

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
 CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
 CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
 МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

LISTE DU PATRIMOINE MONDIAL

WORLD HERITAGE LIST N° 116

A) IDENTIFICATION	A) IDENTIFICATION
<p><u>Bien proposé</u>: Ville de Djenné</p> <p><u>Lieu</u>: 5ème région du Mali</p> <p><u>Etat partie</u>: République du Mali</p> <p><u>Date</u>: 14 Mai 1979</p>	<p><u>Nomination</u>: The city of Djenne</p> <p><u>Location</u>: The 5th region of Mali</p> <p><u>State party</u>: The Republic of Mali</p> <p><u>Date</u>: May 14, 1979</p>
B) RECOMMANDATION DE L'ICOMOS	B) ICOMOS RECOMMENDATION
<p>Que l'inscription du bien culturel proposé soit différée jusqu'à ce que des précisions complémentaires sur l'état d'urbanisation de Djenné et la protection du site historique aient été fournies par l'Etat membre.</p>	<p>That the inclusion of the proposed cultural property be deferred until supplementary particulars on the state of urbanization of Djenne and the protection of the historic site are furnished by the government of Mali.</p>
C) JUSTIFICATION	C) JUSTIFICATION
<p>Bâtie sur un monticule dont les hautes eaux font une île en période de crue, Djenné peut s'enorgueillir d'un beau passé. La cité de Djenné avait d'abord été fondée sur le site de Zoboro. La translation sur le site actuel s'accompagna du sacrifice propitiatoire d'une jeune fille, Tépana Djénépo, dont le tombeau constitue à l'heure actuelle l'un des plus anciens monuments de la ville. Islamisée vers la fin du XIIIème siècle (le sultan Koumboro se convertit en 1300 et transforma son palais en un lieu de culte sur l'emplacement duquel se dresse la mosquée actuelle). Djenné a joué le rôle d'un très grand marché africain, point de rencontre entre les marchands du nord, de l'ouest et du centre. Les vicissitudes de l'histoire l'ont soumise à plusieurs occupants Songhai, Peulh, Toucouleur, Marocains et Français, accentuant sa vocation cosmopolite et le rayonnement culturel de la ville.</p> <p>Seul le critère VI pourrait être invoqué pour justifier une inscription sur la liste</p>	<p>Built on a hill-ock which turns into an island during periods of flooding, Djenne may pride itself on its fine past. The original emplacement of Djenne was founded on the site of Zoboro. Its removal to the present site was accompanied by the sacrifice of atonement of a young girl, Tempana Djenepe, whose tomb is today among the oldest monuments of the city. Djenne fell under the influence of Islam toward the end of the 13th century. The sultan Koumboro was converted in 1300 and transformed his palace, which is the site of the present mosque, into a place of worship. Djenne, which was the meeting place of merchants from the north, the west and the center, assumed the role of a very important African market. The vicissitudes of history have submitted the city to numerous occupations, Songhai, Peulh, Toucouleur, Moroccan and French, accenting its cosmopolitan nature and its cultural brilliance.</p> <p>The historic importance of Djenne being</p>

du Patrimoine Mondial, le poids historique de Djenné étant considérable.

On remarquera néanmoins :

- 1) Que les principaux monuments ne répondent pas toujours aux critères d'authenticité définis par la Convention. Ainsi la grande mosquée, bâtie pour abriter 3000 fidèles, a été reconstruite presque intégralement en 1909.
- 2) Que la plupart des monuments, constitués de matériaux périssables, sont extrêmement vulnérables.
- 3) Qu'une urbanisation anarchique a modifié l'environnement des ensembles les plus significatifs. Ainsi la grande place publique proche de la mosquée continue d'être recouverte par un nombre croissant d'unités d'habitations. L'inscription de Djenné sur la Liste du Patrimoine Mondial impliquerait donc obligatoirement une procédure d'inscription accélérée sur la liste du Patrimoine Mondial en Péril.

considerable, only criterion VI could be sited to justify its inclusion on the World Heritage List. Nonetheless, it should be noted :

- 1) That the principal monuments do not always correspond to the criteria of authenticity defined by the list. For instance, the great mosque constructed to receive 3000 faithful, was almost integrally reconstructed in 1909.
- 2) That the majority of monuments, built of perishable materials, are extremely vulnerable.
- 3) That anarchic urbanization has modified the environment of the most significant complexes. Thus, the large public square close to the mosque continues to be encroached upon by a group of living quarters. The acceptance of the nomination of Djenné would obligatorily imply a procedure which would accelerate its inclusion on the World Heritage List of endangered properties.

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

WORLD HERITAGE LIST

N° 116 Rev.

A) IDENTIFICATION

Nomination : The Ancient Towns of Djenne

Location : 5th Region

State Party : Mali

Date : December 22, 1987

B) ICOMOS RECOMMENDATION

That the proposed cultural property be included on the World Heritage List on the basis of criteria III and IV.

C) JUSTIFICATION

Like Timbuktu, the city of Djenne was nominated for inclusion on the World Heritage List by the Republic of Mali in 1979. In 1980, on a recommendation by ICOMOS, the Committee deferred examination of the dossier, requesting that further details be provided concerning the urbanization of the site as well as the measures taken to protect the old buildings and quarters. Noting the loss of authenticity due to the rapid and chaotic transformation of the city, the Committee brought up the possibility of the city's being included on the World Heritage List in Danger.

In 1982 the expert sent to Mali for the Convention proposed broadening the nomination to include the archaeological site of Djenne-Djeno and that the cultural property be called "the ancient towns of Djenne".

Subsequently, a group of experts meeting in 1986 at ICOMOS recommended that, by taking Djenne along with its surrounding landscape of tells and swamps, typical of the inland delta of the Niger, a property more vast than the present urban group would be defined and a coherent ensemble formed. The seminar at Bamako retained the idea of "ancient towns of Djenne" (Djenne and Djenne-Djeno) by opting for wider protection that would help conserve archaeological reserves.

This year the government of Mali has submitted a nomination based on these principles.

The annual flooding by the Niger and its tributaries is an essential natural phenomenon in both the region of Djenne and the whole inland delta area. The floods cover all but some hillocks; these are called toguere. Excavations carried out from 1977 to 1981 by Susan Keech and Roderick J. McIntosh on the toguere of Djenne-Djeno, in the flood basin of the Bani, 3 km southeast of Djenne, produced evidence of continuous human occupation from 250 B.C. to the 14th century.

Several phases of occupation were brought to light. There was a pre-urban phase, when the Bozo people made their living from fishing and growing rice. An urbanization phase was probably due to the Nono people. Under Nono merchants the city quickly became a market centre and a hub in the trans-Saharan gold trade, which began in the 9th or 10th century in western Africa in answer to Muslim demand. The discovery of many domestic structures -walls, houses, the remains of ovens- and a wealth of metal and terra cotta artifacts make Djenne-Djeno a major archaeological site for the study of the evolution of dwellings, industrial and craft techniques and the spread of Islam.

The discovery of organic remains, among which were a large number of African rice grains, shed much light on how the cultivation of rice developed. Other toguere, such as at Hambarketolo, Tonomba and Kaniana, also revealed important discoveries. All these tells, which were a natural refuge from the flood waters, are potential archaeological sites and on that basis deserve to be protected.

In the 14th century Djenne-Djeno was abandoned in favor of Djenne, which had been inhabited since the 11th century. The story of the sacrifice of atonement of a young girl, Tepama, who was walled up alive in order to ensure the town's prosperity, must be placed in the religious context of a time when animistic beliefs and fetichism had not yet given way to Islam. Introduced by Marka merchants, Islam did not take hold until the end of the 13th century when the sultan Koumboro was converted. He abandoned his palace and turned it into Djenne's first mosque; it was destroyed in 1830.

Like Timbuktu, Djenne enjoyed its golden age during the 15th and 16th centuries. At that time it was a major centre for the spread of Islam. Taken first by the Moroccans in 1591, and subsequently by the Peulhs in 1810, the Toucouleurs in 1862, and finally by the French colonial troops in 1893, Djenne did not undergo any other period of major development until Mali won its independence.

The colonial period left deep traces on the city, notably through the reconstruction in 1906-1907 of the Great Mosque. However, this monument, which was built for 3000 worshippers, is a fairly successful pastiche of local religious architecture.

The city of Djenne, which spreads over several togueres, is bisected by a wide avenue. On the south is the Market Place dominated by the Great Mosque. Extending out from both sides of this thoroughfare, over an ancient land parcel of about 20 hectares, are about 1850 traditional houses (1982 figure). The main feature of the domestic architecture, influenced by that of Morocco, is its verticality. Buttresses punctuate the facades of the two-story houses whose entrances are always given special attention. Beyond this historic nucleus are contemporary buildings, dating from successive extensions of the city limits.

Special mention should be made of the ports of Djenne - 17 are indicated on the map included in the dossier- particularly the one at Bambana, where pirogues from Timbuktu would tie up.

ICOMOS recommends that the ancient towns of Djenne be included on the World Heritage List on the basis of criteria III and IV.

- Criterion III. Djenne-Djeno, along with Hambarketolo, Tonomba and Kaniana, bears exceptional witness to the pre-Islamic civilizations on the inland delta of the Niger.

- Criterion IV. Djenne is an outstanding example of an architectural group of buildings illustrating a significant historic period. It has been defined both as "the most beautiful city of Africa" and "the typical African city".

Observations of ICOMOS

It seems that Djenne has a true desire to conserve its heritage. It has skillful and highly reputable masons who can pass on architectural knowhow and traditions.

The real problem, however, lies in population growth and real estate speculation. Under these conditions, the definition of a large zone of protection can only help Malian authorities to control urban development and conserve the archaeological reserves and the natural site of the inland delta.

ICOMOS, May 1988

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

WORLD HERITAGE LIST

N° 116 Rev.

A) IDENTIFICATION

Nomination : The Ancient Towns of Djenne

Location : 5th Region

State Party : Mali

Date : December 22, 1987

B) ICOMOS RECOMMENDATION

That the proposed cultural property be included on the World Heritage List on the basis of criteria III and IV.

C) JUSTIFICATION

Like Timbuktu, the city of Djenne was nominated for inclusion on the World Heritage List by the Republic of Mali in 1979. In 1980, at the recommendation of ICOMOS, the Committee deferred examination of the dossier, requesting that further details be provided concerning the urbanization of the site as well as the measures taken to protect the old buildings and quarters. Noting the loss of authenticity due to the rapid and chaotic transformation of the city, the Committee brought up the possibility of the city's being included on the World Heritage List in Danger.

In 1982 the expert sent to Mali for the Convention proposed broadening the nomination to include the archaeological site of Djenne-Djeno and that the cultural property be called "the ancient towns of Djenne".

Subsequently, a group of experts meeting in 1986 at ICOMOS recommended that, by taking Djenne along with its surrounding landscape of tells and swamps, typical of the inland delta of the Niger, a property more vast than the present urban group would be defined and a coherent ensemble formed.

The seminar at Bamako retained the idea of "ancient towns of Djenne" (Djenne and Djenne-Djeno) by opting for wider protection that would help conserve archaeological reserves.

This year the government of Mali has submitted a nomination based on these principles.

The annual flooding by the Niger and its tributaries is an essential natural phenomenon in both the region of Djenne and the whole inland delta area. The floods cover all but some hillocks; these are called toguere. Excavations carried out from 1977 to 1981 by Susan Keech and Roderick J. McIntosh on the toguere of Djenne-Djeno, in the flood basin of the Bani, 3 km southeast of Djenne, produced evidence of continuous human occupation from 250 B.C. to the 14th century.

Several phases of occupation were brought to light. There was a pre-urban phase, when the Bozo people made their living from fishing and growing rice. An urbanization phase was probably due to the Nono people. Under Nono merchants the city quickly became a market centre and a hub in the trans-Saharan gold trade, which began in the 9th or 10th century in western Africa in answer to Muslim demand. The discovery of many domestic structures -walls, houses, the remains of ovens- and a wealth of metal and terra cotta artifacts make Djenne-Djeno a major archaeological site for the study of the evolution of dwellings, industrial and craft techniques and the spread of Islam.

The discovery of organic remains, among which were a large number of African rice grains, shed much light on how the cultivation of rice developed. Other toguere, such as at Hambarketolo, Tonomba and Kaniana, also revealed important discoveries. All these tells, which were a natural refuge from the flood waters, are potential archaeological sites and, on that basis, deserve to be protected.

In the 14th century Djenne-Djeno was abandoned in favor of Djenne, which had been inhabited since the 11th century. The story of the sacrifice of atonement of a young girl, Tepama, who was walled up alive in order to ensure the town's prosperity, must be placed in the religious context of a time when animistic beliefs and fetichism had not yet given way to Islam. Introduced by Marka merchants, Islam did not take hold until the end of the 13th century, when the sultan Koumboro was converted. He abandoned his palace and turned it into Djenne's first mosque; it was destroyed in 1830.

Like Timbuktu, Djenne enjoyed its golden age during the 15th and 16th centuries. At that time it was a major centre for the spread of Islam. Taken first by the Moroccans in 1591, and subsequently by the Peulhs in 1810, the Toucouleurs in 1862, and finally by the French colonial troops in 1893, Djenne did not undergo any other period of major development until Mali won its independence.

The colonial period left deep traces on the city, notably through the reconstruction in 1906-1907 of the Great Mosque. However, this monument, which was built for 3000 worshippers, is a fairly successful pastiche of local religious architecture.

The city of Djenne, which spreads over several togueres, is bisected by a wide avenue. On the south is the Market Place, dominated by the Great Mosque. Extending out from both sides of this thoroughfare, over an ancient land parcel of about 20 hectares, are about 1850 traditional houses (1982 figure). The main feature of the domestic architecture, influenced by that of Morocco, is its verticality. Buttresses punctuate the facades of the two-story houses, whose entrances are always given special attention.

Beyond this historic nucleus are contemporary buildings, dating from successive extensions of the city limits.

Special mention should be made of the ports of Djenne - 17 are indicated on the map included in the dossier- particularly the one at Bambana, where pirogues from Timbuktu would tie up.

ICOMOS recommends that the ancient towns of Djenne be included on the World Heritage List on the basis of criteria III and IV.

- Criterion III. Djenne-Djeno, along with Hambarketolo, Tonomba and Kaniana, bears exceptional witness to the pre-Islamic civilizations on the inland delta of the Niger.

- Criterion IV. Djenne is an outstanding example of an architectural group of buildings illustrating a significant historic period. It has been defined both as "the most beautiful city of Africa" and "the typical African city".

Observations of ICOMOS

It seems that Djenne has a true desire to conserve its heritage. It has skillful and highly reputable masons who can pass on architectural knowhow and traditions.

The real problem, however, lies in population growth and real estate speculation. Under these conditions, the definition of a large zone of protection can only help Malian authorities to control urban development and conserve the archaeological reserves and the natural site of the inland delta.

It would be useful to recommend that the existing balance between built-up areas and open spaces be respected in building zones.

ICOMOS, July 1988

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

LISTE DU PATRIMOINE MONDIAL

N° 116 Rev.

A) IDENTIFICATION

Bien proposé : Villes anciennes de Djenné

Lieu : 5ème région du Mali

Etat partie : Mali

Date : 22 décembre 1987

B) RECOMMANDATION DE L'ICOMOS

Que le bien culturel proposé soit inscrit sur la Liste du Patrimoine mondial au titre des critères III et IV.

C) JUSTIFICATION

Comme celle de Tombouctou, la ville de Djenné avait été proposée par la République du Mali pour inscription sur la Liste du Patrimoine mondial en 1979. En 1980, le Comité, sur la recommandation de l'ICOMOS, avait différé l'examen du dossier en demandant des précisions supplémentaires sur le processus d'urbanisation du site et sur les mesures de protection des bâtiments et quartiers anciens. Commentant la perte d'authenticité qui résulte d'une transformation rapide et anarchique de la ville, le Comité avait évoqué l'éventualité d'une inscription sur la Liste du Patrimoine mondial en péril.

Lors de sa mission, en 1982, l'expert envoyé au Mali au titre de la Convention avait proposé d'élargir la proposition pour y inclure le site archéologique de Djenné-Djeno en l'intitulant "Villes anciennes de Djenné".

Par la suite, un groupe d'experts, réuni en 1986 à l'ICOMOS, a recommandé de prendre en considération Djenné avec son environnement de buttes et de marigots, dans le paysage caractéristique du delta intérieur du Niger afin de définir un tout cohérent, bien plus vaste que l'actuel ensemble urbain. Le séminaire de Bamako a retenu à son tour la formule des "Villes anciennes de Djenné" (Djenné et Djenné-Djeno) en optant pour une protection large susceptible de sauvegarder des réserves archéologiques. Les autorités maliennes soumettent cette année une proposition qui s'inspire de ces principes.

Les inondations annuelles, causées par les crues du fleuve et de ses affluents, sont le phénomène naturel essentiel dans la région de Djenné comme dans l'ensemble du delta intérieur du Niger. En période de hautes eaux, seules émergent quelques buttes, appelées toguéré. Les fouilles effectuées de 1977 à 1981 sur le toguéré de Djenne-Djeno, dans le bassin d'inondation du Bani, à 3 km au sud-est de Djenné, par Susan Keech et Roderick J. McIntosh ont révélé une occupation humaine continue de cette butte de 250 av.J.C. au XIVE siècle.

Plusieurs phases d'occupation ont pu être distinguées : une phase pré-urbaine, où la population Bozo vit de pêche et de riziculture; une phase d'urbanisation qui revient sans doute aux populations Nono. La ville, aux mains de ces commerçants, joua très tôt un rôle de marché et de plaque tournante dans le commerce transsaharien de l'or, exploité dès le IXe ou le Xe siècle en Afrique occidentale pour satisfaire les demandes des musulmans. La découverte de nombreuses structures d'habitat -murs, maisons, restes de fourneaux- celle d'un riche mobilier en terre cuite et en métal font de Djenné-Djeno un site archéologique majeur pour l'étude de l'évolution de l'habitat, des techniques industrielles et artisanales, de l'islamisation.

Les restes organiques mis au jour, parmi lesquels un grand nombre de grains de riz africain, permettent une meilleure compréhension du processus de développement de la riziculture. D'autres toguéré, celui d'Hambarketolo, ceux de Tonomba et de Kaniana ont également permis d'importantes découvertes : toutes ces buttes, refuges naturels contre les eaux, sont des sites archéologiques potentiels et méritent à ce titre d'être protégées.

Au XIVE siècle, Djenné-Djeno fut abandonnée au profit de l'actuelle Djenné, habitée dès le XIe siècle. L'épisode du sacrifice propitiatoire de Tépama, la jeune fille murée vivante pour assurer la prospérité de la ville, doit être replacé dans le contexte religieux d'une époque où les croyances animistes et le fétichisme n'avaient pas cédé devant l'Islamisation. Celle-ci, préparée sous l'influence des marchands markas, ne devint effective qu'à la fin du XIIIe siècle après la conversion du Sultan Koumboro qui abandonna son palais pour en faire une mosquée, la première de Djenné, détruite en 1830.

Comme Tombouctou, Djenné connut son âge d'or aux XVe et XVIe siècles et constitua à cette époque un grand centre de diffusion de l'Islam. Tombée au pouvoir des Marocains en 1591, des Peulhs en 1810, des Toucouleurs en 1862, prise par les troupes coloniales françaises en 1893, Djenné ne devait plus connaître jusqu'à l'indépendance de grande période de développement.

L'époque coloniale a fortement marqué la ville, notamment par la reconstruction, en 1906-1907, de la Grande Mosquée. Toutefois ce monument bâti pour abriter 3.000 fidèles est un pastiche assez réussi de l'architecture religieuse locale.

La ville de Djenné, qui s'étend sur plusieurs toguéré, est divisée en deux par une grande avenue, marquée au sud par la place du Marché que domine la Grande Mosquée. De part et d'autre de cet axe, environ 1.850 maisons traditionnelles (chiffre de 1982) se répartissent sur une vingtaine d'hectares de parcellaire ancien. L'architecture domestique, influencée par celle du Maroc, se caractérise par sa verticalité : des contreforts scandent les façades à deux niveaux des maisons dont l'entrée est toujours particulièrement soignée.

Au delà de ce noyau historique, se retrouvent des constructions contemporaines, datant des extensions successives de la ville. Une mention spéciale doit être accordée aux ports de Djenné -17 sont relevés sur la carte jointe au dossier- et, particulièrement, à celui de Bambana où accostaient les pirogues venues de Tombouctou.

L'ICOMOS recommande l'inscription des villes anciennes de Djenné sur la Liste du Patrimoine mondial au titre des critères III et IV.

- Critère III. Djenné-Djeno, et accessoirement Hambarketolo, Tonomba et Kaniana apportent un témoignage exceptionnel sur les civilisations pré-islamiques du delta intérieur du Niger.

- Critère IV. Djenné offre un exemple éminent d'ensemble architectural illustrant une période historique significative. Elle a été considérée tantôt comme "la plus belle ville d'Afrique", tantôt comme "la ville africaine type".

Observations de l'ICOMOS.

Une réelle volonté de conservation semble exister à Djenné qui dispose encore de maçons qualifiés et réputés pouvant perpétuer les savoir-faire et les traditions architecturales.

Les véritables problèmes sont posés par l'accroissement de la population et la spéculation foncière. Dans ces conditions, la définition d'une large zone de protection ne peut qu'aider les autorités maliennes à contrôler le développement urbain et à sauvegarder les réserves archéologiques et le site naturel du delta intérieur.

Il serait bon de recommander le respect de l'équilibre existant entre espaces bâtis et espaces libres dans les zones constructibles.

ICOMOS, Juillet 1988