICOMOS and served in that post for nine years, the statutory limit for holding an office. In the U.S. he was instrumental in promoting



the establishment of a U.S. National Committee which was headquartered at his office at the Advisory Council until the 1980's. He served as a member of the UNESCO Philae Committee from the time of its establishment until its work was completed. He served as delegate to the World Heritage Committee, and as served as Chairman of US/ICOMOS for a number of years and was among the first group of prominent US/ICOMOS members to be named a Fellow of US/ICOMOS in 1983.

Mr. Garvey is survived by his wife of 51 years, Nancy MacLay Garvey of Emerald Isle, and by four children, Jean, Robert, Lee and William.

## NEW PUBLICATIONS

In October, 1994, the International Committee on Archaeological Heritage Management (ICAHM) of ICOMOS held a four day meeting in Montreal, Canada, to consider the topic: ***Archaeological Remains: In Situ Preservation***. The ICAHM Secretariat in Canada sponsored the symposium, and has now published, with the support of the City of Montreal, the papers from this meeting. The symposium was divided into three workshops, with several papers presented within each. The workshops were: Components of the Preservation Process; Strategies for the Selection of Places and Elements to Conserve within Sites; and Role of Contributors and Clients. The papers are presented in English or French, but with an abstract in the other language. The 417-page publication includes the minutes of the ICAHM general assembly, a list of participants, some 40 papers, and summaries and resolutions which resulted from the workshops. This publication may be obtained by writing: ICOMOS, Canada, PO Box 737, Station B, Ottawa, Ontario K1P 5R4, CANADA.

The first ICAHM Symposium was held in Stockholm in 1988, with the theme: ***Archaeology and Society: Large Scale Rescue Operations, their Possibilities and Problems***. The publication of these papers came out in 1989 as ICAHM Report No. 1, and inquiries concerning its availability can be made to: Riksbankens arkiv, Box 5405, S-144 84 Stockholm, SWEDEN.

A new quarterly journal was launched in 1995, published in England, entitled ***Conservation and Management of Archaeological Sites***. It costs \$60US for an individual subscription, and \$110.00, and can be ordered from: James and James Ltd, Waterside House, 47 Kentish Town Road, London NW1 8NZ, ENGLAND.

Table of contents for the first issue is as follows:

Frank Matero, *A Programme for the Conservation of Architectural Plasters in Earthen Ruins in the American Southwest: Fort Union National Monument, New Mexico*.

Alan Watchman, Katherine Sale, and Kate Hogue, *Conservation of the Rendezvous Creek and Nursery Swamp: 2 Aboriginal Painting Sites, Namadgi National Park, ACT*.

Pamela Jerome, *Proposed Permanent Shelter for Building*

*5 at the Bronze Age Site of Palaikastro, Crete*.

Thomas C. Roby, *Site Conservation During Excavation: Treatment of Masonry, Wall Plaster and Floor Mosaic Remains of a Byzantine Church in Petra, Jordan*.

FORUM: *The Monuments at Risk Survey: An Introduction*, by Timothy Darvill and Geoffrey Wainwright.

Henry Cleere, *Cultural Landscapes as World Heritage*.

***The Architecture of Literacy: The Carnegie Libraries of New York City***, by Mary B. Dierickx, a cooperative project of the office of the Mayor of New York, The Cooper Union for the Advancement of Science and Art, New York City Department of General Services, New York City Department of Design and Construction, Brooklyn Public Library, The New York Public Library and The Queens Borough Public Library, funded by the Arthur Ross Foundation and Furthermore (the J.M. Kaplan Fund publication program). The publication is a historical, cultural and architectural overview and comprehensive survey of the New York City branch library system, originally including 67 buildings, that were constructed by the finest New York City architects of the day as a result of the \$5.1 million gift of philanthropist Andrew Carnegie to New York City in 1901. 218 pp., B&W illustrations. Available for sale at CityBooks, Municipal Building, Room 2223, 1 Centre Street, NY, NY 10007, tel: 212-669-8246, and Urban Center Books, 457 Madison Avenue, NY, NY 10022, tel: 212-935-3595.

***Australian Natural Heritage Charter: Standards and Principles for the Conservation of Places of Natural Heritage Significance***, published by the Australian Heritage Commission in association with the Australian Committee for IUCN (World Conservation Union). A project funded by the Australian Heritage Commission, the Australian Natural Heritage Charter was adopted in December 1996 following a two-year period of extensive national consultation. At that time the Australian Committee for IUCN accepted responsibility for the promotion, promulgation, administration and future review of the Charter. The Charter is intended for use by all Australian organizations and individuals. Its purpose is to assist everyone with an interest in the significance and conservation of natural heritage to make soundly-based decisions on conservation of that heritage and to achieve a uniform approach to conservation that can be applied to publicly and privately-owned places, to terrestrial, marine or freshwater areas, and to protected and unprotected areas. The Charter is a companion document to the ***Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (the Burra Charter)***. To obtain copies, contact: Australian Committee for IUCN, GPO Box 528 Sydney, NSW 2001 Australia, fax: (02) 9262 3768, e-mail: aciucn@ozemail.com.au

***Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness***, by Deborah Bird Rose, commissioned by the Australian Heritage Commission. The book provides an overview of Indigenous perspectives, and captures the spiritual and emotional significance of the land to Aboriginal people. Through their continuing relationship with the land, Aboriginal and Torres Strait Islander people have developed a comprehensive knowledge of its resources and needs. Their land



management practices are complex techniques that rest on a vast body of knowledge which is now being incorporated into biological research, land management, language, art and many other facets of contemporary Australian life. To obtain copies: Australian Heritage Commission, GPO 1567 Canberra ACT 2601.

***Historical and Philosophical Issues in the Conservation of Cultural Heritage***, edited by Nicholas Stanley Price, M. Kirby Talley Jr., and Alessandra Melucco Vaccaro, published by The Getty Conservation Institute. A compilation of 46 texts on the issues surrounding art history and the conservation of art and architecture: what, why and how we conserve. Classical and contemporary texts form an dialogue on the theoretical underpinnings of conservation itself, and raise the questions such as when to restore, what to preserve and how to maintain aesthetic character. The book also discusses how modern science has changed the face of conservation. Included are essays on topics such as: the cleaning controversy, restoration vs. preservation, reintegration of losses, treatment of sacred or ritual objects, de-restoration of restored monuments, balancing conservation needs with the rights of the visiting public. 520 pp., 57 color & 32 b&w illus.; cloth: \$55, paper: \$39.95, plus shipping & handling. To order: Getty Trust Publication, Distribution Center, Department GDY6, P.O. Box 49659, Los Angeles, CA 90049-0659, tel: 1-800-223-3431, 9:00 am to 5:00 pm Pacific Time, Visa and Mastercard accepted.

***Ritual Ground: Bent's Old Fort, World Formation, and the Annexation of the Southwest***, by Douglas C. Comer. From 1830 to 1849, Bent's Old Fort on the Santa Fe Trail was the largest trading post in the Southwest and the mountain-plains region. Although the raw enterprise and improvisation that characterized the American westward movement seem to have little to do with ritual, Comer argues that ritual shaped the subsequent history of the region to an astonishing extent. At Bent's Old Fort, rituals brought together and restructured Anglo, Hispanic and American Indian cultures. The narrative is given an anthropological and philosophical framework. University of California Press, 328 pp, 6x9", 21 B&W illus., 4 maps; \$45 cloth, \$16.95 paper. To order: California-Princeton Fulfillment Services, 1445 Lower Ferry Road, Ewing, NJ 08618, tel: 609-883-1759, fax: 1-800-999-1958.

## CALENDAR

*Members attending these and other international programs should please inform US/ICOMOS of their participation.*

- **March 13-15. City Symposium. Latin American and Caribbean Cities in the New Century: Sharing Ideas on City Management**, organized by the Inter-American Development Bank in coordination with the Municipality of Barcelona, the Iberoamerican Center for Strategic Urban Development (CIDEU), and the International Union of Local Authorities (IULA), Barcelona, Spain. For

information: Cities Symposium, fax: 202-623-2159; e-mail: cities@iadb.org

- **April 11-13. US/ICOMOS ANNUAL MEETING.**  
**Friday, April 11:** Board of Trustees meeting, (Board members only), at the National Building Museum;  
**Saturday, April 12:** Annual business meeting; symposium on the World Heritage, at the Catholic University of America, Crough Architecture Center, Koubek Auditorium; evening reception, time and location to be announced.  
**Sunday, April 13:** meetings of the US/ICOMOS national specialized committees, Crough Architecture Center.
- **April 14-18. III International Conference on Cultural Heritage: Context and Conservation**, Havana, Cuba. The conference will address the economic aspects of conservation, including public and private participation; economic indicators, the role of tourism, etc. **CALL FOR PAPERS:** summaries of papers accepted until **March 14**. For more information: Areq Z. Cuadras, CNCRM, Calle Cuba 610, Havana 10100 Cuba, fax: 537-33.56.96. Arts and Tourism: Promotions, Hype and Reality, The Tourism Society, 26 Chapter Street, London SW1P 4ND, UK, tel: (44 171) 834-04-61, fax: (44 171)
- **October or November. GARDENS OF TIME: explorations in the archaeology and history of world gardens**, a symposium to be organized jointly by the Sri Lankan National Committee of ICOMOS, the International Committee on Gardens and Sites and the International Committee on Archaeological Heritage Management (ICAHM), to be held in Sri Lanka, probably in Sigiriya. The symposium papers will be pre-printed and an illustrated publication will follow within three months. For information contact: Hiroshi Ratnaweera, ICOMOS CCF, P.O. box 1531, Colombo 7, Sri Lanka, fax: 94-1-500731, e-mail: pglar@postarc.ac.lk (attn: Hiroshi).
- **October 1-3. CIPA (International Committee on Architectural Photogrammetry) International Symposium 1997** (CIPA is a joint organization of ICOMOS and the International Society for Photogrammetry and Remote Sensing), in Göteborg, Sweden, on the theme: *Photogrammetry in Architecture, Archaeology and Urban Conservation*. Photographic as well as digital images, and photogrammetric technology, are gaining importance as a means for surveying and mapping in all these areas of study. The symposium will be accompanied by an exhibition of instruments and computer systems as well as examples of results from around the world. Symposium registration, before June 1: c. \$200; \$250 after that date; workshop \$100. For information: Jan Rosvall, Director (e-mail: jan.rosvall@icug.gu.se), or Bosse Lagerqvist, Secretary (e-mail: bosse.lagerqvist@icug.gu.se), Institute of Conservation, Göteborg University, Bastionsplatsen 2, S-411 08 Göteborg, Sweden, tel: 46-31-7734700, fax: 46-31-7734703.



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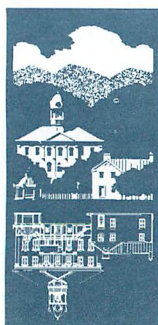
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