

UNESCO
WORLD HERITAGE CONVENTION
WORLD HERITAGE COMMITTEE

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EVALUATIONS OF CULTURAL PROPERTIES

Prepared by the
International Council on Monuments and Sites
(ICOMOS)

The IUCN and ICOMOS evaluations are made available to members of the World Heritage Committee.
A small number of additional copies are also available from the secretariat.
Thank you



2006

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WORLD HERITAGE LIST

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INTERNATIONAL COUNCIL ON MONUMENTS AND SITES (ICOMOS)

World Heritage Nominations 2006

1 Analysis of nominations

In 2006 ICOMOS has been requested to evaluate 30 new and referred back nominations, extensions and minor modification to cultural and mixed properties.

The *geographical spread* is as follows:

<i>Europe and North America</i>	13 nominations (3 extensions) 13 countries
<i>Latin America Caribbean</i>	3 nominations 3 countries
<i>Arab States</i>	2 nominations 2 countries
<i>Africa</i>	8 nominations (4 referred back) 8 countries
<i>Asia-Pacific</i>	4 nominations (1 minor modification) 4 countries

2 ICOMOS procedure

a Preparatory work

Following an initial study of the dossiers, expert advice was sought on the *outstanding universal value* of the nominated properties, with reference to the six criteria listed in the *Operational Guidelines* (2 February 2005), para 77. For this purpose, ICOMOS called upon the following:

- ICOMOS International Scientific Committees;
- individual ICOMOS members with special expertise, identified after consultation with International and National Committees;
- non-ICOMOS members with special expertise, identified after consultation within the ICOMOS networks.

Concurrently, experts were selected on the same basis for *field missions* to nominated properties. The same procedure was adopted for selecting these experts as that just described. The missions were required to study the criteria relating to authenticity, integrity, protection, conservation, and management (*Operational Guidelines*, para 78).

Experts are sent photocopies of dossiers (or relevant parts of them, where the dossiers are extensive) and a note based on a preliminary examination of the

dossiers. They also receive documentation on the Convention and detailed guidelines for evaluation missions.

Missions were sent to all the nominations except to the nominations referred back in 2005 and to minor modification. The experts were drawn from Argentina, Austria, Belgium, Bulgaria, Cuba, Czech Republic, Finland, France, Greece, Hungary, Israel, Mali, Mexico, Republic of Korea, Spain, South Africa, Sri Lanka, Switzerland, Togo, Turkey, United Kingdom and Zimbabwe.

Evaluation missions were carried out jointly with IUCN for the nomination of a mixed property and a cultural landscape.

b Evaluations and recommendations

On the basis of the reports prepared by the two groups of experts, draft evaluations and recommendations (in either English or French) were prepared and considered by the ICOMOS World Heritage Panel at a meeting in Paris on 14-15 January 2006. Following this meeting, revised evaluations have been prepared in both working languages, printed, and dispatched to the UNESCO World Heritage Centre for distribution to members of the World Heritage Committee for its 30th session in July 2006. Supplementary information has also been requested for some of the nominated properties by 31st January 2006. The documentation received by 31st March 2006 was examined by the Working Group of the ICOMOS Panel at a meeting on 10th April 2006.

Following decisions adopted by the World Heritage Committee at its 28th session held at Suzhou in China (2004), a table including the name of the experts who have carried out the evaluation missions is attached to this introduction.

The ICOMOS Executive Committee (17th January 2006) approved the "Policy for the implementation of the ICOMOS World Heritage mandate", a document which brings together a variety of practices and decisions that have been previously adopted by the Advisory Body in the context of its work with the evaluation of nominations to the World Heritage List and other aspects of implementation of the World Heritage Convention. This document is available on the ICOMOS web site (www.international.icomos.org).

Paris, April 2006

STATE PARTY	ID NUMBER	NAME OF THE PROPERTY	FIELD MISSION	DATE
MIXED PROPERTIES				
New Nominations				
Malawi	N/C 290 rev	Nyika National Park	Edward Matenga (Zimbabwe)	September 2005
Referred back Properties				
Gabon	N/C 1147 rev	Ecosystem and Relict Cultural Landscape of Lopé-Okanda	Mamadi Dembélé (Mali)	September/October 2004
CULTURAL PROPERTIES				
New Nominations				
Bolivia	C 1218	Incallajta: the fundamental rock of the Inca power in the Collasuyo	Nelly Robles Garcia (Mexico)	October 2005
Bulgaria	C 218 rev	Ancient Plovdiv	Ze'ev Margalit (Israel)	September/October 2005
Burkina Faso	C 1225	The Ruins of Loropéni	Nayondjoua Djanguenane (Togo)	September 2005
Chile	C 1214	Sewell Mining Town	Stella Maris Casal (Argentina)	September 2005
China	C 1114	Yin Xu	Byong-mo Kim (Republic of Korea)	September 2005
Czech Republic	C 1172	Renaissance Houses at Slavonice	Werner Telesko (Austria)	September 2005
France	C 1153	The Causses and the Cévennes	Henry Cleere (UK)	September 2005
Gambia/Senegal	C 1226	The Senegambian Stone Circles	Mamadi Dembélé (Mali)	November 2005
Germany	C 1155	Old Town of Regensburg with Stadtamhof	Milos Dradzky (Czech Republic)	September 2005
India	C 1206	River Island of Majuli in midstream of Brahmaputra River in Assam	Jagadh Weerasinghe (Sri Lanka)	November 2005
Iran	C 1222	Bisotun	Gul Asatekin (Turkey)	September/October 2005
Israel	C 1105	Tel Dan – The Triple Arched Gate	John Hurd (UK)	September 2005
Italy	C 1211	Genoa:Le <i>Strade Nuove</i> and the system of the Palazzi dei Rolli	Bernhard Furrer (Switzerland)	October 2005
Mauritius	C 1227	Aapravasi Ghat	Andrew Hall (South Africa)	September 2005
Mexico	C 1209	The Agave Landscape and the Ancient Industrial Facilities of Tequila	Iran Millan Cuetara (Cuba)	October 2005
Oman	C 1207	The <i>aflaj</i> irrigation system of Oman	Susan Denyer (UK)	November 2005
Poland	C 1165	Centennial Hall in Wroclaw Poland	Jukka Jokilehto (Finland)	September 2005
Portugal	C 1177	Site of Marvão	Victor Fernandez Salinas (Spain)	September 2005
Spain	C 1217	Vizcaya Bridge	Michel Cotte (France)	August/September 2005
Syrian Arab Republic	C 1229	Castles of Syria	Philippe Bragard (Belgium)	August/September 2005
United Kingdom	C 1215	Cornwall and West Devon Mining Landscape	José Maria Garcia de Miguel (Spain)	September 2005

STATE PARTY	ID NUMBER	NAME OF THE PROPERTY	FIELD MISSION	DATE
Extensions				
Austria	C 931 bis	Schloss Eggenberg	Gabor Winkler (Hungary)	September 2005
Cyprus	C 351 ter	Church of Agios Sozomenos, Galata and Church of Agios Mamas, Louvaras	Anastasia Tourta (Greece)	September 2005
Serbia and Montenegro	C 724 bis	Serbian Medieval Monuments of Kosovo and Metohija	Elka Bakalova (Bulgaria)	September 2005
Minor modification				
Nepal	C 121 bis	Kathmandu Valley	No mission	
Referred back Properties				
Ethiopia	C 1189 rev	Harar Jugol, the Fortified Historical Town	Flemming Aalund (Denmark)	November 2004
Malawi	C 476 rev	Chongoni Rovk Art Area	Janette Deacon (South Africa)	September 2004
United Republic of Tanzania	C 1183 rev	Kondoa Rock Art Sites	Benjamin Smith (South Africa)	September/October 2004

**I - NOMINATIONS OF MIXED PROPERTIES
TO THE WORLD HERITAGE LIST**

A - AFRICA

NEW NOMINATIONS

Nyika National Park (Malawi)

No 290 rev

1. BASIC DATA

State Party: Malawi
Name of property: Nyika National Park
Location: Northern Region
Date received by the World Heritage Centre: 3 November 2004
Included in the Tentative List: 17 May 2000
International Assistance from the World Heritage Fund for preparing the nomination: 14 October 2001
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is also a *cultural landscape*.

Note: The site is nominated as a mixed cultural and natural site. IUCN will assess the natural significances, while ICOMOS assesses the cultural significances.

Brief description:

The Nyika National Park was designated to protect the biodiversity of the area. In creating the park in 1978, all inhabitants were moved outside its boundaries. Within the park are several sites and monuments of cultural interest such as a sacred lake, rock paintings and the remains of iron smelting furnaces.

2. ACTIONS

Background: This is a revised version of a nomination of a natural site submitted in 1983 to the 8th session of the World Heritage Committee (Buenos Aires, 1984) and not recommended for inscription on the World Heritage List.

Date of the Technical Evaluation Mission: A joint ICOMOS / IUCN mission has visited the site from 4-10 September 2005.

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Gardens – Cultural Landscapes and on Archaeological Heritage Management.

Literature: Publications on only certain cultural aspects such as several articles on iron smelting by K R Robinson in the 1950s and 1960s in *Occasional papers of the National Museums of Southern Rhodesia, Azania, and South African Archaeological Bulletin* and by Van der Merwe, N. J., & Avery, D. H., *Traditional Iron Smelting in Malawi in Journal of the International African Institute*,

Vol 57, 1987, and article by C J Clark on archaeological work carried out in 1966 in the *Society of Malawi Journal*.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The Nyika National park is a forested high level plateau, bounded on all sides by steep scarps which to the north and east form the main wall of the Rift valley. It is part of the Ulugur-Mulanju mountain system that extends over the border into southern Tanzania. The Nyika plateau rises from between 580 and 2600 m above sea level and is covered in part by rolling grasslands with patches of evergreen forest in the valley heads. The edges of the plateau give fine long views east across Lake Malawi to the mountain of southern Tanzania and west to the hills of Zambia.

The Nyika National Park covers 3,134 sq km in Malawi. When it was designated in 1978, all the inhabitants were forced to leave the area and moved to areas around its borders. There is no buffer zone.

A small area of the Nyika Plateau of about 106 sq. km in extent is in Zambian territory and is also used as a National Park. This is not included in the nomination.

Within the park are archaeological sites that reflect the use of the area from the Stone Age until 1978. Some 32 sites are described in the dossier covering settlements, iron working sites, caves and sacred areas. The listed sites form only a fraction of what appears to exist in the park and currently no inventory has been drawn up to show the scope and extent of cultural heritage. What remains in physical terms constitute a fossil cultural landscape where habituation ceased in 1978. The continued use of the area for its spiritual associations, however, means that part at least of this cultural landscape still has a living function.

The nominated site consists of the following cultural attributes:

- Stone Age sites
- Iron Age sites
- Rain making shrines and sacred sites
- Settlement sites

These are considered in turn:

Stone Age sites

Stone Age settlers spread out across the plateau and down into the Rift Valley. Their remains have been identified in caves, such as Fingira cave, where excavated animal bones have been dated to the second millennium BC. On the back wall of the cave are red and white geometric wall paintings belonging to what is called the central African schematic rock art group of paintings, found more plentifully further south in Malawi.

Iron Age sites

Iron Age sites showing evidence of habitation and smelting are plentiful across the plateau. These include Chowo, Champininga rockboulder, Chipokabawole, Chikomanamkazi, Rukwerero and Fingira cave.

Those that have been studied and excavated, such as the Chowo rock-shelter with a thick stratified layer, provide evidence that iron working was introduced into the area in the 2nd century AD, and coincided with a move to settled villages supported by mixed farming.

There are numerous sites of iron smelting furnaces and slag heaps on the plateau, very few of which are still intact. It is stated in the dossier that the furnaces in the park display a type of smelting technology that differs from that used elsewhere in Africa – particularly an induced draft furnace and a process for making carbon steel at temperatures below the melting point. The noted sites include iron furnaces at Kambumbe, Hewe, Chisanga, Mtazi, Fingira, Ncherenje, Mbiri, Vipiri and Chibambala.

It is stated that iron smelting was still practised until the 1930s (as it was in many parts of southern Africa).

Rain making shrines and sacred sites

The major site is Lake Kaulime which was used for rain making ceremonies up until people were moved from the area. Although people originally were not encouraged to re-enter the Park once it was designated, rain making traditions have persisted. Other rainmaking shrines are the Mwanda shrine, a rock shelter, Chisanga Falls and Nkhonjera Mountains.

Lake Kaulime is also revered as a sacred site where a powerful spirit in the shape of a serpent resides who is said to be the guardian of the Nyika animals rationing the number that any hunter may take.

Settlement sites

There are several remains of settlement sites such as at Kambumbe reflecting places inhabited before the Park was created.

History

The Park reflects a long association between people and the plateau. The sites that have been investigated through archaeological excavations present a picture of hunting and gathering communities inhabiting the area until around the 2nd century AD when iron-working was introduced at the same time as people began to settle in villages and practise mixed farming.

Between the 14th and 16th centuries AD the Phola/Tumbuka people migrated into the area from what is now southern Tanzania. Between 1720 and 1780, the Balowoka people crossed into Malawi from the east of Lake Malawi and established small states, the most important being Chikulamayembe. A century later, the area was much disturbed by Ngoni raids from southern Africa. The Ngoni, led by Zwangendaba were part of the Zulu nation, who were forced into long-distance migrations during the political and military revolution initiated by Tshaka in the 1820s, the so called the *Mfecane* (The Time of Crushing). The Ngoni subsequently split into several groups settling in Zimbabwe, Zambia, Tanzania and in Malawi, where they settled on the southern edge of the Nyika Plateau around 1836/7 after unleashing wars and raids on the people they encountered, such as the Tumbuka, Tonga, and Ngonde.

Mount Nkhonjera was said to have been fortified against Ngoni attacks by the Tumbuka who projected large stones and boulders against the climbing Ngoni invaders and when the first religious missions were established in Malawi in the 1890s, it was reported that many people were still having to protect themselves against Ngoni raids by living on small rock ledges in the mountains or sheltering in caves, such as those below the Manchwe falls.

By the first half of the 20th century, people had spread out across the plateau, some living in large villages with scattered houses on the terraces of Kantorogondo or in semi-underground houses on Kasungu Mountain at the edge of the forest.

The Park has been the subject of several archaeological investigations. Notable among these are fieldworks carried out by Professor Desmond Clark of the University of Berkeley, California in 1966, and the study of iron technology with reference to the iron kilns on the Nyika Plateau by Professors Nicholas Van de Merwe and David Avery, then based at the University of Cape Town in South Africa. The Department of Antiquities carried out a site survey in the National Park and has produced an inventory of some sites therein (Simfukwe 2003).

Protection and Management

Legal protection:

The nominated property is protected under the National Parks and Wild Life Act (revised in 1994) and under the Monuments and Relics Act (1990), although this is not mentioned in the dossier. This latter Act provides for the listing and proclamation of National Monuments and their protection. Although a list of some 31 sites is provided in the dossier, none of these have yet been designated as national monuments.

Management structure:

Nyika National Park is administered by the Department of National Parks and Wildlife (DNPW). This is a government department under the Ministry of Information and Tourism. The DNPW has its headquarters in the capital city, Lilongwe. There is an office in Mzuzu, the provincial capital of the northern province, dealing mainly with general administration and information. Nyika National Park is administered by a resident Divisional Manager, a Park Manager and a complement of staff operating from an office complex in the southern entrance to the Park. There is a sub-office at Chilinda, 60 km to the north inside the Park, responsible for the northern zone of the Park. There are three service departments, Research and Planning, Wildlife Management and Education and Extension Services. The Department of Education and Extension Services handles information on cultural sites in the Park.

Management of the Park is guided by the Nyika National Park Master Plan (2004) and the Wildlife Policy document (2000).

Justification of the Outstanding Universal Value by the State Party (summary)

The park has several sites and monuments of cultural importance such as Lake Kaulime which is surrounded by mystery, sites of historical importance such as rock paintings, remains of iron smelting etc and habitation sites of early settlers in the area.

4. EVALUATION

Conservation

Conservation history:

There is no history of conservation of cultural sites within the park.

State of conservation:

Some of the cultural sites have suffered from the effects of poachers. For instance some of the rock paintings in caves have been damaged by smoke from poachers' fires.

It appears that not all excavated sites within caves were properly back-filled and the loose dust in the caves also causes damage to paintings. In a few cases, such as Fingira cave, visitors have disturbed cultural artefacts in the deposits.

Some of the few remaining intact iron smelting remains are in a good state of preservation. Others, however, do need attention, such as the Hewe furnace which has vertical cracks and a tree growing out of it.

Protection and Management:

Management of the Park is guided by the Nyika National Park Master Plan (2004) and the Wildlife Policy document (2000).

These policy documents comprehensively spell out the management mechanisms that are used and those that are to be developed. The main thrust of these documents is natural heritage. No conservation plan exists for cultural sites.

The main thrust of the programmes or work in the Park are also related to natural heritage. No staff has responsibility for cultural heritage and under the present structure, with it seems only intermittent liaison with the national Department of Antiquities, it could be difficult to employ such people.

No comprehensive rehabilitation schemes appear to have been put in place at the time the National Park was designated and the inhabitants moved to beyond its boundaries. This can only have contributed to the shaping of negative attitudes towards the Park system.

Since the 1990s, DNPW has made considerable progress in normalising relations with the local communities who were displaced from the Park. The DNPW has initiated partnerships with local communities under the banner of what is called "Collaborative Management" through village committees. The philosophy behind the scheme is resource sharing. For example the communities place beehives in the Park and harvest the honey. The local communities also have controlled access to forest products such as fruits, mushrooms and caterpillars. Furthermore in principle, local communities are now allowed to visit and

enact rain ceremonies at shrines within the Park such as Chisanga Falls, Lake Kaulime and Nkhonjera Mountain.

Risk analysis:

The main threat to the cultural sites is lack of active management and lack of staff with knowledge of the cultural sites or experience in their management and conservation. In the short term, preventative conservation measures are needed to ensure that vegetation does not invade iron working sites.

In the medium term a conservation plan will be needed for the key sites based on an adequate inventory of what exists.

Authenticity and integrity

Authenticity:

There is no doubt as to the authenticity of remains detailed above. And indeed most of the cultural heritage in the site has been largely protected from human influence since the formation of the Park.

Integrity:

The integrity of the cultural sites is difficult to ascertain in the absence of an inventory of such sites. The cultural sites appear to reflect the boundaries of the natural attributes of the park rather than any defined cultural context or cultural boundaries.

Comparative evaluation

The nomination dossier does not contain any comparative analysis for the cultural sites.

The assembly of physical cultural remains in the Park is very similar to a multitude of other sites in Central, eastern and Southern Africa – for instance early habitation sites, some rock paintings and remains of iron smelting technologies. The case has not been made for considering the remains in the Nyika National park as exhibiting a discrete and unique cultural complex or being outstanding in some way.

With more research, the iron smelting furnaces might be seen as contributing in a clearly defined way to the development of iron smelting technology, but more comparative analysis would be needed to establish their value as compared to other remains in the region and whether other remains outside the National Park also belonged to the same technological group.

Outstanding universal value

General statement:

The dossier states that the site possess outstanding universal value for its sites and monuments of cultural importance such as Lake Kaulime, rock paintings, remains of iron smelting and early settlers.

Evaluation of criteria:

The park is nominated on the basis of criterion iii:

Criterion iii: The justification given is that the history of the areas goes back 3.000 years and is reflected in artefacts that represent various stages of human settlement. The list of sites presented in the dossier, although of interest, could be paralleled in many other parts of central, eastern and southern Africa and does not stand out as being particularly distinctive. ICOMOS considers that the property does not meet this criterion.

Criterion vi: Although criterion vi is not put forward, the nominated park does contain several sacred sites, such as Lake Kaulime and rain-making shrines. These are clearly of great local significance and they have continued in use in spite of official discouragement. The case has not been made for their significance extending beyond the confines of the local area. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendations

Nyika National Park clearly contains interesting examples of rock art, iron smelting assemblies and sacred sites. In recent years the administration of the Park has begun to take the cultural dimension of the park into account and to allow sustainable use of the park's resources by people who live around its boundaries. The State Party is to be commended for this change of emphasis and is encouraged to continue to acknowledge the cultural values of the Park in its management. In particular, it is encouraged to undertake a more thorough inventory of the smelting sites in order that they may be given necessary protection and conservation, and to articulate fully the values of places in the Park that have high sacred associations for local communities and manage appropriate responses to these values.

Recommendation with respect to inscription

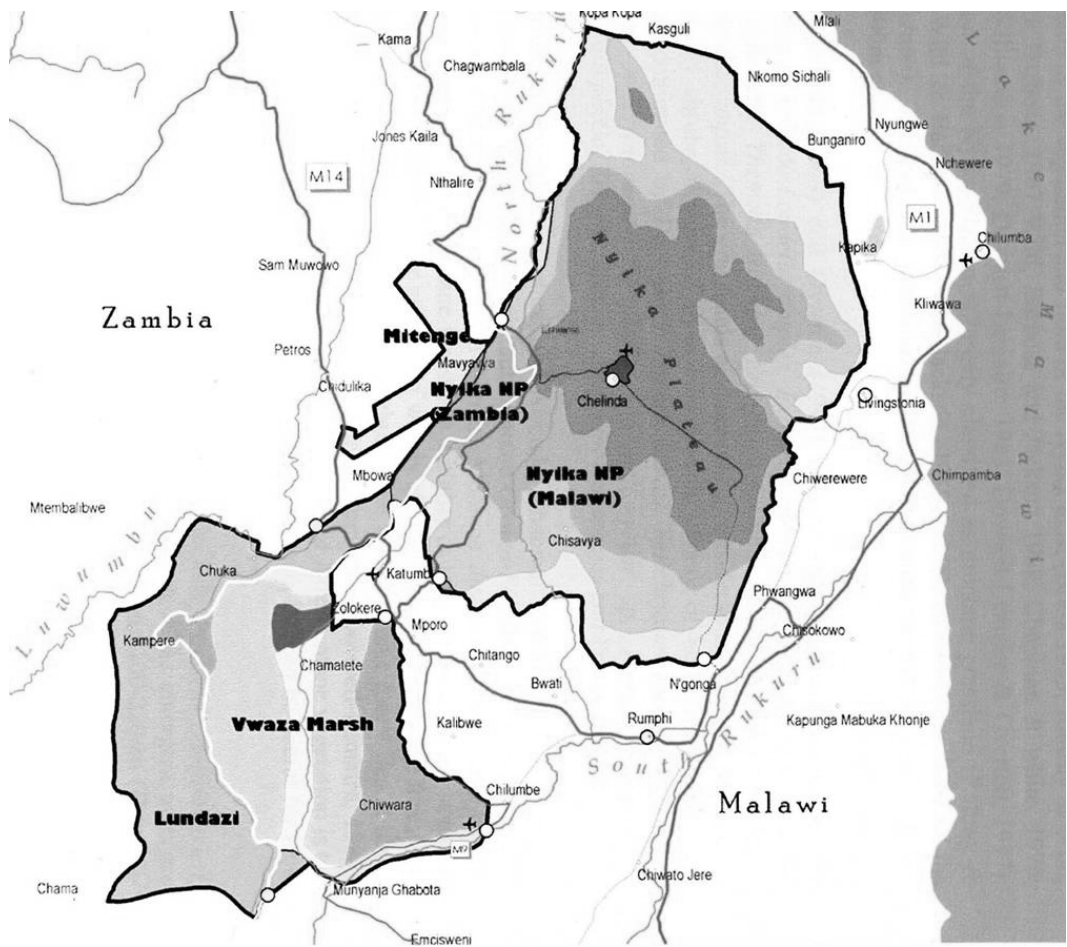
ICOMOS recommends that the Nyika National Park, Malawi, should not be inscribed on the World Heritage list as a cultural site.

ICOMOS commends the State Party of Malawi for acknowledging the cultural value of the Nyika National Park.

ICOMOS encourages the State Party to give the remains of smelting sites adequate protection and conservation.

ICOMOS also encourages the State Party to recognise fully the values of sacred sites in the Park and manage appropriate access to them.

ICOMOS, April 2006



Map showing the boundaries of the property



Mount Nkhonjera



The iron kiln on Hewe River

PROPERTIES DEFERRED OR REFERRED BACK BY
PREVIOUS SESSIONS OF THE WORLD HERITAGE
COMMITTEE

Lopé-Okanda (Gabon)

No 1147 rev

1. BASIC DATA

<i>State Party:</i>	Republic of Gabon
<i>Name of property:</i>	Ecosystem and Relict Cultural Landscape of Lopé-Okanda
<i>Location:</i>	Ogoué-Ivindo and Ogoué-Lolo provinces
<i>Date received by the World Heritage Centre:</i>	28 January 2003
<i>Included in the Tentative List:</i>	18 April 2003
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	12 February 2002
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. Part of the site can be considered as a *relict cultural landscape*.

[Note: The property is nominated as a mixed site. Its evaluation under the natural criteria will be carried out by IUCN].

Brief description:

Just below the Equator and to the north of Central Africa's dense rain forests, the east-west Middle Ogooué Valley has been an important route for trade, cultural migrations and settlement, since pre-historic times. The river valley, with its hills rising above the vegetation, is now emerging as an important archaeological centre for Central Africa with extensive remains of Neolithic and Iron Age sites and large numbers of rock cut petroglyphs, both associated with the spread of Bantu peoples from the southern Sahara into central, east and southern Africa.

The River Ogooué forms the northern boundary of the Lopé-Okanda National Park. Related archaeological sites are found spread along river valleys running north-south in the park.

2. ACTIONS

Background:

At the 29th session of the World Heritage Committee in Durban, the nomination was referred back to the State Party (Decision 29 COM 8B.17) to allow it to address the potential of the property as a cultural landscape and to provide:

“a) Information on the enlargement of the nominated property to reflect a coherent group of archaeological and rock art sites that extend to both sides of the River Ogooué;

b) an inventory of archaeological and rock art sites; and

c) a map of the archaeological and rock art sites, clarifying appropriate boundaries;

Further requests the State Party to continue to increase management capacity at the property to effectively address integrity requirements, and to confirm the long-term management, planning and staffing arrangements, to ensure the overall sustainable management of the property, including the relationship of its cultural and natural values.

Congratulates the State Party on its efforts to secure international support for the management of Lopé National Park and commends the support provided to date by the European Union, through the ECOFAC (Ecosystèmes forestiers d’Afrique Centrale) programme, and relevant NGOs, in particular the Wildlife Conservation Society;

Welcomes the State Party's development of an improved Tentative List and recommends that, with the assistance of the advisory bodies, the position of the nominated property is confirmed in relation to other potential World Heritage properties in Gabon. In relation to natural values this should include the examination of possibilities for serial and transboundary nominations;

Invites the State Party to submit an international assistance request in relation to support the work required to provide the information requested above.”

A revised nomination was submitted on 30 January 2006 together with a Management Plan.

Date of the Technical Evaluation Mission: A joint ICOMOS/IUCN mission visited the site from 20 September to 1st October 2004.

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter on 22 March 2006.

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Gardens – Cultural Landscapes, on Archaeological Heritage Management and on Rock Art.

Literature: Dr Richard Oslisly has published extensively in journals since 1987 on his studies of Neolithic and Iron Age archaeology and rock art undertaken in the River Ogooué valley and elsewhere in west-central Africa. A recent summary is in: Weber, William, White, Lee J. T., Vedder, Amy, and Naughton-Treves, Lisa, *African Rain Forest Ecology and Conservation: An Interdisciplinary Perspective*, New Haven and London 2001.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

Situated 300 km southeast of Libreville, the nominated site covers 511,991 hectares of which 491,291 hectares corresponds with the boundaries of the Parc National de Lopé-Okanda and the remainder covers four historic ensembles, three (Doda, Mokékou and Elarmékora) to the north of the Park, of which two are contiguous with the Park, while the third is detached to the north-west, and the fourth, (Mount Iboundji) is detached from the park to the south-east.

The nomination is thus a serial nomination of three parts.

The enlargement proposed in the revised nomination consists of the four historic ensembles.

A buffer zone encompasses a band 5 km wider than the Park, a corridor to Mount Iboundji and broadly the three historical ensembles.

The National Park is bordered to the north by the River Ogooué, which runs parallel to Equator and falls in a series of rapids towards Libreville, on the Atlantic coast. To the south lies the Chaillu Massif, characterised by dense, evergreen rain forest, rugged terrain and a complex network of watercourses. It extends some 120 km to the south. The Park is bordered to the east and west by two tributaries of the Ogooué River, the Offoué and the Mingoué.

The Ogooué River valley is an island of open savannah and gallery forests that covers about 1,000 sq km. The gentle hills either side of the river rise up above the vegetation and seem since pre-historic times to have provided a way from the coast to the interior, that avoided the dense tropical forests which would have been a hostile environment for pre-historic man. Even today the main road to the interior follows the ridges along the valley. Waves of peoples have passed through this area, and have left extensive and comparatively well preserved remains of habitation sites around hilltops, caves and shelters, evidence of iron-working and a remarkable collection of some 1,800 petroglyphs. Most of these sites have been discovered in the past twenty years. The picture that is emerging from their study is that the middle Ogooué valley, particularly around the confluence of the Mpassa and Lebombi Rivers, was an epicentre for pre-historic trade and migrations, and a crucial passage for Bantu peoples, agriculturalists from just south of the Sahara, who migrated south-east to central, east and southern Africa. Within this valley the three nominated areas encompass the greatest concentration of archaeological and rock art sites

Sub-Saharan Africa is extremely rich in archaeological remains. These include the geological sites in eastern Africa and the rock paintings in east, central and southern Africa. Known sites, and those on the World Heritage and Tentative lists, tend to reflect open or lightly forested landscapes rather than dense forest. Little information has emerged relating to early settlement in the dense rainforest landscapes of Central Africa, long considered to be hostile to early human settlement. The recent work in central Gabon has begun to change that picture and provides considerable evidence to show how early man made use of corridors around the great swamps of the Congo basin and established early settlements of substantial size on hills along the River Ogooué.

The cultural sites in this nomination lie mainly in this band of savannah land along the middle Ogooué River, at the north of the nominated site and also near rivers and streams draining into the River Ogooué from the forests to the south. They consist of:

- Early Stone Age sites
- Middle Stone Age and Late Stone Age sites
- Neolithic sites

- Early Iron Age sites
- Petroglyphs
- Late Iron Age sites
- Mount Iboundji

These are considered separately:

- Early Stone Age sites (400,000-120,000 BP):

The dense evergreen forests are difficult to navigate. Elephants choose to use paths over hills, which give glimpses out of the forest. It seems early man did the same: many of the early remains are found on hilltops, still followed by tracks and roads.

There are numerous early Stone Age sites in the valley including the oldest Stone Age tools in Africa discovered on a terrace of the river at Elarmékora

- Middle Stone Age (120,000-12,000 BP) and Late Stone Age (12,000-4,500 BP) sites

The Middle Stone Age is not so far represented in the valley. In the Late Stone Age, the climate became warmer and humans begun using more sophisticated technology to produce small stone tools from microliths and to hunt with bows and arrows. Remains from this period, reflecting what is called the Tshitolian industry, are plentiful and have also been found along the Congo River on the Teke Plateau, in the Kinshasa plain and in the Niara valley.

In the Ogooué valley, tool workings are found on hilltops and in shelters and caves. On the hilltops large areas of stone fragments, where tools were fashioned, appear as eroded areas and can be picked up from aerial photographs. A site at Lopé has produced some detailed stratigraphy and analysis of the charcoal layers reveal the type of landscape that these Late Stone Age people lived in. Their surroundings were an open landscape of forest savannah mosaic; they chose to live on hilltops, they hunted with bows and arrows, used wood from the high forest for their fires, and are likely to have fed off plants from the nearby high forest.

- Neolithic sites (4,500-2,000 BP):

The Stone Age remains seem to indicate a gradually evolving, sedentary population. By contrast, the remains of cultures that appeared in the Neolithic and Iron Ages reflect a series of waves of migrations through the area, which resulted in comparatively large settlements.

The Upper Holocene period (3,500-2,000 BP) saw a migration of Bantu peoples from the grassy highlands along the Nigeria-Cameroon border. They seem to follow two main routes. The first went directly east towards the Great Lakes of East Africa and then south; the second route was to the southeast and it then split into two. The first followed a narrow band of savannah along the Atlantic coast, while the second made use of the high ground and savannah of the Ogooué valley to traverse the equatorial forests.

The Neolithic peoples made polished stone axes and pottery. It is possible that the technique evolved in situ but their sudden widespread appearance in 4,500 BP indicates that they were probably brought to the area. The earliest

known sites in the valley are in the Massossou mountains. Two Okanda sites are dated to 4,500 and 3,560 BP.

There are many finds of polished axes made from amphibolite, a rock from the middle of the valley. These not only occur locally but in other parts of Gabon, testifying to the extent of trade at this time.

These Neolithic peoples also inhabited the hilltops, living in small settlements and levelling a platform around which rubbish pits were dug. One of these pits at Otoumbi has provided evidence of their way of life. As well as pottery, stone axes, grooved and pitted stones (for cracking nuts), and a pestle, the pit contained charcoal from household fires, bones of small mammals and palm nuts. They probably lived off forest resources: as yet there is no evidence that they practised agriculture.

Neolithic sites are scattered along the valley from Epona and Otoumbi in the west to Ogooué in the east.

- Early Iron Age sites (2,600-1,900 BP)

In west and central Africa, iron working developed in the Mandara Mountains, on the borders of Nigeria and the Cameroon, and in the area around Yaoundé in the south of Cameroon around 2,600 BP.

Iron working appears in the Ogooué valley between 2,600 and 2,500 BP in two sites at Otoumbi and Lopé. Between 2,300 and 2,100 BP it considerably expanded to other sites in the valley at Otoumbi, Okanda and Lindili. The new peoples, with their superior iron tools, seem to have completely displaced the Neolithic peoples.

The Iron Age peoples also lived on hilltops but in much larger settlements, with furnaces nearby, and there were more of them: 20 sites have been found dating from between 2,300 and 1,800 BP. Evidence of grain, *Canarium schweinfurthi*, and nuts including palm nuts have been found, together with evidence of primitive arboriculture in the form of palm oil plantations.

The pottery of these people was completely different from Neolithic pottery: bell-shaped containers, some very large, were decorated with concentric circles below their handles. This decoration is similar to that found on nearby rock engravings and suggests that the two were contemporary.

- Petroglyphs:

Over 1,600 petroglyphs have so far been found along the valley and a few to the south. They are found on ovoid boulders and flat outcrops and were made using iron tools to peck small cup-like depressions in the hard rock.

Along the Ogooué valley, the engravings are found in clusters at Doda, Ibombil, Kongo Boumba, Lindili, Epona and Elarmékora. These sites basically fall into two groups: around Otoumbi in the west and around Lopé-Okanda in the east. The engravings cannot be dated (oral tradition is silent and they seem to be ignored by the local population) but the iconography of their images show strong resemblances with the patterns found on Iron Age pottery. 67% of the images show circles or concentric circles, while overall 75% depict geometric forms. Only 8% reveal animal images and these are reptiles or small quadrupeds. Large mammals such as elephants and antelopes, which are present in rock art in the Sahara and east and southern Africa, are not found. A very small group of images show

tools. Of particular relevance are depictions of throwing knives: in central Africa these are weapons associated with Bantu peoples.

The sites are near Iron Age settlement sites and if the two are connected the engravings would seem to date from between 2,500 and 1,800 BP.

The rock engravings are clustered together in large groups:

- o Elarmékora: 140 images in five groups
- o Epona: 410 images
- o Kongo-Boumba: 280 images in 5 groups
- o Lindili: 20 images
- Late Iron Age sites (1,900-150 BP):

Between 1,900 and 1,800 BP a new wave of people moved into the valley displacing the previous peoples. They stayed for around 400 years before moving on further south. Remains of their furnaces show how they spread out around from Otoumbi along both sides of the valley and onto ridges in the forest to the south. Charcoal deposits reveal the first evidence of slash and burn agriculture in the forest areas.

For reasons not yet known, the valley was abandoned between 1,400 and 800. The 600-year absence of people would doubtless have led to changes in the vegetation of the valley.

Ancestors of the present Okanda population begun to arrive in the valley between the 14th or 15th centuries. Again they lived in hilltop settlements. Carbon dates from their pottery have confirmed historical and linguistic studies. Their Lopé pottery has been found uniformly spread over 1,500 square kilometres of the valley. Perhaps they made use of skills in running the rapids in dugout canoes, as recorded in the 19th century, to traverse their long territory.

Remains have also been found of settlements further south into the forest dating to between the 14th and 19th centuries, which reflect a different tradition of iron smelting. It seems that during this time, two different cultures co-existed, the Lopé peoples in the savannah and the Lélédi tradition around the Lélédi Valley of the forest.

- o Mount Iboundji

No details are given of the cultural attributes of this site which is described as a sanctuary.

History

Much of the early history has been covered above.

Archaeological exploration of the area begun in 1987 and is still continuing.

The savannah belt, which has attracted people in large numbers over the past several millennia, is also where people live today. Four language groups are now present in the area: Okandais, Simba & Pouvi, Makina, Akélé, Mbahouin, Saké and Massango.

During the 19th and 20th centuries, with the arrival of colonial rule, settlements were re-grouped from small hamlets for each family into larger villages and towns. In

1967 the Route Nationale 3 was constructed along the valley to aid exploitation of the forests. All the main settlements are now along this road.

In 1976, a railway was constructed by a consortium, Eurotrag, between Libreville on the coast and Franceville in the forest. This was to facilitate the exploitation of manganese and logs. It led to the creation of new settlements around the Ayem and Lopé stations.

Today around 2,000 people live inside the nominated area in six small villages, three along the Ogooué valley: Boléko, (Lopé) Kongoboumba, and Kazamabika, and three to the south along the Offoué tributary of the River, Makoghé, Badondé, and Mikongo, together with two villages Ramba and Massenguelani, of mixed Bantu and Pygmy peoples. The main six villages are designated as development zones – where encouragement will be given to developing markets for local produce and ecotourism.

In the buffer zone is Aschouka. A tourist camp has been developed at Lopé, the station for Boléko.

Lopé-Okanda was designated as a reserve in 1946. In 2002 it was re-designated as a National Park.

Protection and Management

Legal provision:

La Réserve de la Lopé was the first protected area in Gabon, designated on 26 September 1946. In 2002 the area was re-designated as the Lopé-Okanda National Park, along with 12 other national parks in Gabon. The current legislation provides difficulties as within national parks only activities associated with tourism and scientific research are supposed to be carried out. It is not clear how the activities of the resident population will be allowed.

A Decree of 17th January 2006 defined the limits of Historic Ensembles around the key archaeological and rock art sites outside the national park and also the sanctuary of Mount Iboundji.

Management structure:

In 2002 it was announced that a *Conseil national des parcs nationaux* (CNPn) would be created with a permanent secretariat, which would liaise with NGOs. So far only an interim agency has been set up to oversee the establishment of the Parks. The Lopé-Okanda Park does not have a management committee. However, a *Comité scientifique de suivi du site de Lopé-Okanda* and a *Commission du site* are in the process of being established.

Currently the Park comes under the authority of the *Direction de la faune et de la chasse* (DFC), under the *Ministère de l'Économie forestière et de la Pêche*, which is charged with protection of the environment and nature. In practice, day-to-day management is carried out by the *Brigade de faune*, based in Lopé. They have five agents and two vehicles, which is grossly inadequate for such a vast park.

In 1992, the ECOFAC (*Conservation et utilisation rationnelle des écosystèmes forestiers en Afrique Centrale*) project was established, funded by European Development funds. This aimed to encourage sustainable development of the local resources and promote ecotourism. It employs

50 people. ECOFAC is part of a wider regional initiative that covers Parks in Congo, Cameroon, Central African Republic and Equatorial Guinea.

In 2004 ECOFAC produced a *Plan d'Aménagement de la Lopé*. In order to facilitate the controlled exploitation of forest resources, this plan proposes zones of exploitation around the six villages and around Ayem station (in the west) and Aschouka in the buffer zone. The plan envisages the development of tourist trails around the archaeological sites, the training of archaeological guides, the creation of accommodation for visitors, and the development of an ecomuseum at Lopé.

This plan formed the basis for a National Park Management Plan which was completed in January 2006 after a process of consultation with local communities and key partners.

The plan sets out a vision for the Park, objectives, constraints and opportunities and actions under the headings of ecology, tourism, cultural resources, community development, infrastructure and administration of the Park and implications for the private sector. Although titled a Park plan, the text covers the historic zones outside the Park.

Under the cultural heritage there are actions to prepare an inventory of archaeological sites in 2006, map and delineate the protected sites in 2006 and organise access as well as to continue with research and to create an accessible database of sites.

The fourth phase of the ECOFAC project is due to be launched in 2006.

Resources:

The Ministry provides 3,000 Euros per annum for salaries and ongoing costs. ECOFAC has invested 4.75 million Euros since 1992, which equates to around 450,000 Euros per annum.

Justification of Outstanding Universal Value by the State Party (summary)

The cultural qualities of the Lopé-Okanda Park are considered to be of outstanding universal value for the remarkable evidence they display for settlement stretching from the Palaeolithic, through the Neolithic and Iron Age, to the present day Bantu and Pygmy peoples.

The site is seen as an open-air museum for the evolution of technology and creative expression by the regions' predecessors.

4. EVALUATION

Conservation

Conservation history:

No history of conservation of the archaeological sites is given. From information provided, it is clear that many of the sites have been excavated. What is not detailed is who carried out these excavations nor what kind of post-excavation consolidation has been carried out.

There is no detailed map of the archaeological sites, or of the rock art. It is not clear what the relationship of these sites is with the settlements, roads, and railway.

State of conservation:

This is not known in detail although the nomination says that the state of conservation is good.

Protection and Management:

A considerable amount of archaeological research and excavation has been carried out in the Ogooué valley over the past twenty years. Currently there does not seem to be a mechanism to allow the results of that work to be promoted locally, not for it to be translated into records that would help with conservation and monitoring. This however is to be addressed in the Management Plan.

The revised nomination provides a small scale map of the nominated sites divided into archaeological sites and rock art sites. The map appears to show eleven rock art sites and approximately 93 archaeological sites. No list has been provided to explain the type of archaeological site, (apart from two marked as Stone Age sites) whether a site has been excavated or the number of rock art images in each site. It is assumed that this information exists within the institutions that have carried out research.

No details are given as to how the archaeological sites are managed, nor sources of archaeological or historical expertise provided.

Risk analysis:

- Development pressures:

The Lopé-Okanda Park is in a region where the population density is very low. There is pressure from illegal hunting and logging but these do not seem to impact on the archaeological sites.

The biggest threat to the areas is the inability of the local population to make a living from the surrounding forest. The ECOFAC project had as its aim to promote local sustainable development, which would encourage people to live in the area and make a reasonable living out of local resources. This initiative is now being taken forward by the management plan.

- Tourism pressures:

Currently the number of visitors is extremely low – less than 10 per year it is said, and there are therefore no visitor pressures on the site. However if visitor numbers were to rise, as is hoped, then there would be a need for some means of controlling access to the very large number of archaeological and rock art sites in order to avoid damage. This too is being addressed by the management plan. Visitor facilities have already been created at Lopé (a private hotel) as part of the ECOFAC ecotourism initiative.

Authenticity and integrity

Authenticity:

The authenticity of the archaeological sites and rock art site does not seem to be in doubt. However there is a need for consolidation of the excavated sites to be carried out to

ensure that they are not eroded by natural or human processes.

Integrity:

The integrity of the cultural sites lies mainly in their relationship to one another along the River Ogooué Valley - the corridor which facilitated waves of migrations. More of this corridor has been nominated with the 2006 revised nomination. Within the National Park, apart from a cluster of sites along the corridor, subsidiary and on the whole later archaeological sites fan out along the lesser river valleys within the forest. These form the edges of the major picture that emerges along the River Ogooué valley. Overall the integrity of the cultural sites can now be discerned, although it would be desirable if at some point in the future that part of the river valley between the north-west corner of the National Park and the historic ensemble to the north-west could be included so that the river corridor as a whole was protected.

Comparative evaluation

No mixed natural and cultural sites exist on the World Heritage List for Central Africa. The nomination also says that no other site on the list is comparable to the cultural components put forward for inscription. No further comparable analysis is given.

Until the sites along the Ogooué Valley were discovered from 1987 onwards, petroglyphs were only known in Central Africa in the following sites: Bidzar, Cameroon; Calola, Bambala and Capelo in upper Zambezi, Angola; Kwili, Lower Congo; Mpatou, Lengo, Bambali, and Bangassou in Central African Republic. It is against these sites that the comparative assessment ideally needs to be undertaken. In the case of Lopé-Okanda the additional factors are the extraordinary number of substantial Neolithic and Iron Age sites, the persistence of settlement in one place, and the strong association of the areas with early Bantu migrations.

Outstanding universal value

General statement:

The assembly of archaeological and rock art sites in the Lopé-Okanda nominated site have outstanding universal value, as a unique assembly demonstrating the following qualities:

- The significance of the Ogooué River corridor as a cultural route in use since the Stone Age for settlement and trade;
- The particular evidence for use of this route for early migrations of Bantu peoples from west Africa to central and southern Africa;
- The rich collection of Neolithic and Iron Age sites and their embedded evidence for the use of the savannah and forest;
- The remarkable assembly of rock engravings and their strong association with Iron Age settlement sites;

- The evidence for settlement of the present population in the valley which substantiates history and oral tradition.

As no information is given on Mount Iboundji, this should not be included in the area of outstanding universal value.

Evaluation of criteria:

The property is nominated on the basis of cultural criteria iii and iv:

Criterion iii: The rich archaeological ensembles of the middle stretches of the River Ogooué Valley – Stone Age, Neolithic settlements and their production and trading of polished stone axes, and Iron Age settlements and their associated extensive rock art sites – from the information so far provided together appear to present a vivid picture of settlement, trade, art and the harvesting of forest produce over a period of two thousand years. The whole complex of sites would seem to present an extensive, relict pre-historic cultural landscape. ICOMOS considers that this criterion might be justified on the basis of further detailed information.

Criterion iv: The collection of Neolithic and Iron Age sites together with the rock art remains appear to reflect a major migration route of Bantu and other peoples along the River Ogooué valley to the north of the dense evergreen Congo forests from West Africa to central east and southern Africa, that has shaped the development of the whole of sub-Saharan Africa. The subsidiary remains within the forest provide evidence for the development of forest communities and their relationship with present day peoples. ICOMOS considers that if the disposition of these sites could be better delineated in order to understand their relationship to each other and to the river valley, this criterion might be justified.

5. RECOMMENDATIONS

Recommendations

In the middle stretches of the Ogooué Valley, the rich archaeological ensemble of Neolithic and Iron Age settlements and petroglyphs, associated with the spread of Bantu peoples, would appear to have established the importance of the valley both for settlement and trade and as a migration route around the dense, evergreen forests of the Congo basin.

From the valley further Iron Age settlement extended south into the lesser valleys which draining water from the forests. The importance of these settlements is so far not clear. From the information so far provided, the cultural importance of the nominated sites would appear to be concentrated to the north along the River Ogooué valley.

ICOMOS considers that any nomination of cultural sites should encompass the River Ogooué valley and further tributaries if the significances of the archaeological sites can be justified.

In order to put forward a nomination that adequately reflects what appears to be the richness of archaeological finds in the River Ogooué corridor, it is suggested that assistance is requested to research the appropriate value of the area and define boundaries which reflect this value.

As no details are given of the special qualities of Mount Iboundji, this should be excluded from the area considered for inscription.

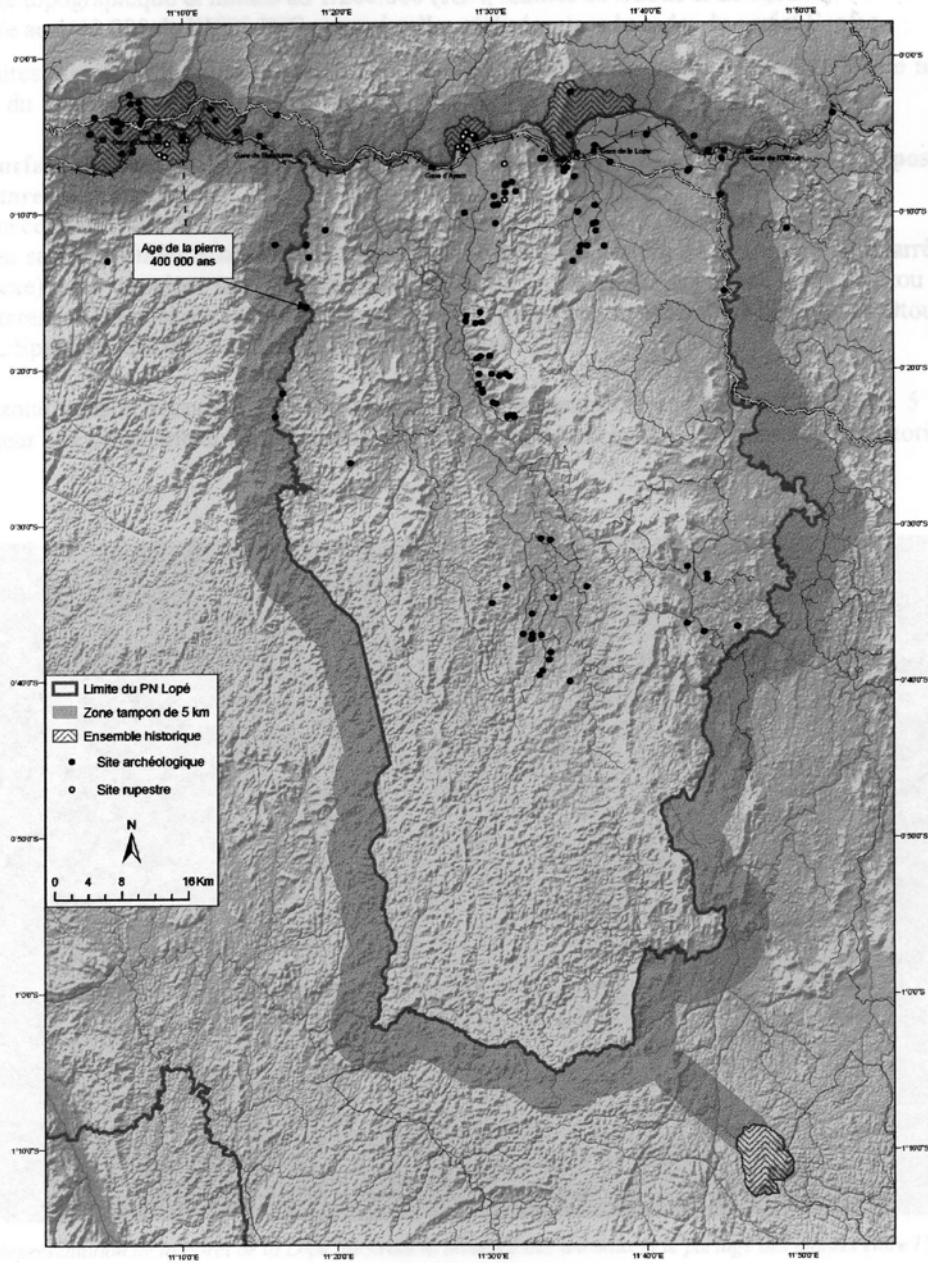
Recommendation with respect to inscription

ICOMOS recommends that the examination of the Ecosystem and Relict Cultural Landscape of Lopé-Okanda, Republic of Gabon, be *deferred* to the World Heritage List to allow the State Party to provide:

- A lesser area nominated for its cultural value based on a more detailed analysis of archaeological sites and petroglyphs and their relationship with each other and the river corridor;
- A detailed list of cultural sites, detailing for archaeological sites their type and age, if known, and whether they have been excavated, and for rock art sites the number of images, if known, within each site or if not an approximate number to provide a record of what might be inscribed on the World Heritage list;
- A detailed map of cultural sites, so that their precise location is known;
- How archaeological expertise will be provided to take forward the actions in the management plan.

ICOMOS, April 2006

Localisation du bien au centre du pays sur la carte générale du Gabon
d. Localisation précise sur la carte et indication des coordonnées géographiques à la seconde près
 Latitude : 0° 00' N et 01° 20' S ; Longitude : 11° 05' E et 11° 55' E



Map showing the revised boundaries of the nominated property



Savannah areas bordering the River Ogooue



Petroglyphs at Kongo Boumba site

**II - NOMINATIONS OF CULTURAL
PROPERTIES
TO THE WORLD HERITAGE LIST**

A - AFRICA

NEW NOMINATIONS

Ruins of Loropéni (Burkina Faso)

No 1225

1. BASIC DATA

<i>State Party:</i>	Burkina Faso
<i>Name of property:</i>	The Ruins of Loropéni
<i>Location:</i>	Province of Poni
<i>Date received by the World Heritage Centre:</i>	31 January 2005
<i>Included in the Tentative List:</i>	9 April 1996
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	5 April 2004
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a site.

Brief description:

The imposing, tall, laterite stone walls surrounding an abandoned settlement near Loropéni may have been built by Tokpâ Farma, the ruler of the Gan people in the 18th century, at a time when the growing slave trade in West Africa fostered a climate of great insecurity and led to settlements all over the region being fortified. The ruins, the best preserved of over a hundred in the area, reflect the power and influence of the trans-Saharan gold trade.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 19-26 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Archaeological Heritage Management.

Literature: Savonnet, G., *Le paysan Gan et l'archéologie ou inventaire partiel des ruines de pierres du pays Lobi-Gan* (Burkina et Côte d'Ivoire), *Cahiers de Sciences Humaines* (ORSTOM) Vol 22, 1986; Père, Madeleine, *Le royaume Gan d'Obiré, Introduction à l'histoire et à l'anthropologie du Burkina-Faso*, Paris, 2005.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The almost square Ruins of Loropéni encompass a large settlement some 2 km to the north west of Loropéni, in the

comparatively flat landscape near Gaoua in the south-west of Burkina Faso near the borders with Togo and Ghana.

The nominated area covers the village walls and the space within, some 105 by 106 metres, an area of 11,130 sq metres. The site is surrounded by a large buffer zone of arable and forest land between the roads from Loropéni to Banfora in the west and to Obiré in the north-west, in all extending to 278.40ha. The ruins are one of over a hundred in the area and the best preserved.

The site is overgrown, which gives it an area of mystery added to by legends which explain its early abandonment. There is no certainty over its history; the settlement has not been excavated and oral and written traditions have so far proved inconclusive. The debate continues as to whether the ruins are associated with the Gan people or perhaps the Koulango who preceded them in this area.

Whoever built this settlement, and many others in the area, seem to have been involved in the southern part of the trade in gold from the gold fields in Ghana to the Sahelian towns of Mopti, Djenné, Timbuktu. The fortifications may reflect conflict between states controlling the gold trade and the predations of slave traders from the south.

The site consists of:

- External walls;
- Remains of internal partition walls;
- Traces of buildings within the walls;
- Remains in the buffer zone;
- Associations with the gold trade.

These are considered in turn:

External walls

The Ruins of Loropéni are part of a complex of over 100 ruins in an area known today as Lobi country distributed between Burkina Faso, Ghana and the Ivory Coast. These ruins are divided into two principal groups, one with circular plans, and the other with square or rectangular plans. The circular ruins appear to be the older and are usually identified with Koulango people, whereas those of square form appear to be more recent and could be related to the Gan people who moved into the area and displaced the Koulango.

The majority of the ruins display only vestiges of what once existed, with walls seldom higher than a metre. The Ruins of Loropéni are the exception: the principal external walls rise in place up to 6 metres in height. The site is called *Kpôkayâga* by Gan people, which means "the house of refusal" apparently reflecting the rejection of the site, following the premature death of the ruler who built this fortified settlement. Because of this, it has remained abandoned and unexploited and as a result its archaeology is probably intact. This is in drastic contrast to many of the other sites which have continued to be used as dwellings or for cultivation.

Around 80% of the external walls survive rising to some 6 metres in height. The thickness of the walls varies considerably from 1.40 metres at the base to between 25 and 30 cm at the apex. The walls when built seem to have been almost perfectly rectilinear. Irregularities are now visible due to the impact of trees and settlement of the

ground. The wall corners are of rounded form, inside as well as out. There is no convincing sign of any access gate.

The walls are built of shaped, rounded, or occasionally ovoid stones, laid in a mud mortar, strengthened with shea honey and butter. On the lower inner and outer faces the stones are laid in courses with a rubble core. The top parts of the walls are made of shaped rubble alone, a technique known as *bauge*. In places small pieces of ceramic have been inserted in the mortar. There is evidence that the faces of the walls were plastered both inside and out.

Remains of internal partition walls

Within the external walls are the remains of two main dividing walls running in parallel across the space.

Traces of buildings within the walls

Within the three compartments created by the dividing walls can be seen traces of about twenty rectilinear structures, also with rounded corners. In some places their walls rise to 3 metres; elsewhere they can only be traced at ground level.

In several places can be discerned groups of compartments, an 'open' compartment having of three surrounding walls between two closed structures, with no apparent door.

Buffer zone

Within the buffer zone are several remains of buildings, both circular and rectangular, one site linked to a row of stones some 1km long. A few have domestic remains such as grind-stones, and there is also evidence of iron working and stone quarrying. These remains have not yet been fully investigated.

Associations with the gold trade

Lobi country is at the centre of a series of gold bearing seams which were exploited from the 15th and 16th centuries. Gold mines are known along the length of River Mouhoun (formerly known as the Black Volta River) from those of Ashanti in the south of Ghana, through the Baoulé country in the south-west of Côte d'Ivoire to Poura in the north of Lobi country.

These mines are associated with Gan and Koulango peoples, although it is believed that the miners who exploited the fields were probably Lorhon goldsmiths who transformed the gold into jewellery. The Lorhon seemed to have moved into the area after the fall of the Songhai Empire, (whose capital was Gao) and the exhaustion of earlier gold mines in other areas.

History

According to oral traditions of the Gan, collected by Madeleine Père, and recently published posthumously, the Loropéni settlement would have been built by Tokpã Farma, ninth king of the dynasty of Gan, towards the end of his life with the aim of transferring the capital to it from Obiré. This project apparently did not meet with the approval of the ancestors and he died three years later. This explains the name "Kpôkayâga", the house of the refusal, by which the site is known.

Certain versions of this oral tradition, record that the quadrangular ramparts were initially built, then the interior partitions and finally the buildings. Observation of the junction between the walls corroborates this assertion.

The Gan are recorded orally as having left the territory of current Ghana to escape from oppression by the Ashanti. They would have migrated north into the south-western part of current Burkina Faso around the 17th century creating a capital at Obiré. The disposition of the stone ruins could reflect the migrations of the Gan.

The Gan and the Koulango whom the Gan displaced, are recognised as being the only societies of this geographical area with a centralized organisation that could have developed kingdoms between 17th and 18th centuries. The Koulango were established in the south of the area, the current Ivory Coast, while the Gan were further north in the current Burkina Faso.

The recent claim of the construction of certain ruins of Burkina Faso by the Gan populations is thus plausible, although it remains surprising that the current construction techniques used by the Gans do not reflect at all the stonework of the ruins. Not all local historians and archaeologists accept the attributions of the ruins to the Gan. It is suggested that archaeological excavations could provide evidence to help understand the genesis of the ruins.

Protection and Management

Legal provision:

In September 2002 a decree was issued to include the Ruins of Loropéni as part of the National list of Cultural Inheritance under an Ordinance for the Protection of the Cultural Inheritance, 1985. This was signed and came into force in 2005. A further two decrees of the same date were to authorize the functioning of scientific Committees (see below) to oversee the protection and conservation of the Loropéni Ruins. These likewise came into force in 2005.

Management structure:

The site falls under the responsibility of the Directorate for Cultural Heritage, (DPC) and more particularly of the department for Sites, Monuments and Traditional Architecture. In order to ensure management at site level and the involvement of representatives of local communities, and to ensure adequate scientific advice, the DPC has set up two committees, one local and the other at national level. Both committees will meet twice a year. The local committee consists of local representatives of the Department together with local staff and representatives of the community. It is responsible for on-going issues, such as use of funds, the appropriate use of the Buffer Zone and general protection of the site. This committee ensures the participation and support of the local community. This scientific committee is charged with examining, conceiving and supervising archaeological conservation and research. This committee is made up of a representative of the DPC, which assumes the direction of this committee, and of the Department of Archaeology of the University of Ouagadougou, the Ministry of Tourism, the Department of the Environment, and the Committee of protection and management.

This scientific committee has the role of improving knowledge on the site and of ensuring its conservation and development for the benefit of present and future generations.

It is stated that, subject to funding, the DPC will have a member of staff at the local level at Gaoua who would be responsible for creating an inventory of the fortified ruins and stone walls in the area, and of preparing a plan for their conservation.

Two guides, paid out of income from visitors, guide visitor to the site.

Resources:

The modest visitor income, from around 200 visitors a year, is distributed between the local tourist office, the tourist guides, the Commune of Loropéni and the Board of Management.

If the site is inscribed, the Ministry for Culture, Arts and Tourism will be able to assign an annual budget to the department of Sites, Monuments and Traditional Architecture for a minimum of two missions and for taking part in meetings of the Local Committee. The Directorate of Cultural Heritage will also be given an objective to assemble aid and sponsorship in order to launch as soon as possible the programmes suggested in the management plan for stabilisation of the ruins and the first stages of archaeological research.

Professional staff are employed in the Directorate of Cultural Heritage, although it is said that these are at a minimum level. Training in conservation and management is on-going through initiatives such as Africa 2009 programmes. The Directorate also has close links with the department of archaeology of the University of Ouagadougou.

Justification of Outstanding Universal Value by State Party (summary)

The Ruins of Loropéni are an important witness of the development of kingdoms in the area of Lobi during 17th and 18th centuries. They are associated the exploitation of gold in the area and with its trade between the coast and the Sahel and across the Sahara Desert to North Africa. The imposing ruins testify to the strong climate of insecurity which reigned in the area at that time. The Ruins of Loropéni are also proof of the endogenous capacity of African people to develop elaborate technical solutions and to set up complex organizational structures.

Difficulty in interpreting oral traditions for the Ruins of Lobi in general and of those of Loropéni in particular, mean that the mystery of the Ruins of Loropéni persists.

4. EVALUATION

Conservation

State of conservation:

There has been no active conservation of the site, apart from the clearance of some trees near the stone walls.

In spite of nominal intervention at the ruins the state of conservation is fair. However once started, deterioration on stone structures such as these, unprotected from the

elements, can accelerate quickly. It will be necessary to activate a conservation and preventative conservation programme for the ruins as soon as possible.

Protection and Management:

A detailed Management Plan has been prepared. This sets out a good visitor reception plan for the site which sees the ruins as playing a prominent role in local development through visitors and the promotion of the site. The key objectives of the plan cover protection, preventative conservation, maintenance, management, threats, promotion and archaeological investigation, as well as sustainable use of the buffer zone. The plan includes a 5-year Action Plan which it is envisaged will begin if the site is inscribed and if funds can be found for its implementation by the Directorate of Cultural Heritage.

To carry forward the implementation, a project manager or coordinator will be needed.

- Boundaries and buffer zone:

The nominated property is said to be the best preserved of around 100 fortified settlements in Lobi country. Without further details on the scope and extent of these other ruins, or on their use and social function, it is difficult to say whether Loropéni on its own adequately reflects the whole complex of stone structures, particularly as the group as a whole includes both circular and rectangular forms.

Risk analysis:

The risks to the ruins are from:

- Trees and vegetation

Although some trees have been cleared from the site, others remain as their removal would mean conservation of the surrounding walls. The process of tree clearing needs to be done on a regular basis to keep vegetation to a small size.

- Fire

Arrangements proposed for the buffer zone, keeping an area outside the walls clear, should provide a fire break around the ruins. Clearly sustainable management of the vegetation in the buffer zone is also needed as a prime way of preventing fires. This is envisaged in the management plan.

- Environmental forces

The extremes of climate between the dry and wet season put pressure on the wall structures over time making the mortar friable and the walls more prone to collapse. As the structures get older more small regular maintenance and repair will be needed to keep the ruins in a stable state.

- Flooding

It is understood that water washes of a nearby road near one corner of the structures. This however has been identified and will be addressed.

Authenticity and integrity

Authenticity:

The authenticity of the stone walls as ruins is not in doubt.

Integrity:

Without knowing the precise history or function of the ruins, it is not possible to say whether sufficient has been preserved to demonstrate how the totality of the original structures were used. Nor is it possible to say whether the fortified enclosure on its own without structures in its hinterland demonstrates adequately its use and function.

Comparative evaluation

Many large towns, such as Kano and Zaria in what is now Nigeria, had impressive walls but these were largely built of mud bricks, albeit sometimes on a stone foundation. To the south of Loropéni, the Notse kingdom in what is now northern Togo was said to be a collection of walled settlements under one ruler. Elsewhere in West Africa, the slave trade produced the need for forts for housing columns of slaves as they travelled to the coast. Some fortified enclosures have been associated with this activity.

Within West Africa, fortifications around towns and villages became widespread in the 19th century, reflecting the insecurity that pervaded much of the continent south of the Sahara at that time. Many were built of vegetable materials and few of these fortifications have survived in anything like their original form. Loropéni and the cluster of ruins in Lobi country are unusual in being built of stone; Loropéni in particular stands out in having such a large percentage of its walls surviving to almost full height. Some of the hundred or so ruins in Lobi country or rectangular in form, others are circular. It is not clear how these two groups relate to each other.

Taking Africa as a whole, the best known walled site is Great Zimbabwe, Zimbabwe, whose stone remains were inscribed on the World Heritage list in 1986. Great Zimbabwe together with its successor Khami, also inscribed in 1986, and its precursor Mapungubwe, inscribed in 2003, are valued not just as fortifications but also for what they reflect in terms of the social organisations of large city states.

One of the difficulties in making comparisons for Loropéni is the lack of firm evidence for the way it was used or for its social role.

Outstanding Universal Value

The Ruins of Loropéni are nominated on the basis of criteria ii, iv and vi:

The nomination justifies the ruins as being of outstanding universal value as witnesses of the development of kingdoms in the area of Lobi during 17th and 18th centuries associated with the exploitation of gold and the trans-Saharan trade, and of the insecurity which prevailed in the 18th and 19th centuries.

Without further knowledge ICOMOS considers that it is not possible to say with certainty how these ruins relate to the formation of kingdoms in the area or their relationships with the gold or slave trade.

Criterion ii: To justify this criterion, more information would be needed as to how these ruins were exceptional in terms of their plan, form or function and the way they

influenced other societies. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion iv: To justify this criterion more knowledge would be needed to show how the Ruins of Loropéni marked a significant stage in the development of fortifications or urban planning. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion vi: Clearly although the Ruins of Loropéni are of great importance as mysterious abandoned structures, have assumed an almost religious significance within their locality, the wider importance of these associations has not been established. ICOMOS considers that this criterion has not been justified.

Criterion v: This criterion was not suggested. If more information could be obtained on the role of Loropéni in the functioning of states in the area in the 17th and 18th centuries and its involvement in the trans-Saharan and west coast trade, this criterion could be considered. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

5. RECOMMENDATIONS

Recommendations

The Ruins of Loropéni are dramatic and memorable structures. They are not unique, reflecting a large group of fortified enclosures in the Lobi area. They are however some of the largest and best preserved. Tantalisingly little is known about their history and origins. Although this adds to the sense of mystery, it does not help to allow assessment of their full significances. More needs to be determined about their use and relationship to people, kingdoms and trade, both south to the coast and north across the Sahara.

Given the untouched nature of the ruins and the amount that remains within the enclosure, further study could greatly amplify current knowledge and help to increase the value of these structures.

A programme of research needs to be initiated encompassing both non-interventionist techniques and targeted excavations to establish how much survives below ground within the enclosure and in the wider area. This could help inform a programme of further research. Work is also needed to establish the role of Loropéni and its associated fortified settlements in the wider West African social and economic context.

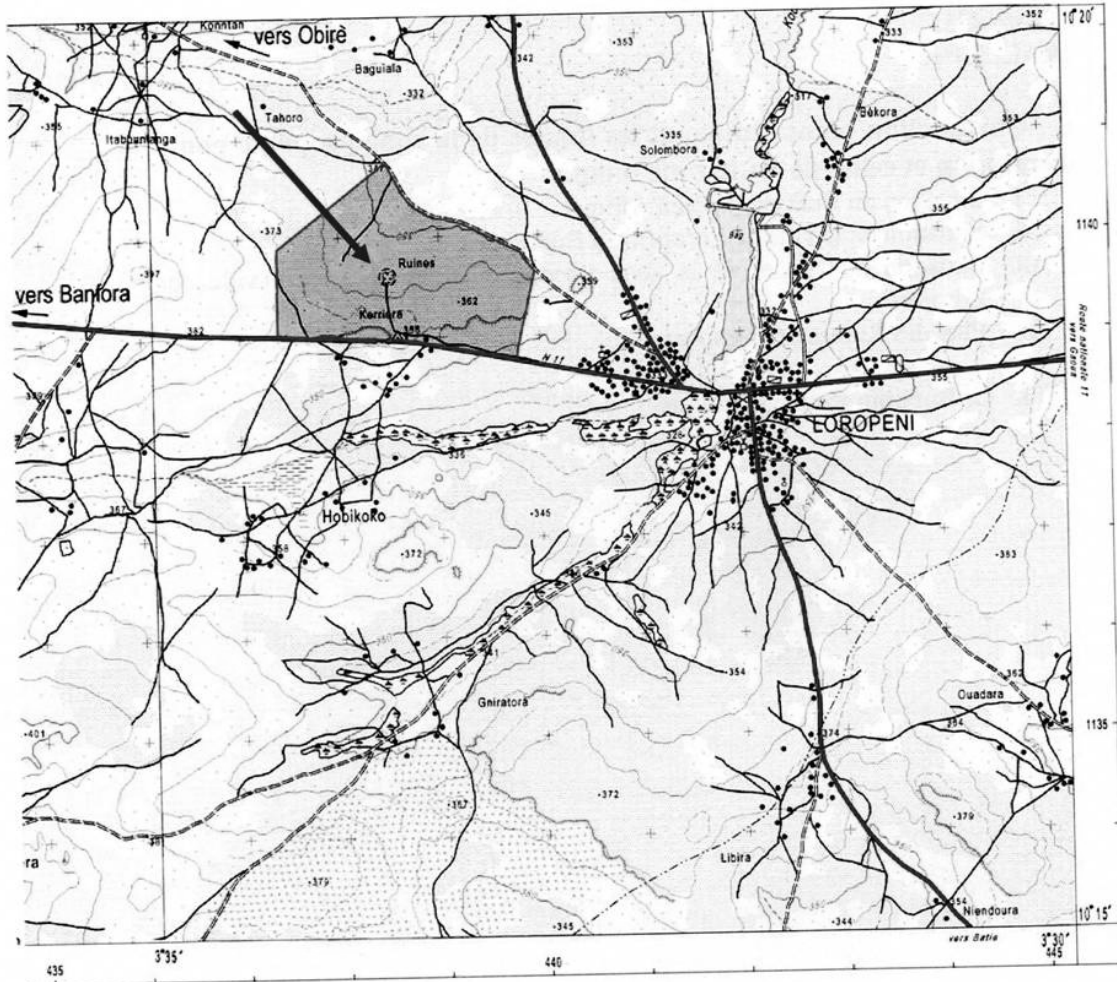
Although the Loropéni Ruins are comparatively untouched, in some places urgent work is needed to stabilise the walls where trees have impinged on the stonework. A programme of work is indicated in the Action Plan for 2007. An indication as to how this might be funded and organised should be provided.

Recommendation with respect to inscription

ICOMOS recommends that the examination of The Ruins of Loropéni, Burkino Faso, be *deferred* to the World Heritage List to allow the State Party to:

- Explore further the values and significance of the site through surveys and targeted excavations of the ruins and their hinterland, to establish the role and function of Loropéni and its association with trade across the Sahara and towards the West African coast;
- Gather existing research on Loropéni and ruins in the wider Lobi area to strengthen understanding of the relationship between Loropéni and other fortified settlements in the Lobi area;
- Formulate a detailed project to stabilise the walls of the Loropéni ruin and suggest how this might be funded.

ICOMOS, April 2006



Map showing the boundaries of the property



Aerial view from the South-East



Remains of buildings

Stone Circles (Gambia and Senegal)

No 1226

1. BASIC DATA

States Parties: Republic of the Gambia and the Republic of Senegal

Name of property: The Stone Circles of Senegambia

Location: Kerbatch and Wassu in Central River Division, Gambia

Sine Ngayène and Wanar in Kaolack Region, Senegal

Date received by the World Heritage Centre: 31 January 2005

Included in the Tentative List: September 1995 (Gambia) / 21 July 1998 (Senegal)

International Assistance from the World Heritage Fund for preparing the nomination: 19 September 2001 (2 requests)
14 May 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

Brief description:

Four large groups of stone circles represent an extraordinary concentration of over 1,000 stone circles and aligned monuments encompassing in a band 100km across spread out along some 350km of the River Gambia. The four groups, Sine Ngayène, Wanar, Wassu and Kerbatch between them cover 93 circles and numerous tumuli, some of which have been excavated to reveal material that suggest dates between 3rd century BC and 16th century AD. Together the stone circles of carefully worked laterite pillars and their associated burial mounds present a vast sacred landscape accumulated over more than a 1,500 years and reflecting a prosperous, highly organised and persistent society.

2. ACTIONS

Background: This nomination is a revised version of a nomination of five sites (The Prehistoric Stone Circle Sites) submitted in 1995 by The Gambia to the 20th session of the Bureau of the World Heritage Committee (UNESCO, 1996) and deferred to allow protective measures to be put in place, for the development of management plans and for the definition of buffer zones.

Date of the Technical Evaluation Mission: 9-15 November 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Archaeological Heritage Management.

Literature: Thilmans, G., Descamps, C., & Khayat, B. *Protohistoire du Sénégal*, Dakar, 1980. Bocoum H., *Archéologie du Sénégal: Les cultures protohistorique; in L'Archéologie en Afrique de l'Ouest, Sahara et Sahel*, CRIAA, 2000.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The nominated property consists of four separate groups of stone circles and associated burial mounds which together represent a vast concentration of megalithic monuments spread out along some 350 km of the River Gambia and its northern tributaries, extending 100km north to the River Saloum, east as far as Tambacounda and west to Kaolack.

In all some 1987 sites have been identified including 1053 stone circles grouped into several clusters and containing around 29,000 individual stones over a vast areas of 35,000 sq km. The stones forming the circles have been quarried with iron tools from nearby laterite quarries and skilfully shaped into almost identical pillars, either cylindrical or polygonal in section, on average around 2m in height and weighing up to 7 tons. Each circle contains between 8 and 14 pillars and has a diameter of 4 to 6 metres. Sometimes the circles are associated with single outlying pillars, or linear arrangements. A few circles have double concentric circles of stones.

All the circles are found near to burial mounds, of a type known from the mountains of Mauritania to the north and from Mali to the east. Several mounds have been excavated to reveal a few single but mostly multiple, and apparently simultaneous burials, with associated sacrifices.

Four clusters of stone circles in the western area where the remains are most dense have been nominated as representative of this profusion of remains.

The total area of the four sites is 9,85ha. Although each of the site is currently surrounded by open farm land, a Buffer Zone has nevertheless been designated. This extends to 200m from the boundaries in all directions. The total area of the sites and their buffer zones is 110,05ha.

The nominated groups of sites are as follows:

Sine Ngayène complex

Wanar complex

Wassu complex

Kerbatch complex

These are considered in turn:

Sine Ngayène complex

The Sine Ngayène complex is the largest site in the area. It consists of 52 circles of standing stones, including one double circle. The majority of the circles are arranged in a wide linear belt running from the south-east to the north-west with three groups of circles to the north-east and three

more to the south-west. In all there are 1102 carved stones, many of which are now fallen or broken.

Around 1km to the east (but not included in the nomination) is the quarry from which the monoliths were extracted and where the sources of around 150 stones can be traced.

Three areas were excavated in 1970s by Thilsman and Descamps and more recently further work was carried out by Holl and Bocoum. This latter work established that the single burials appeared to precede the multiple burials associated with the stone circles.

The site is surrounded by a fence constructed in 2004 when a reception building for visitors was also put in place.

Wanar complex

Wanar consists of 21 stone circles including one double circle. The site contains 9 'lyre' stones, double stones joined at the base and sometimes with a short cross piece strung between the two halves.

Many stones have fallen over and there are plans to reerect some of these after suitable excavations. (see below)

The site has not yet been excavated. The site is enclosed with a fence along the boundary.

Wassu complex

Wassu contains 11 circles and associated frontal stones. Several excavations have been carried out, most recently by the Anglo-Gambian stone Circles Expedition of 1964-5 led by Evans and Ozanne. Finds excavated from burials yielded dates of between 927 and 1305 AD.

Some 200m to the east of the site is a quarry that appears to have been used for the megaliths on the site.

The site is fenced. Four thatched round buildings, built in the manner of traditional houses, provide a museum and visitor reception facilities.

Kerbatch complex

This site contains nine circles, including one double circle. Within the site there is a 'V' stone, the only one known in the area.

Several circular buildings constructed in local materials offer facilities to visitors and housing for a caretaker.

History

Although the stone circles have been the subject of research over the past 100 years, and several parts of the nominated site have been excavated, more could be elucidated about the megalithic zone as a whole.

Material from excavations suggests that the burials took place mainly during the first and early second millennia AD. However the relationship between the burial mounds and the stone circles has yet to be fully ascertained. It is not clear whether the burials pre-date the circles, whether they are contemporary or whether perhaps the circles pre-date the burials.

The excavations by Tholmans et al were published in 1980 and those by Galley et al in 1982. Excavations were re-

started by Lawson in the Gambia in 2002 and by Hall and Bocoum in 2001-2004 in Senegal.

Some of the quarry sites have been identified, although none are in the nominated area. However only a very small proportion of the megaliths can be traced to a source.

The burials that have been excavated appear to reveal a less ordered regime. They show mass burials with bodies thrown haphazardly into graves, suggesting either an epidemic or some sort of sacrifice.

The Manding people who currently live in much of the megalithic zone seemed to have moved into the area in the 16th century, after the construction of the megaliths, and so do not appear to be related to the megalith builders.

Protection and Management

Legal protection:

The two sites in the Gambia, Wassu and Kerbatch were proclaimed national monuments in 1995. The National centre for Arts and Culture (NCAC) is responsible for monitoring development within the protected areas and they are assisted at the regional level by the divisional Cultural Committee. Both Senegalese sites, Sine Ngayène and Wanar have also been proclaimed national monuments in 1978. This protects them against irremediable consequences and any demolition, transformation or restoration of the site needs the permission of the Ministry of Culture.

The Buffer Zone which surrounds all four sites allows farming practices but within it all construction is forbidden. The by-law was given consent by the district Chiefs in December 2004.

Management structure:

The four sites are owned by their respective States.

In The Gambia, management authority rests with the Museums and Monuments Division of NCAC. Daily management of the two sites is through the permanent site attendant and caretakers on the sites who report to Curators and Monument Officers.

In Senegal the *Direction du Patrimoine Culturel* (DPC), under the *Ministère de la Culture et du Patrimoine Historique*, is responsible for the management of the two sites. An independent technical commission headed by the Minister for Culture and National Heritage is responsible for overseeing all authorisations for new interventions at national heritage sites. At the regional level the *centres culturels régionaux* assists the Ministry in working with local organisations to take account of local specificities and to coordinate the efforts of state bodies involved in culture, tourism, education and the environment.

The population living near the sites and their representatives, as well as school teachers, youth associations, and women's associations, were all involved in the preparation of the nomination dossier and the Management Plan.

The Management Plan has been prepared jointly for all four sites. This has been a collaborative exercise: 58 people were involved in the production of the plan.

Education programmes involving local schools are beginning to be put in place and an association the Friends of the Stone Circles has been set up to work for the conservation and promotion of the megaliths for the benefit of the local populations.

Resources:

In the Gambia, each site has a caretaker and one site attendant with day to day responsibility for security, ground maintenance and guiding visitors.

In Senegal a permanent caretaker is employed at Sine Ngayène. At Wanar no permanent staff has yet been appointed – but it is planned to make an appointment once the protective fence has been erected. The recurring expenditure for the two sites in The Gambia is provided by NCAC. All revenues for visitor tickets and sales of books etc, are submitted to the NCAC. External funding has been provided for the development of small site museums.

In Senegal the construction work on fences and reception buildings has been financed by the central government.

Currently visitor numbers are very low. Access is difficult in the rainy season and even in the dry season visitors are rare. Nevertheless the local community at Ngayène has begun to construct a guest house to welcome visitors in order to benefit from the cultural resource.

Justification of the Outstanding Universal Value by States Parties (summary)

The four sites are nominated as representative of the megalithic zone in Senegambia which:

- is notable for many thousands of skilfully dressed stone laterite pillars arranged in circles.
- is specific to the region, does not have links with other megalithic sites in Africa or elsewhere and has no equivalent
- appears to represent a vast necropolis for a distinct cultural group which reflect a very distinct perception of death

4. EVALUATION

Conservation

State of conservation:

None of the sites has been the subject of active conservation. The state of conservation for most of the circles is good. Some megaliths have fallen over or are leaning away from the uprights but there has been little robbing of stone from the sites.

Protection and Management:

Rural communities are strongly involved in the management of the sites.

An association, the "Friends of the Stone Circles" has been set in The Gambia up to work for the conservation and the promotion of the megaliths for the benefit of the local populations.

As a means of broadening understanding of the importance of the megalithic zone as a whole, megalithic civilization is now one of the programmes taught in schools and colleges in both Senegal and The Gambia.

All four sites have now been enclosed, which allows overall control of the site and the exclusion of cattle. Excluding cattle does bring problems with controlling vegetation around the stones in the wet season and this has yet to be fully resolved in a labour effective way. In Gambia the possibility of low growing crops such as soya are being used and this approach is being studied in Senegal.

- Boundaries

The nominated boundaries adequately enclose the four stone circle complexes. These four complexes have been chosen to represent the geographical spread of stone circles as well as their density and complexity. Sine Ngayène for instance is the largest complex with 52 stone circles, and the other sites represent various features such as lyre stone, double circles.

What are excluded from the nominations are the quarry sites from where some of the stones originated. ICOMOS considers that would be desirable to protect these sites as outliers of the nominated sites.

Risk Analysis:

The monoliths are, or have been, subject to the following threats:

- Stock

The monoliths are scattered across an agricultural landscape and sit within fields which in the winter months are grazed by cattle. In the wet season large animals leaning against the stones can cause them to work loose. The nominated sites have been fenced to prevent further damage.

- Stubble burning

At certain times of year stubble and vegetation is burnt and this can harm the megaliths.

- Water erosion

Depending on the strata from which the megaliths were quarried, certain rocks have developed hair fissures into which water can penetrate. This in place can lead to the rocks splitting apart. This is however not a major problem.

- Visitors

Visitor numbers are currently comparatively low and it is thus possible to manage them with a small number of staff. It would be desirable to put in place local committees in order to provide extra support for the staff and a degree of involvement for the local communities.

- Lack of knowledge

The exceptionally large number of megaliths over such an extensive area tends to lend these monuments a commonplace air. Isolating the four nominated sites and raising their profile will help to spread information of their significance but more needs to be done to raise the profile of the sites across the whole megalithic zone.

Authenticity and integrity

Authenticity:

The stone circles still stand in their farmed landscape and there have been few interventions. A very small number of stones have been re-erected and a few burial sites excavated and subsequently back-filled but these are minimal disturbances. The overall authenticity of the four sites is intact.

Integrity:

The integrity of the four nominated sites can only relate to the integrity of part of what is a wider unified cultural complex. The nominated groups retain their integrity in terms of the spatial associations of their component circles and individual megaliths and tumuli. The spiritual beliefs attached to the stones by local communities helps to protect their integrity.

Comparative evaluation

The comparative analysis in the nomination is confined to stone circles rather than megalithic monuments in general. The size of the Senegambian megalithic complex with 1,053 Stone circles and a total of 28,931 monoliths make it easily the largest complex yet recorded in any region of the world. What also sets this complex apart from other stone circles is the sophisticated stone working traditions, with each of the monoliths being dressed with iron tools to a pillar form thus giving the circles a near uniformity.

The number and density of the monuments and the quality of the stone extraction and dressing both suggest a highly organised and highly structured society that had the technical ability and capacity to mobilise significant labour forces to support the massive quarrying, transportation and construction programme over many centuries.

Unlike stone circles in parts of Europe, the stone circles in Senegambia are not isolated monuments sited on hills or knolls to be seen from long distances to enhance their ritual importance. Instead they are strewn along river banks and have apparently always been near to cultivated land and settlements.

What is being nominated is not the whole megalithic complex but four sites to represent that complex. Nevertheless, just one of those: Sine Ngayène with its 52 stone circles alone bears comparison with many other stone circles elsewhere in the world. Although it would be desirable if more than four sites could be nominated to protect the extraordinary richness of the whole complex, the four nominated sites do represent the key attributes of the whole group.

Outstanding Universal Value

General statement:

The four nominated megalithic complexes are of outstanding universal value for the way they represent:

- A vast, extensive megalithic monumental building tradition manifest in over a 1,000 stone circles spread across one of Africa's major river valleys

- The products of a highly structured, prosperous and organised society whose traditions of stone circle construction, associated with burials, seem to have persisted in the areas for over a millennia

Evaluation of criteria:

The site is nominated on the basis of criteria i, iii, and iv:

Criterion i: The four sites are put forward as a masterpiece of human creative genius in the light of the precise and skillful stone working practices involved in the carving individual pillars.

Although research into the history and meaning of these sites is still underway and it is as yet too soon to say whether they were laid out for visual effect as well as for ceremonial and ritual purposes, the results are monuments of imposing grandeur and skill which merit the application of this criterion. ICOMOS considers that the property meets this criterion.

Criterion iii: This criterion is suggested in the sense that the assembly of stone circles represents a very distinctive cultural tradition which has now disappeared. Although research has yet to provide evidence of the societies that built these stone circles, one can nevertheless maintain that the physical survival of so many circles is a unique manifestation of construction and funerary practices which persisted for over a millennia across a large sweep of landscape and one that reflects a sophisticated and productive society. ICOMOS considers that the property meets this criterion.

Criterion iv: The nomination suggests that the landscape of stone circles illustrates the mastery of iron tools in a spectacular way. Iron smelting sites associated with the megaliths have been documented and related to early first millennium Iron Age sites to the north of the nominated areas. The stone circles could be an early manifestation of iron working, but more research would be needed to establish this and justify this criterion. ICOMOS considers that this criterion has not been justified.

5. RECOMMENDATIONS

Recommendations

The outstanding universal value of the four nominated sites is related to their representativity of the much wider megalithic zone which in terms of size, consistency, and complexity appears to be unrivalled anywhere in the world.

Although ICOMOS supports the inscription of the four sites on the World Heritage list, it recommends that these are seen as the first stage of a serial nomination that will in time be expanded to encompass much more of the megalithic zone. ICOMOS also recommends that the circles in their landscape should be seen as cultural landscapes with if possible appropriate management regimes put in place to enable agriculture to be compatible with the monuments. ICOMOS also recommends that a research strategy is put in place for non-interventionist research that would encompass the recording of oral traditions relating to the stone circles, the gathering of evidence on iron working sites, quarries used for the megaliths, other associated built structures, such as stone

drains, and, as resources permit, a large-scale mapping programme to record the whole megalithic zone.

Recommendation with respect to inscription

ICOMOS recommends that the Stone Circles of Senegambia, Republic of The Gambia and Republic of Senegal, be inscribed on the World Heritage list on the basis of ***criteria i and iii***:

Criterion i: The finely worked individual stones display precise and skillful stone working practices and contribute to the imposing order and grandeur of the overall stone circle complexes.

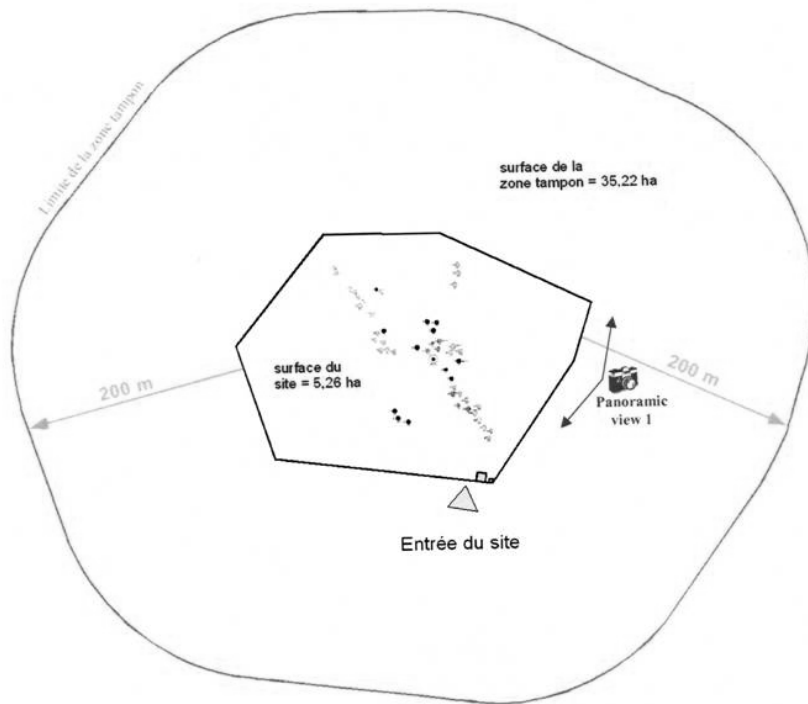
Criterion iii: The nominated stone circles, represent the wider megalithic zone, in which the survival of so many circles is a unique manifestation of construction and funerary practices which persisted for over a millennia across a large sweep of landscape, and reflects a sophisticated and productive society.

ICOMOS recommends that the States parties give consideration to extending the nominated sites to include quarry sites.

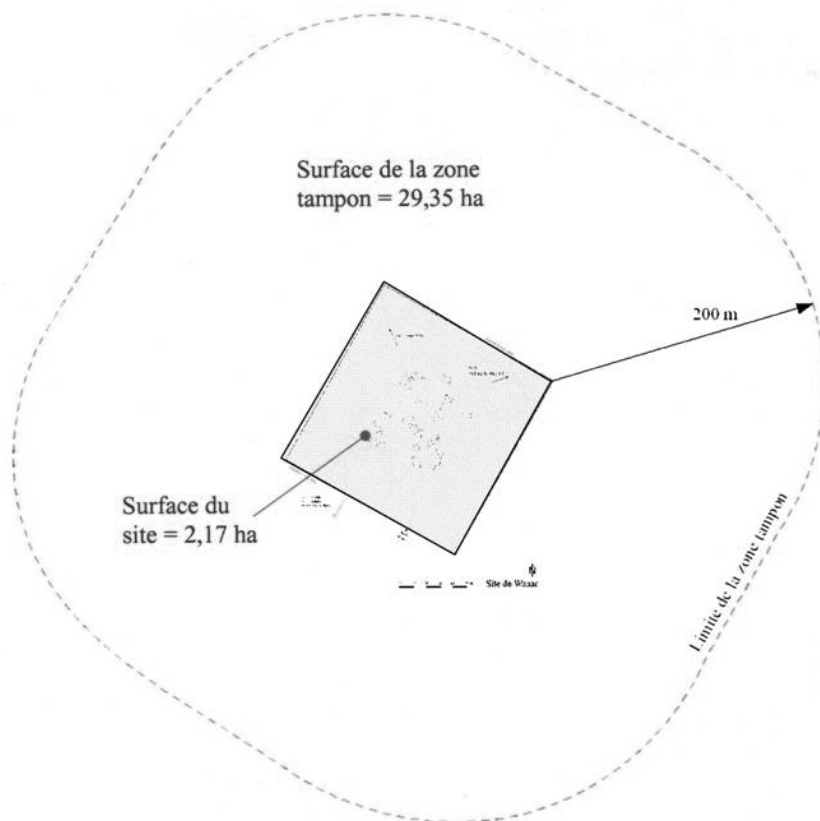
ICOMOS also recommends that the States Parties consider nominating further sites as part of a wider cultural landscape serial nomination in order to sustain more of the megalithic landscape of Senegambia.

ICOMOS also recommends that a research strategy be put in place to address the wider associations of the stone circles and to record in more detail the megalithic zone

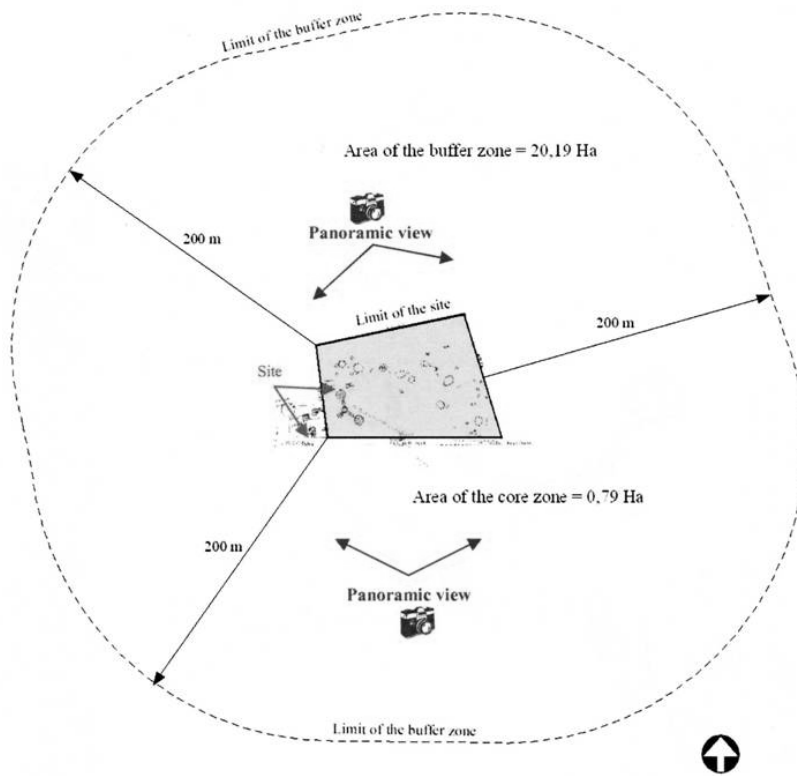
ICOMOS, April 2006



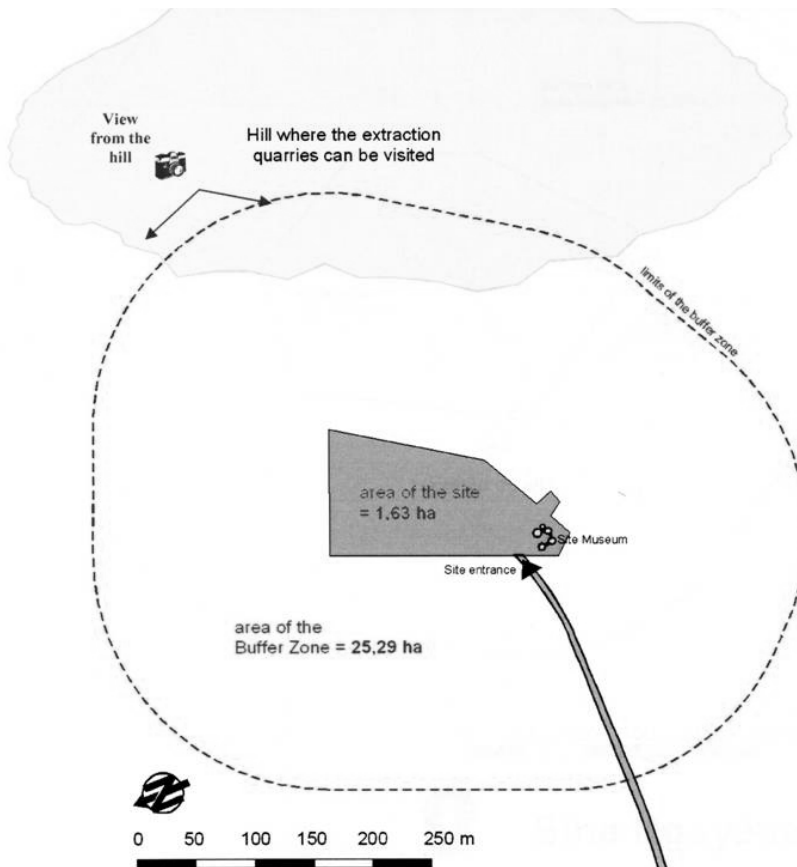
Map showing the boundaries of Sine Ngayène



Map showing the boundaries of Wanar



Map showing the boundaries of Kerbatch



Map showing the boundaries of Wassu



Ngayène, double circle



Wanar, Lyre stones



Wassu



Kerbatch, « V » stone

Aapravasi Ghat (Mauritius)

No 1227

1. BASIC DATA

State Party: Republic of Mauritius

Name of property: Aapravasi Ghat

Location: Port Louis District

Date received by the World Heritage Centre: 31 January 2005

Included in the Tentative List: 28 July 2003

International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

Brief description:

Aapravasi Ghat, Port Louis, is the site where the modern indentured labour Diaspora began. In 1834, the British Government selected the island of Mauritius to be the first site for "the great experiment" in the use of "free" rather than slave labour. Between 1834 and 1920, almost half a million indentured labourers arrived from India at Aapravasi Ghat to work in the sugar plantations of Mauritius, or to be transhipped to Reunion Island, Australia, southern and eastern Africa or the Caribbean.

The buildings of Aapravasi Ghat are one of the earliest explicit manifestations of what was to become a global economic system.

2. ACTIONS

Background: This is a new nomination. Supplementary information sent by the State Party has been received on 14 February 2006.

Date of the Technical Evaluation Mission: 2-5 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committees on Archaeological Heritage Management and on Shared Built Heritage.

Literature: Anderson, Clare, *Convicts in the Indian Ocean, Transportation from South Asia to Mauritius 1815-53*, London, 2000; Carter, Marina, *Servants, Sirdars & Settlers, Indians in Mauritius, 1834-1874*, Delhi/New York, 1995; Carter, Marina, *Voices from Indenture: Experiences of Indian Migrants in the British Empire*, Leicester, 1996; Kale, Mahdavi, *Fragments of Empire: Capital, Slavery, and Indian Indentured Labor in the British Caribbean*, Philadelphia, 1998; Chowdhury,

Amitava, *The Aapravasi Ghat, Past & Present: Archaeological Investigations*, Port Louis, 2003.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

Aapravasi Ghat is the site through which 450,000 indentured labourers from India first set foot in Mauritius between 1830s and the 1920s, marking one of the great waves of migration in recorded history.

Set on the bay of Trou Fanfaron, in the capital Saint Louis, Aapravasi Ghat is the remains of a cluster of three stone buildings dating from the 1860s, built on the site of an earlier immigration depot. The remaining buildings represent less than half of what existed in the 1860s.

The nominated site is tightly drawn around the buildings and covers 1640 sq metres. It is surrounded by a buffer zone which is part of the heart of the rapidly expanding city and a busy harbour.

The buffer zone 28.9 hectares is divided into two zones: a smaller zone 1 of 2.9 ha enclosing the nominated area, and a larger zone 2 of 26.0ha that surrounds zone 1.

The abolition of slavery in European colonies during the nineteenth century prompted tropical plantation owners worldwide to seek new sources of affordable and efficient human labour. In 1834 the British Government inaugurated what was called a "Great Experiment", a system of indentured contract labour, developed to attract workers to British colonies. They initially considered attracting workers from China but then turned to India where at the time the economic situation in some Indian states was very depressed. Indians, under an "indentured" or contract labour scheme, were transported to plantations across the British Empire to replace enslaved Africans.

Indentured labour was in existence at an earlier date, for instance in attracting mainly British settlers to emigrate to the Massachusetts colony in the 17th century, and then later to the first settlement in Cape Colony in the 1820s. However it was not on the scale that developed post-abolition in 1834.

The island of Mauritius was chosen as the site for the first recipient of this new indenture system in 1834, as it was perceived to be an expanding plantation economy unlike the "exhausted" West Indian sugar producers, and also because of its proximity to India.

Plantation owners procured cheap labour from the Indian subcontinent through arrangements with colonial authorities. Men and women recruited as labourers from the countryside became indentured workers, so-called because they were obliged to sign contracts of indenture to work for a certain number of years in return for basic pay, room, and board.

The system soon spread to other countries and indentured labourers from India, Africa, South-east Asia, China and Melanesia emigrated to cocoa and sugar plantations in British, French and Dutch colonies in, for instance, Trinidad and Guyana in the 1840s, South Africa in the 1860s, Surinam in the 1870s, and Fiji in the 1880s. By the

time that the system was formally abolished in 1918, around 2 million people had been transported across the world and there were nearly half a million Indian immigrants in Mauritius, a quarter million in Guyana, over a hundred thousand in Natal and Trinidad, and significant numbers in Fiji, Guadeloupe, Reunion, Jamaica, and East Africa.

In Mauritius, most indentured workers were recruited from North India, especially Bihar and the Northwest Provinces such as Uttar Pradesh, although smaller numbers came from the Tamil and Telugu districts of South India. In the almost 90 years that the system was in operation, the British authorities in India handled around 1.2 million indentured labourers through emigration depots.

Today about 68 percent of Mauritius' population of 1.22 million are of Indian origin.

Because the "free" indenture system was designed to prove a viable alternative to slave labour, it was closely scrutinised and detailed records kept of the entire proceedings: recruitment, shipping, allocation to estates and employment history as well as data on individuals. The resulting registers are collected at the Indian Immigration Archives of the Mahatma Gandhi Institute, Mauritius (outside the nominated property). The size, comprehensiveness and quality of the database, which deals with all the almost half a million migrants, is impressive.

The property was given the name Aapravasi Ghat in 1987, meaning immigration shore or depot in Hindi. Literally the word ghat means interface – in this case between sea and shore or between the old life and the new; it signifies the symbolic nature of the site as the arrival point for the ancestors of over half the current population of Mauritius.

The nominated property consists of what remains of a construction sequence on the site of the immigration office between 1849 and 1865.

The property consists of the following:

1. Remains of three adjoining buildings:

- Entrance Gateway and Hospital Block
- Immigration Sheds
- Service quarters

2. Wharf wall and steps

3. Symbolic meaning of the site

Buildings:

- Entrance gateway and Hospital Block

The remaining stone-arched gateway was constructed in 1865 to serve as a secondary entrance to the complex. The single storey hospital building, adjoining the gateway, has dressed stone quoins and window dressings and rendered rubble-stone walls. In 2000 the building was re-roofed.

The hospital block consists of seven adjoining rooms. The 1865 plan indicates their use as guard's room, stable, cart

house, officials' kitchen, surgery and ward room, and staff privies. Few interior details survive, apart from in the kitchen.

- Immigration Sheds

All that remains of the sheds are one stone wall. Originally the building had three random rubble stone walls while the fourth was of timber planks.

In the courtyard in front of the building excavation has revealed the remains of an immigrants' kitchen and the Sirdar's (Gang leader's) Quarters.

- Service quarters

Remains of a bathing area and immigrants' privies still survive.

Wharf Wall and steps:

Half way along the Service quarters block are steps leading to the wharf. The wharf wall is of dressed stone of varying patterns, reflecting different periods of building construction. The flight of 14 straight stone steps, up which all new immigrants had to pass, are considered to be the symbolic gateway to the island. The wharf steps no longer give access directly to the water, as the land in front of them has been reclaimed.

The immigration depot in its latest manifestation originally extended much further to the east under what is now the bus station and a dual carriageway. (See history below)

Symbolic meaning of the site:

The immigration depot and particularly the wharf steps, the first thing that many immigrants coming from India saw of Mauritius, have great symbolic significance as an entry to a new way of life – full of hope and promise for some, hardship for others - and can be said to commemorate all the new immigrants that passed along them.

History

In 1721 the French took formal possession of Mauritius. Because of its sheltered position, Trou Fanfaron, became the landing point for the first French settlers who begun the construction of Port Louis in 1732, using labour from India, Africa and the Malagasy. Large defensive walls and a hospital with foursquare walls around a court were some of the earliest constructions. The hospital still exists in the buffer zone.

The hinterland of Trou Fanfaron became the cosmopolitan commercial centre of Port Louis: in the 18th century Malagasy, African and India freemen settled there and they were joined by merchants from India and China in the 19th century. A "Mauritian" style of architecture soon begun to emerge, based on walls of stone with lime mortar or *latanier* wood, and roofs of *argamasse* mortar over shingles (a technique imported from India) or *latanier* leaves. The lime mortar included yoghurt, egg whites, butter and "*gingely*" oil – a recipe that is still in use today, and being used for restoration work on Aapravasi Ghat.

From the mid 18th century sugar plantations were developed on the island, worked by slaves.

In the early 19th century, the British were expanding their influence in the Indian Ocean. At the end of 1810, the British marched into Port Louis and the French surrendered. Under the British, sugar production increased, Port Louis was transformed into a free port, roads were built and trade flourished. With the abolition of slavery in 1834, the system of indentured labour was introduced by the British government to maintain a supply of labour, particularly for the sugar plantations. Thousands of people began to arrive each year from India and were housed initially in a depot in Port Louis until they could be dispersed to the plantations.

The nominated site is the remains of this depot. Aapravasi Ghat is located on the east side of the bay of Trou Fanfaron. There were three main phases for the history of reception arrangements for immigrant labourers.

In the first phase from 1834 to 1849, when immigration began and the system of indentured labour was first established, it appears that there was initially no fixed immigration depot and several buildings in different locations around the bay were used for disembarkation by arriving labourers. Around 1840 a building later converted into a smallpox hospital served as the immigration depot. Its location is not known. In 1843 there is a written reference to 'old stone buildings' being used and these have been identified with part of the Military hospital complex built in the 1740s. At least three other buildings are also known to have been used.

The site of Aapravasi Ghat was chosen in 1849. An old French building built before 1775 then existed on the site and this seems to have formed the core for other structures subsequently added. A plan of the site drawn up in 1849 shows the additions made. As with most plans it is not clear if all of what is shown was constructed. The plan shows six buildings around a yard the whole complex adjacent to stone steps leading down to the harbour. Almost immediately it became clear that the new structures were inadequate to cope with the numbers of immigrants arriving: there were at time as many as 1,000 men, women and children in the depot at any one time. The space was enlarged in the 1850s and a new landing space created. Further enlargements were approved in 1856.

By 1857 all available land had been built upon. Further land was then acquired and the site improved by installing privies, roofing the buildings in French tiles rather than tin to give better insulation and ventilation and constructing a wharf wall along the waterfront. All this was completed by 1859. The Protector of Immigrants describes the complex in detail in his report for 1859. He mentions large buildings some with bitumen floors, tile roofs, and planked walls, and says that 600 people can be accommodated "without the slightest inconvenience". The newly improved depot was photographed in 1859.

In the 1860s further changes were made to separate new and old immigrants and to provide separate toilets and bathing places. All the changes between 1864-5 are documented.

In 1864 the construction of a railway cut the immigration depot into two and walls were constructed along the edges of the tracks. Further minor modifications were made up to 1923.

Indentured immigration declined during the 1870s and finally ceased in 1923. The buildings were put to other uses. Many survived until a bus station was constructed in the 1970s and a motorway (the M2 national road) was put through the site in the 1980s. Others were demolished to 'tidy up' the area. In the 1990s part of the site was landscaped as a commemorative space.

In 1865 the depot consisted of: Gatekeeper's office, Surgery, Kitchens, Immigration office, Sirdars' sheds, offices of the depot Keeper and Store Keeper, Immigrants' Sheds, privies and steps leading to the wharf. Of these only the gatekeeper's office, surgery and wharf steps survive. There are archaeological remains of the kitchens, sirdars' quarters, part of the immigration sheds and privies.

During the 1980s awareness was fostered by determined local residents of the importance of the site. A practice was inaugurated of holding a religious ceremony at the site every November to honour the *jehaji bhai* spirit. The remains were proclaimed a national monument in 1987 and in 1988 the site was vested in the Ministry of Education, Arts and Culture.

In 1999 a project was started to renovate the remaining buildings on the site together with a study of the extensive archival evidence that is extant. In 2001 archaeological excavations were begun by the Mahatma Gandhi Institute. This project led to some controversy and it was agreed that a legal framework for the development should be put in place. In 2001 the Aapravasi Ghat Trust Fund was established. This has led to more intensive archaeological work being carried out and a project to reverse inappropriate work carried out in the 1990s. In 2001 the name of the site was changed from Immigration Depot to Aapravasi Ghat. To some sections of the population in Mauritius this change has signalled the association of the site with Hindu indentured labourers rather than all indentured labourers, as some were not Hindu but Muslims.

Protection and Management

Legal provision:

The Aapravasi ghat site is owned by the Ministry of Arts and Culture.

The core area is protected as a national monument in terms of the National Heritage Fund Act of 2003 and earlier legislation. This provides for the consent of the National Heritage Fund to be sought for any work done on the site.

The Buffer zones are regulated by the Municipal Council of Port Louis as part of their overall regulation of their area under the Local Government Act.

Management structure:

The day-to-day management of the site is the responsibility of the Aapravasi Ghat Trust Fund. The Board of the Trust consists of representatives of key member institutions such as national Heritage fund, and

the Ministries of Arts and Culture, Tourism and Finance. A technical team drawn from the Board reviews all site work.

A preliminary Management Plan submitted with the nomination dossier, set out a management organisation chart, and the establishment of various management and consultative committees, and a proposed staffing plan.

A more detailed Draft Management Plan was submitted by the State Party on 15th February 2006.

This sets out existing municipal plans such as the Mauritius Port authority Master Plan, 2002 -2025 which includes the Aapravasi Ghat Development project. It also details resources directed to Aapravasi Ghat Trust by the Mauritian Government. Between 2002 and 2005, Rs 8 million, that is approximately \$260,000, was allocated.

The Plan details what needs to be addressed in terms of management structure, and legal protection. Currently there is no national policy on World Heritage sites which impact on decisions by local authorities. The plan outlines objectives to put legislative back-up in place and to set up a clear management structure which will involve a Steering Committee and Management Plan Committees. Further objectives cover the development of a comprehensive Conservation Plan, the need to foster links with the local community in the buffer zone, and an infrastructure for visitors.

The draft plan has been put out for a three to four month consultation. The funding to implement the plan has not yet been fully identified.

Resources:

The prime source of funding is the Ministry of Arts and Culture which disbursed funds for recurring work and projects to the Aapravasi Ghat Fund.

Justification of the Outstanding Universal Value by the State Party (summary)

The Aapravasi Ghat is where the modern indentured labour Diaspora began.

The property is unique because it is the only surviving example of an Immigration Depot from this global labour Diaspora which reflects the system put in place by the British Government for its colonies.

Mauritius welcomed the largest single contingent of indentured labourers through its migration depot.

4. EVALUATION

Conservation

As outlined above the site has been subject to a restoration programme and two phases of archaeological investigation since 1999. The aim has been to unpick landscaping carried out in the early 1990s and to restore the site to how it looked in the 1860s.

For instance in 2000 the Hospital Block was re-roofed inappropriately with modern materials and a large arched opening in the cart house blocked. This programme has not been without some debate and controversy. One of the difficulties is that there is no conservation plan or

archaeological strategy, and no formal consent for the work has been obtained nor has the process been documented in detail.

There is a need now to regularise the situation through the development of the necessary plans and strategies and, where appropriate, to seek retrospective approval for the work so far undertaken.

State of conservation:

The site is fragile. Much of the evidence for the original structures comes from exposed archaeology, some of which, such as early asphalt flooring and patches of original lime plaster, are very friable. There is a need to conserve what has been exposed or back fill. Where work is undertaken to restore buildings to how they looked at an earlier date, and this process seems to have been given considerable thought, it is desirable that this process be justified and recorded. The importance of the steps should be underscored from the beginning: it important for the evaluation of outstanding universal value, authenticity, integrity and the delineation of boundaries.

Protection and Management:

As a national monument, the consent of the National Heritage Fund should be sought for any work done on the site. It would appear that this provision has not always been followed with regard to recent archaeological excavations and restoration of structures.

The State Party needs to take steps to ensure that in the future the provisions of national heritage legislation, in particular provisions for independent review by and consent from the National Heritage Fund for work to be undertaken on this site are honoured by the Aapravasi Ghat Trust Fund and that the Heritage fund is made aware and has records of the work for which its consent was not requested.

The preliminary Management Plan submitted with the nomination dossier is in effect a list of desired management strategies that presently have no legal standing and cannot be given such in their current form. The plan allows for various management and consultative committees, and a proposed staffing plan but it is not clear when and how these will be put into place.

There are a number of issues that need addressing by a management plan. These include the need for:

- the Aapravasi Ghat Trust to work in collaboration with the national heritage Fund
- an archaeological strategy to be developed
- a conservation and development plan for the buffer zone to be aged with the Port Louis town authorities
- a tourist plan to be developed to optimise the resources of the site

There is a need to address these issues and provide a firm framework for the management of the site.

Boundaries:

The buffer zone currently has no legal status. Its boundaries are protected only by means of apparently

unwritten undertakings by the Lord Mayor of Port Louis and the Mauritian Ports Authority.

Given the development pressures this is a cause for concern. During the ICOMOS mission it was suggested that the buffer zone could be regulated via provisions contained in Section 14 of the Planning and Development Act. This would require amendment of Port Louis' town planning scheme. This would involve the drafting of an appropriate strategy for the conservation and development of the Buffer Zone. The State Party agreed to consider this and measures to protect as national monuments around 90 structures of conservation value that the Aapravasi Ghat Trust Fund has identified in the buffer zone.

Risk Analysis:

- Development

The main threat to the buffer zone and thus to the setting of the site is from rapid urban development. All of the buildings immediately to the west of the core area, whilst for the most part protected as national monuments, are vacant and in some case approaching a state of dereliction. Beyond this area is the new Caudan Waterfront development. Recently plans were submitted for the extension of this development into the area immediately west of the core of the site. The scale and height of the proposed buildings will dwarf the site and could impact on the setting of the wharf steps. The plan includes the demolition or radical modification of several national monuments. Within the historic core of the city, across the M2, similar conservation issues are also prevalent. Without a detailed agreed plan for the buffer zone, there does not seem to be any mechanism to counter these imminent development threats.

- Restoration

As outlined above there remains a threat to the authenticity of the site if work is undertaken without agreed plans and necessary approvals.

- Visitor pressure

Currently visitor numbers are low, approximately 3,000 in the year 2004, but coach parties can be difficult to manage in respect of exposed archaeology.

Authenticity and integrity

Authenticity:

Without detailed documentation of the work that has been undertaken over the past six years, it is difficult to comment on the impact on authenticity. It is to be hoped that regularising the work so far undertaken will be a means of establishing the authenticity of what survives. Removing the undesirable additions of the 1990s should help to reinforce the authenticity of the site.

Integrity:

A detailed plan of the site dated 1865, discovered comparatively recently, has allowed the purpose of the remains to be understood. Less than half of what is documented in the 1865 plan still exists and possibly only around 15% of the original site.

Clearly the site is not intact. What does survive can therefore only represent the place where immigrants first arrived in Mauritius.

Comparative Evaluation

The comparative analysis provided in the dossier makes the case for Mauritius having more physical evidence of indentured labourers than any of the many other countries that were similarly recipients of the British Government's programme. There are some remains of buildings in Reunion Island, Trinidad, South Africa (Durban). There appears to be no surviving evidence in Guadeloupe, Jamaica, Guyana. Together these countries received the largest number of indentured immigrants. A global inventory of monuments and sites relating to indentured immigration is currently being compiled by the Aapravasi Ghat Trust.

A key issue to be addressed is how far the indentured labour system introduced by the British Government was a unique phenomenon. Indentured labour existed as a system much earlier than the 19th century. It was for instance employed for those emigrating from Europe to the colonies in North America in the 17th and 18th centuries. Whereas indentured labour was officially organised and documented by the British government under what was called the 'great experiment' from India to its then colonies, the system also existed in an informal non-governmental way for labourers from India moving to Sri Lanka and Malaysia in the 19th century. Likewise many emigrants from various countries to Australia were also indentured. And the French and Dutch used the system to provide labour from China, Java and Melanesia for their colonies after the abolition of slavery.

This nomination focuses only on indentured labour from India moving to Mauritius under the official British Government scheme. If this narrower focus is adopted, then it seems necessary to look at the extent and scope of the whole scheme. It appears that there are some remains of immigration depots in at least three countries. Although Mauritius was the first country to receive indentured labour, it held that position for only about a year before other countries joined the process.

It would be more desirable to consider the wider indentured labour system which followed from the abolition of slavery in the early 19th century. This would mean not just considering the schemes sponsored by the British Government but also those involving the French and Dutch governments and other migrations such as the Chinese to the Caribbean to work in sugar plantations. Some migrations changed history and it would be valuable to assess the impact of the various waves of indentured labour around the world.

If an inscription is to be put forward to recognise the impact of indentured labour on the World Heritage list it would be desirable if nominations could be considered to display the massive global effect of indentured labour in many countries following on from the abolition of slavery, and to show how many of these "changed history".

In 2004, ICOMOS supported an international assistance request by the State Party for a seminar to explore the global scope of indentured labour and to investigate the

possibility of a serial nomination to reflect this phenomenon.

Outstanding Universal Value

Evaluation of criteria:

The property is nominated on the basis of criteria iv and vi:

Criterion iv: The site is put forward as a site that has unique remains to represent the “great experiment” in indentured labour put in train by the British Government and the impact that had around the world in social and economic terms.

Indentured labour was also promoted by other governments and it seems desirable to consider the movement of peoples in the wider context. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion vi: It is suggested that the indentured labour system inaugurated the beginning of a new world economic order that still resonates today. It is the global Diaspora of indentured labour that has had such a profound effect; Mauritius is one part of that process. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

5. RECOMMENDATIONS

Recommendations

The nomination has brought into focus the whole subject of 19th century indentured labour which transported millions of peoples around the world and has had a profound effect on the development of many countries.

Mauritius was part of that process, in being the first country to be used as part of the great experiment by Britain. Many other countries joined in not just under the British scheme but also under similar schemes worked out by France and Holland, and through informal migrations.

It is suggested that research is initiated in collaboration with the Aapravasi Ghat Trust to consider the wider indentured labour Diaspora and its impact.

Meanwhile it is also recommended that the State Party complete the management plan for Aapravasi Ghat, to include the development and conservation of the Buffer Zone and archaeological and tourism strategies, and to regularise the restoration work so far undertaken at the nominated site.

It is also suggested that consideration should be given to changing the name of Aapravasi Ghat to Immigration Depot in order to signal that the place has significance for all immigrants of all creeds.

It is also suggested that the impressive and detailed archives connected to Aapravasi Ghat be considered for the UNESCO’s Memory of the World Register.

Recommendation with respect to inscription

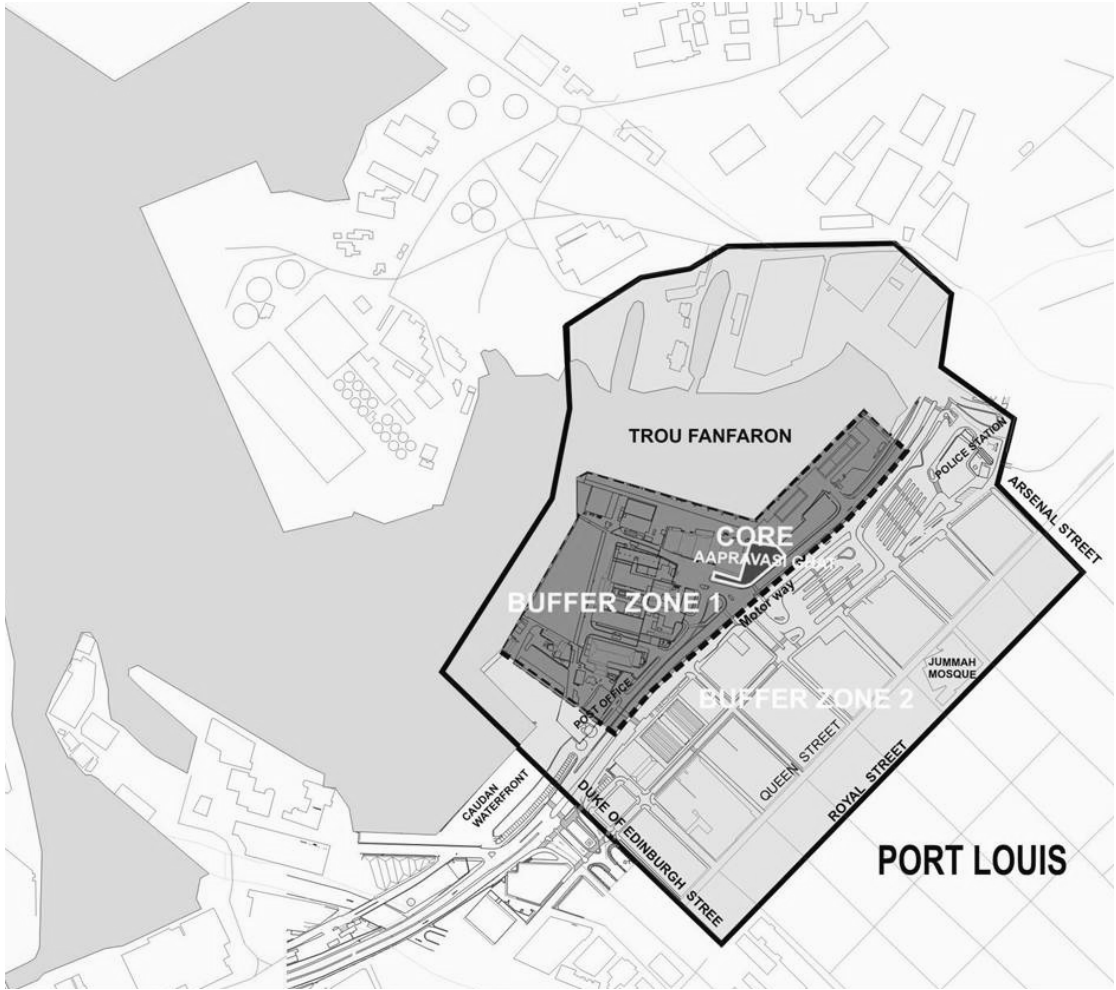
ICOMOS recommends that the examination of Aapravasi Ghat, Republic of Mauritius, be *deferred* to the World Heritage List to allow the State Party to:

-Undertake research on indentured labour to consider the extent, scope and impact of the indentured labour Diaspora around the world.

ICOMOS also suggests that consideration should be given to changing the name of Aapravasi Ghat to Immigration Depot in order to signal that the place has significance for all immigrants of all creeds.

ICOMOS also suggests that consideration should be given to putting forward the Aapravasi Ghat archives for the UNESCO’s Memory of the World Register.

ICOMOS, April 2006



Map showing the boundaries of the property



Hospital Block



Immigrant's sheds

PROPERTIES DEFERRED OR REFERRED BACK BY
PREVIOUS SESSIONS OF THE WORLD HERITAGE
COMMITTEE

Harar Jugol (Ethiopia)

No 1189 rev

1. BASIC DATA

<i>State Party:</i>	Ethiopia
<i>Name of property:</i>	Harar Jugol, the Fortified Historical Town
<i>Location:</i>	Harari Region
<i>Date received by the World Heritage Centre:</i>	29 January 2004
<i>Included in the Tentative List:</i>	25 April 2001

International Assistance from the World Heritage Fund for preparing the nomination: 14 August 2003 (for the preparation of the original nomination document). Further assistance was provided by the French Authorities for the preparation of the revised nomination document.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the Annex 3 (15, ii, b) of the *Operational Guidelines for the implementation of the World Heritage Convention* (2 February 2005), this is a historic town which has evolved along characteristic lines and has preserved, sometimes in the midst of exceptional natural surroundings, spatial arrangements and structures that are typical of the successive stages in their history.

Brief description:

Located in the eastern part of the country on a hilltop at the height of 1885m, the fortified historic town of Harar Jugol is the capital city of the administrative region of Harari in Ethiopia. There are deep gorges on this plateau of a mountain chain surrounded by deserts and savannah. The nominated core zone consists of the entire fortified historic town. The area is a rounded area elongated towards the west. The maximum east-west dimension reaches over 1km, and in the north-south dimension ca. 700m. The buffer zone surrounds the core zone to a variable extent. In modern times, the town has developed especially towards the east from the walled city.

2. ACTIONS

Background:

At the 29th session the World Heritage Committee (Decision 29 COM 8B.21) referred back to the State Party of Ethiopia the examination of the nomination of Harar Jugol to the World Heritage List on the basis of cultural values ii, iv and v to allow the State Party to supply further detailed information on:

a) the Revision of the Master Plan to include consideration of the proposed ring road and the development of new housing in order to ensure that conservation and preservation are fully integrated into town planning;

- b) the levels of protection for the nominated area;
- c) the controls, levels of protection and zoning for the proposed enlarged buffer zone;
- d) a defined management system or management processes to allow the city to develop in a sustainable way with respect to its outstanding universal value;
- e) the archaeological context of the property;
- f) the justification of the possible application of criterion iv [in order to further demonstrate the uniqueness of the Harari house type] as well as ii and v; and
- g) the impact study of the infrastructure projects;

The State Party submitted complementary information on 30 January 2006.

Date of the Technical Evaluation Mission: 1-8 November 2004

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Towns and Villages and on Vernacular Architecture.

Literature: Two books have been recently published on Harar Jugol: P. Revault and S. Santelli (eds.), *Harar, a Muslim City of Ethiopia*, Maisonneuve et Larose, 2004; Harari People National State and Embassy of France, *Harar, Cultural Guide*, Addis Ababa, 2006 (in Amharic, English, French).

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The historic town of Harar Jugol is located in the southern part of Ethiopia at the extreme North of the basin of the river *Wabi Shebele*. The core zone (48ha) of the nominated property consists of the entire historic walled city of Jugol. The buffer zone forms a protection zone extending ca 800m to the south and 1700m to the east, while on the west side it is narrow being confined with the new town of Harar.

Harar Jugol is the fourth of the sacred towns of Islam, and it is the center of an Islamic region within the otherwise Christian Ethiopia. The Harari people speak a Semitic language related to Arabic. Harar Jugol has also been a powerful trading center. The historic town consists of a traditionally functioning community, forming a complex social-environmental whole, where each element has its symbolic and/or practical significance. The town is the centre of an agricultural area, and has been interdependent with it until recently. The name '*Jugol*' refers to the defense wall as well as to the fortified town area. The inhabitants also refer to the town as '*ge*'. The surrounding agricultural area is called '*ge-fage*', and the fallow land outside is '*gaffa*', where there are a series of small villages.

The social organization of the town is managed using two separate traditional systems which are complementary:

a) The *afocha* are neighborhood associations formed by men and women separately, each with its organizational

structure, which are involved in social activities, such as weddings and funerals,

b) Furthermore, the *jugol* is divided into seven *kebele* divisions responsible for all administrative functions.

The historic city is surrounded by a fortification wall, which has six gates, including the recent Harar gate, from where the main streets lead to the centre. The principal public functions are concentrated in the central public area, which forms a triangle. The main street from the west, Amir Urga, enlarged by the Italian administration in 1936, leads to Ferez Magala (Horse Market) with the Municipal Hall and Orthodox Church. To the south-east of this square there is Gider Magala (central market), and to the east the main mosque (Mosque Jamia), forming the three points of the triangle.

According to some historical accounts, the city walls, Jugol in Harari language, are supposed to have been built in the 13th century. Other sources date the walls to the time of Emir Nur ibn al-Majid (1551-68), who wanted to protect the city against the Christian threat. The walls were built according to the topography, enclosing also water sources. The five historic gates corresponded to the main roads to the town. Originally, the city was also divided into five neighborhoods corresponding to the gates, but this division is not functional anymore.

Commercial facilities were essential to the functioning and survival of the town. Most of the shops are grouped along the main street from the west to the centre and in relation to the market areas: Andinnya manget, Amir Urga Street, Faras Magala and Gidir Magala. The south-west gate opens to two large market areas outside the city wall.

Harar Jugol, having an important spiritual significance has a large number of religious buildings. There are currently 82 mosques and 102 shrines, which are distributed in all parts of the old town. The oldest mosques date from the 10th century. The traditional Harari mosque is a building. With simple forms, one can distinguish three types: the basic traditional type (consisting of a prayer room and courtyard), the five old grand mosques (which are very similar, but with twice as many pillars), and the sanctuary mosques (with some tombs). There are also a number of tombs of saints, either consisting of natural elements or being manmade.

There are three types of houses in Harar Jugol. The most common is the traditional townhouse. One such unit is called *ge gar*, which consists of three rooms on the ground floor with service areas in the courtyard. A group of several units is called *ge abad*. Traditionally, such compounds were used by members of the same family. Today people of different origins may share them. The second type is called the Indian House, built by Indian merchants who came to Harar after 1887. Most of these houses are built on the highest point of the city. They are simple rectangular buildings with two stories. The first floor veranda of the main façade overlooks the street or the courtyard. They are covered with a roof and are higher than the average. There are about a dozen of the most important of these merchant houses in the centre. The third type is called the combined or mixed type, which brings together elements from the other two.

History

The origins of Harar are obscure, and the main source of information is oral tradition. There is a myth, according to which, in July 1256, there arrived from the Arab Peninsula 405 sheikhs who chose this site to found the city. Some sources indicate that Harar came into being around the 10th century or even earlier. Islam was introduced to Ethiopia in the 9th century. Three mosques of Harar have been dated to the 10th century (Aw Mansur and Garad Muhammad Abogh in Jugol, and Aw Machad Mosque outside). Between 1277 and 1285, a neighboring lord created a coalition of five Muslim principalities. From that time on, the trade was in the hands of the Muslims, and Harar became a principal trading post.

In the 16th century, Harar was established in its present urban form and from 1520 to 1568 it was the capital of the Harari Kingdom. From the second half of the 16th century until the 19th century, Harar was noted as a centre of trade and Islamic learning in the Horn of Africa. In the 17th century it became an independent emirate. Nevertheless, this was also a period of decline, and the population fell from some 50,000 to ca. 12,000.

Due to its fame, Harar attracted the interest of the Egyptians, who occupied it from 1875 to 1885. Following this, in 1887, Harar was conquered by Menelik, the king of Asmaadin and later Emperor of Ethiopia. At this time, the Great Mosque at Faras Magala was destroyed and replaced by an octagonal Orthodox church. Menelik also opened the sixth gate and cut through a new street in the east-west direction. At the end of the 19th century, there was immigration of Indian merchants, who introduced the Indian house type and the combined version.

From 1938 to 1942, Ethiopia was occupied by the Italians. In the subsequent period, due to various problems, Ethiopia and with it also Harar have been subject to famine, civil war, and economic decline, including for example land reform, which in reality decreased productivity of agriculture. After the end of the dictatorship in 1991, there was a slight improvement until the war with Eritrea. At the moment, Harar Jugol needs to rebuild its economy on the basis of sustainable development.

Protection and Management

Legal provision:

In 1974, the DERG (The coordinating Committee of the armed forces) undertook to nationalize the land. This led to a new administrative division of the town and the region and to a change in the property law concerning land and dwelling places. The agricultural area surrounding Jugol as well as a large number of traditional houses came under the authority of the federal State. In 1994, almost 40% of the houses were the property of the State.

Harar has been officially registered as an Ethiopian national heritage since 1974. The legal instruments which protect Jugol include: "Heritage Conservation Draft Proclamation of Harari People National Regional State" (January 2000), "The Establishment of Harar Heritage Conservation Office", (proclamation No 21/1992), and

"Research and Conservation of Cultural Heritage" (proclamation No 209/2000).

Management structure:

The general management control and authority to ratify decrees and laws is with the Harari Council. The Centre for Research and Conservation of Cultural Heritage (ARCCH) was established in 1976. It is responsible for the inventory, the definition of conservation policies, support for restoration work, and decisions about grants and permits. The local authority and the Kebele act as administrative offices in the process.

A Master Plan for the Preservation and Presentation of Cultural Heritage in Ethiopia (UNESCO, F. Aalund, 1985) provided an outline of preservation needs in Harar. This is integrated by a restoration and training project prepared by the Authority for Research and Conservation of Cultural Heritage, Addis Ababa (2001), and the support of AEP/UMED, Paris 2003-2006.

Following the recommendation of the World Heritage Committee in 2005, the State Party has taken the following actions:

A contract was signed in December 2005 between the local authorities (Harari National Regional State) and the Federal Urban Planning Institute (FUPI) for the preparation of the revised urban master plan to be completed within 2006. The work is expected to be carried out in collaboration with the French Ethiopian Cooperation Programme and the Jugol Heritage Conservation Office (J.H.C.O.).

The project for an asphalted ring road around the old town has been cancelled in December 2005. At the same time, the buffer zone has been extended to cover the landscape area on the east side of the historic town. In the buffer zone, only agricultural activities will be allowed. New constructions can only consist of simple barracks in earth and wood for agricultural use. All waste will be removed from this area, and waste disposal areas will be strictly controlled.

J.H.C.O. will identify four levels of protection: principal monuments, important historic buildings, contextual urban fabric, and 'out-of-context buildings'. The last category contains buildings of no architectural, urban or typological interest; these can be replaced in agreement with J.H.C.O. This office will work as a flexible link between the Regional Government and the representatives of the administrative and social structure of Jugol.

The office will be responsible for the elaboration of a project for the safeguarding of the cultural heritage and a project for the enhancement and sustainable development of the city of Harar. These two projects will run parallel and mutually reinforce each other.

A new archaeological survey of Harar was conducted in December 2005.

Resources:

The main source of funding comes from the government. However, there has been cooperation between the local authority, the Urban Development Support Service, and the German Technical Organization, which is aiming at improving the financial base. These funds are expected to

be used for the improvement of the facilities of the new Heritage Conservation Office.

In recent years, there has been collaboration with French universities to carry out an inventory of Harar involving local architects in the conservation work. In 2003, the first architect settled in Harar to open a practice there.

Justification of the Outstanding Universal Value by the State Party (summary)

The property is nominated on the basis of criteria ii, iii, iv and v.

Harar expresses the influence over a long period of an original Islamic culture on the development of a city and its typical urban planning. The creation of religious buildings, mosques and tombs, as well as specific original houses in Harar give evidence of a Harari cultural tradition still alive, practiced and well preserved by the inhabitants.

The city offers a very good and complete example of a traditional human settlement which illustrates a significant Islamic culture in Ethiopian history. The structure of the city, with its central core occupied with commercial and religious buildings, refers to the traditional Islamic urban structure and presents, with its original housing typology, a very significant cultural artifact. It is an outstanding example of a human settlement whose occupancy in the territory represents a specific culture, now vulnerable in view of contemporary demographic changes.

Harar is said to be the fourth holy city of Islam, partly based on the fact that the Ethiopian kingdom welcomed the Prophet's followers when they had to escape from Arabia in the beginning of the 7th century. The great number of religious buildings within the historic town demonstrates this.

The city developed as a major centre of commercial products which were transported from and to Ethiopia via the port of Zeila by camel caravans.

The Harari people are known for the quality of their handicrafts, including weaving, basket making and book binding. Hand-written Korans were produced in Harar and circulated in the surrounding regions.

The most spectacular part of the cultural Heritage is certainly the traditional Harari house, whose architectural form is typical, specific and original, different from the domestic layout usually known in Muslim countries, although reminiscent of the coastal Arab architecture. Their style is unique in Ethiopia and their interior design quite exceptional. When Harari people mention the "Harari culture" they actually refer to the beauty of their houses, which they are very proud of. At the end of the 19th century Indian merchants built new houses whose wooden verandas defined a different urban landscape and influenced the construction of Indian/Harari houses. Their architectural and ornamental qualities are now part of the Harari cultural heritage. The city is very well preserved, and few modern buildings have damaged the traditional architectural typologies.

4. EVALUATION

Conservation

Conservation history:

In recent decades, the historic town of Harar Jugol has been subject to a problematic period marked by wars and famine, poverty, nationalization of private property during the dictatorship (the DERG regime), and growing popular pressure. As a result of this, the state of conservation of the buildings has suffered.

State of conservation:

The ICOMOS expert has indicated that there are gradual changes that are affecting the authenticity of the historic fabric, such as plastering the houses and changing doors from wood to metal.

The environmental context of Jugol has been retained particularly on the eastern side of the fortified city. There are however problems in the surrounding area, where the riverbanks are currently used as public dumping grounds.

Protection and Management:

Following the recommendation by the World Heritage Committee at its 29th session in 2005, the State Party has responded actively involving a team of French experts. A contract has been signed for the revision of the urban Master Plan taking into account the protection and conservation of the historic town with its surroundings, to be completed by the end of 2006. The duly protected buffer zone has been extended to include the whole agricultural landscape to the east of the walled city. The earlier ring road project has been abolished. It is noted that the new town developed on the west side in the 1930s. Here the buffer zone is relatively narrow, but this part of the territory is however under planning control based on the urban Master Plan, which can be taken as a reasonable guarantee for the protection.

The Jugol Heritage Conservation Office (JHCO), established in 2003, has been allocated the coordinating role in the management system involving relevant local authorities and central government offices. An action plan has been prepared for the conservation management of the historic town. An archaeological survey of the context of the historic town has been carried out in 2005. There are three infrastructure projects related to renovation of the sewage system (to be completed in 2007), a new water supply requiring a pipeline of 75km, and the establishment of an appropriate solid waste management system. The projects will be managed in coordination with JHCO.

Risk analysis:

While the historic town of Harar Jugol is relatively well preserved, it has various problems related to lack of maintenance and repair. The ICOMOS expert has observed various risks regarding the gradual alteration of the building fabric of Harar Jugol, e.g. plastering of external walls that used to be bare, replacing original wooden doors in metal, building in nontraditional materials, introduction of TV aerials, dumping waste in river beds, etc.

The development of the Harar region has been modest in recent decades due to a number of reasons. However, new perspectives are now being presented, and it is vital to anticipate any decisions so as to avoid any negative impact

on the cultural landscape of Harar. It is necessary to examine the impact of proposed development on the traditional way of life and the traditional environment. The challenge is to provide a quality of life to the inhabitants that respects traditional values without sacrificing the essentials of modern facilities.

The strategic decisions taken by the authority Harari authorities in 2005, however, are expected to contribute to counteract and mitigate the above problems over the coming years.

ICOMOS considers that the actions taken by the State Party have adequately responded to the recommendations by the World Heritage Committee, and are expected to contribute to the sustainability of the conservation and development of the historic town.

Authenticity and integrity

Authenticity:

Harar Jugol is a rare example of a relatively well-preserved historic town which has also retained its traditions till the present day. It is one of the holy towns of Islam in Africa, as well as the capital of a minority region within the otherwise Christian Ethiopia.

Integrity:

The traditional integrity of the urban and rural areas is an important part of its significance and traditional value. While there has been some modern development towards the west and the north, the essential relationship has remained intact on the eastern and south-eastern sides.

Except for the changes which took place in the late 19th and early 20th centuries in the walled city, such as the replacement of the principal mosque with an Orthodox church and the enlargement of the main street leading to the west gate, the area of Jugol has kept its traditional housing reasonably intact. There are however indications of emerging trends for alteration in the traditional buildings, which need careful monitoring; there is also a need for awareness raising, and the development of pro-preservation attitudes amongst the population.

Comparative evaluation

Most of the old Islamic towns of East Africa are located on the coast line. In this regard Harar is an exception. It has been considered the only inland city worthy of the title in East Africa between the Ethiopian city of Gondar North of Lake Tana and the Arab city of Zanzibar on the East African coast before the rise of Addis Ababa and Nairobi.

Referring to the new information provided by the revised nomination and taking into account that contemporary urban settlements along the coast were dependent on harbor facilities, ICOMOS considers that Harar Jugol represents an inland urban settlement with a distinct architectural character and social organization, which cannot be compared to any other town in East Africa. As the commercial centre of trade with the interior, as well as a centre for the propagation of Islam, the town has exercised tremendous historic influence and represents -

together with Axum, Gondar and Lalibella the main stages in Ethiopia's history.

The comparative study provided by the revised nomination stresses the specificity of the Harar Jugol house, demonstrating that it differs from the general Arab typology that can be found in cities in North Africa or on the eastern coast. The Harari type has similarities with the typology found in the city of Zabid, Yemen. Nevertheless, the Harari house is considered to have developed from Argoba house, which developed distinguished by the complex set of spaces (namely: *Ge Gar*, *Qeh Afar*, *Kirtat*, *Dera*) and masonry platforms, representing specific social and family functions, which make Harari unique. In fact, the comparative study demonstrates that the Harari house type is deeply rooted in Africa and developed especially in southern Ethiopia. ICOMOS considers that this interpretation is valid, and that it does provide a specific quality to Harar Jugol, which justifies the inscription on the basis of criterion iv.

Outstanding universal value

General statement:

Harar Jugol developed as a trading post between the coast and the interior highland as well as serving as a commercial centre for the surrounding sedentary agricultural populations. The town also relied on farming, which gave rise to close urban-rural linkages. The trade connections and migrating groups have contributed to the multiethnic composition of the population through a complex network of cultural interchange by such ethnic groups as the Oromo, Amhara, Argobbe, Hamrari, Gourage and Somali. The Harari domestic house type and the numerous Islamic shrines, tombs and mosques give the immediate impression of an Islamic town characterized by a maze of narrow alleyways and the forbidding external appearance of the houses. Of particular significance are two issues:

- a) the social organization of the communities through the *Afocha* and the *Kebele* administration,
- b) the close urban-rural linkages, which are also significant in the Harari language by the reference to *ge-usu* and *gaffa* (meaning 'people of the town', 'gardens of the town people' and 'fallow land further away from town').

Harar Jugol is considered to be of outstanding universal value having also exceptionally well preserved its social and physical inheritance.

Evaluation of criteria:

The property is nominated on the basis of criteria ii, iii, iv and v. Complementary information has been provided by the State Party in January 2006 for the justification.

Criterion ii: Harar Jugol exhibits an important interchange of values of original Islamic culture. Such influences have continued from the Middle Ages till today, and are expressed in the social and cultural development of the city enclosed within the otherwise Christian region. Such influences have been merged with traditions that relate to the inland of Africa and particularly to southern Ethiopia, giving a particular characteristic form to its architecture and urban plan. ICOMOS considers that the property meets this criterion.

Criterion iii: Harar Jugol bears exceptional testimony to cultural traditions related to Islamic and African roots. It is considered "the fourth holy city" of Islam, having been founded by a holy missionary from the Arabic Peninsula. Though a trading place and thus a melting pot of various influences, Harar has been in relative isolation in its region, contributing to a cultural specificity, expressed in its characteristic community structure and traditions, which are still alive. ICOMOS considers that the property meets this criterion.

Criterion iv: Harar Jugol is an outstanding example of a type of architectural and urban ensemble which illustrates the impact of African and Islamic traditions on the development of specific building types. The building types and the entire urban layout reflect these traditions, which give a particular character and even uniqueness to Harar Jugol. ICOMOS considers that the property meets this criterion.

Criterion v: Harar Jugol with its surrounding landscape is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The town developed from the 8th century, first as a group of villages, forming a common defensive system under obedience to the saint Aw Abadir. Due to the fertile soil and abundant water, and through the fusion of the villages, Harar Jugol gradually developed into a city, which was fortified. The social and spatial structure (*afocha*) and the language of the people all reflect a particular and even unique relationship that there developed with the environment. The territory was articulated into five sectors, reflected in circular dynamics in the urban structure and its relationship with the surrounding landscape. The innermost circle is at the centre of the city. Even though the city has been subject to modern development towards the west, the eastern part of the surrounding landscape has retained its integrity. The cultural and physical relationships with the territory have thus survived till today, but they have become vulnerable to irreversible change under the impact of modern globalizing world. ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that Harar Jugol, the Fortified Historical Town, Ethiopia, be inscribed on the World Heritage List on the basis of **criteria ii, iii, iv and v:**

Criterion ii: The historic town of Harar Jugol exhibits an important interchange of values of original Islamic culture, expressed in the social and cultural development of the city enclosed within the otherwise Christian region. Such influences have been merged with traditions that relate to the inland of Africa and particularly to southern Ethiopia, giving a particular characteristic form to its architecture and urban plan.

Criterion iii: Harar Jugol bears exceptional testimony to cultural traditions related to Islamic and African roots. It is considered "the fourth holy city" of Islam, having been founded by a holy missionary from the Arabic Peninsula. Though a trading place and thus a melting pot of various influences, Harar has been in relative isolation in its

region, contributing to a cultural specificity, expressed in its characteristic community structure and traditions, which are still alive.

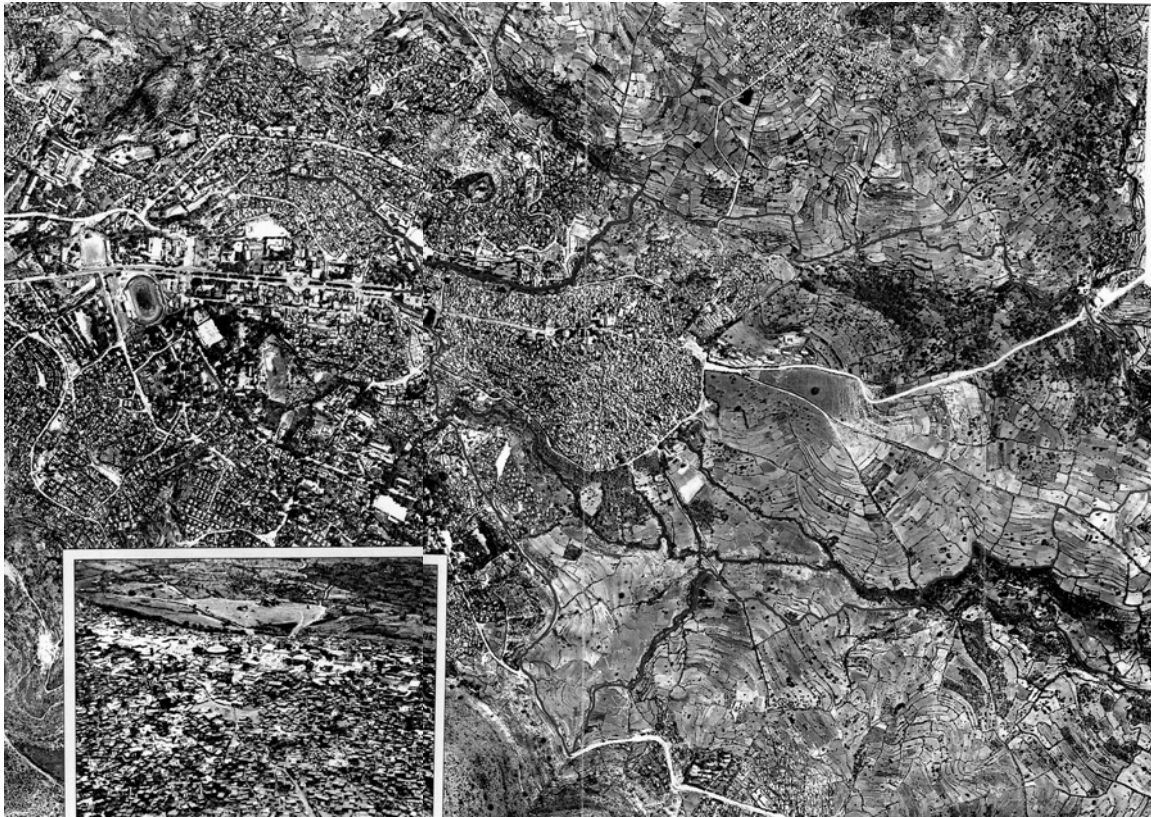
Criterion iv: Harar Jugol is an outstanding example of a type of architectural and urban ensemble which illustrates the impact of African and Islamic traditions on the development of specific building types. The building types and the entire urban layout reflect these traditions, which give a particular character and even uniqueness to Harar Jugol.

Criterion v: Harar Jugol with its surrounding landscape is an outstanding example of a traditional human settlement, representative of cultural interaction with the environment. The social and spatial structure (*afocha*) and the language of the people all reflect a particular and even unique relationship that there developed with the environment. The cultural and physical relationships with the territory have survived till today, but they are also vulnerable to irreversible change under the impact of modern globalizing world.

ICOMOS recommends that the name of the nominated property be changed into: “Harar Jugol, the fortified historic town”.

ICOMOS also requests the State Party to inform the World Heritage Committee at its next session on the completion of the Urban Master Plan revision.

ICOMOS, April 2006



Map showing the revised boundaries of the nominated property



Emir Nur Tomb



Indian House

Chongoni Rock Art Area (Malawi)

No 476 rev

1. BASIC DATA

<i>State Party:</i>	Malawi
<i>Name of property:</i>	Chongoni Rock Art Area
<i>Location:</i>	Dedza District, Central Region
<i>Date received by the World Heritage Centre:</i>	2 February 2004
<i>Included in the Tentative List:</i>	15 September 1997
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	20 April 1998 9 April 2002 24 June 2003

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

Brief description:

Within a cluster of forested granite hills, on the high altitude plateau of central Malawi, are a dense concentration of rock paintings that reflect the comparatively scarce tradition of farmer rock art, as well as paintings by BaTwa hunter-gathers who inhabited the area from the Late Stone Age. The Chewa agriculturalists, whose ancestors lived in the area from the late Iron Age, practised rock painting until well into the 20th century. The symbols in the rock art, which are strongly associated with women, still have cultural relevance amongst the Chewa, and the sites are actively associated with ceremonies and rituals.

2. ACTIONS

Background:

At the 29th Session of the World Heritage Committee in Durban, the nomination was referred back to the State Party to allow it to:

- Put in place legal protection for all the shelters through their designation as national monuments
- Augment the Management Plan to encompass the management of the woodland and its use by local communities
- Put in place as soon as possible arrangements to allow a minimum number of staff to work at the site

A response to these requests was received from the State Party on 30th January 2006.

Date of the Technical Evaluation Mission: 7-11 September 2004

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Rock Art.

Literature: Juwayeyi, Y. M. & Phiri, M. Z, *The State of Rock art Research in Malawi*, Occasional papers Malawi Department of Antiquities, 1992; Smith, B. W. *Rock art in south-central Africa: a study based on the pictographs of Deza District, Malawi, and Kasama District, Zambia*, unpublished doctoral thesis, Cambridge University, 1995; Lindgren, N.E. & Schoffeleers, J. M., *Rock Art and Nyau symbolism in Malawi*, Dept of Antiquities publication, 1999; Smith, B. W. *Forbidden Images: Rock Paintings and the Nyau Secret Society of Central Malawi and Eastern Zambia*, in *African Archaeological Review*, 18, 2001.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The nominated site coincides with the boundaries of the Chongoni Forest Reserve, in the centre of Malawi near the western border with Mozambique, 80 km south of Lilongwe the capital. The site covers 126.4 square kilometres.

The reserve, in the high altitude plateau, is focused on Chongoni Mountain with its flat grassy top and steep sides, surrounded by lesser hills and boulder strewn wide valleys. The granite rocks are mostly clothed in dense natural, *Brachystegia* woodland, interspersed with grassy 'dambos' or clearings. The Reserve is the only sizeable area of natural woodland remaining in Malawi.

Sheltered by the overhanging slopes of the mountains, are one hundred and twenty-seven rock art sites, together forming the densest cluster of rock art in central Africa.

The rock art reflects the traditions of hunter-gathers, the BaTwa (or Pygmies) who inhabited the area during the Late Stone Age and also agriculturalists who moved into the area during the Iron Age and added to the rock paintings.

The rock paintings are found in shelters, some of which archaeological evidence suggests were used as habitation sites by early inhabitants, and also on rock boulders.

The earliest red paintings associated with the BaTwa are also found elsewhere in Malawi. On the other hand around 70% of all white paintings associated with agriculturalists are located within the Chongoni Reserve.

The later white painting traditions persisted well into the 20th century and their images are still culturally relevant to the present day Chewa farmers who live nearby, reflecting beliefs and traditions still prevalent.

The property consists of the following cultural qualities:

- Early red schematic paintings associated with BaTwa hunter-gathers;
- Later white paintings associated with agriculturalists;
- Archaeological habitation sites associated with the later paintings;

- Living Chewa rituals connected with rock art symbols and the landscape;

And the following natural qualities:

- Natural woodland protecting the rock paintings.

These are considered separately.

- Early red schematic paintings associated with BaTwa hunter-gathers:

Rock art associated with hunter-gathers is found widely in south, central and eastern Africa. Its images fall into two distinct categories: the naturalistic images found in the mountains of Southern Africa as far north as the Zambezi River, in Namibia and Zimbabwe, and with an outlier in the north of Tanzania, around Kondoa; and what has been called the schematic images thinly scattered across central Africa in Malawi, Central Africa Republic, Uganda, Zambia and Angola.

So far this latter category is not represented on the World Heritage List. The Chongoni site is put forward as representative of this schematic art, which is thus visually different from the naturalistic hunter-gatherer images. In contrast the schematic art is thought to be *conceptually* distinct, perhaps linked with rainmaking and fertility divination.

This schematic art consists of images which can be related to two distinct types. The first depicts static animals occasionally accompanied by humans depicted in outline, in red, pink or violet, sometimes filled or partially filled. These types are only known from two sites. The second, mainstream, red paintings are dominated by geometric motifs in either red or red and white. The designs include circles with radiating lines, concentric circles, ovals, parallel lines, wavy lines, etc. Some of these could indicate atmospheric or climatic phenomena such as sunbursts, rain clouds and there is strong evidence for their association with rainmaking cults.

The red paintings are often found on the largest boulders, sometimes in shelters suitable for habitation and often prominently sited high up on the surface.

All are executed with quite a fine technique in red oxide pigment.

- Later white paintings associated with agriculturalists:

In many cases overlaying the red paintings, are white paintings of zoomorphic figures, spread-eagled or snake-like figures thickly daubed in white clay. Many of the figures have tails, four limbs and heads with protuberances, perhaps depicting horns or ears. They could represent mythical or legendary beings. These images are bold but lack precision.

These later white paintings appear to be associated with the influx of agriculturalist Chewa people, who arrived in what is now Malawi in the early part of the 2nd millennium AD.

Many of the paintings are associated with women's initiation ceremonies and were carried out by women. The symbols used are secret and still not divulged. Initiation

ceremonies continue to take place near these images although the tradition of painting has died out.

The paintings were executed until the 20th century. However the later paintings depict a stylistic shift: anthropomorphic and zoomorphic motifs depicting masked figures associated with the *nyau* or secret society of the Chewa. They rarely overlap the earlier white paintings and are usually found in the largest shelters.

It has been suggested that this latest style dates principally from the 19th and early 20th centuries, when the *nyau* was forced to become an underground movement because of its suppression by Ngoni invaders, missions, and the later colonial government.

The art provides a record of the way *nyau* has served in the process of overcoming and manipulating traumatic social changes faced by Chewa society in the last few centuries (The *nyau* society is discussed below). As well as the depiction of masked animal characters such as antelopes, pythons and several birds, *nyau* images include the hiding places of *nyau* structures, and meeting places associated with initiation.

- Archaeological habitation sites associated with the later paintings:

Within the nominated site, 195 archaeological sites have been identified. Of these 151 are open Iron Age sites, and 44 rock shelters of which 27 contain paintings. Six sites and six shelters have been excavated.

These confirm the occupation of the area by Later Stone Age people within the last 2,500 years. This presumably represents the first settlement of the area by the BaTwa, ancestors of the hunter-gatherer Pygmies in what is today the Democratic Republic of Congo, who migrated into parts of Zambia, Malawi and southern Angola. These are the only areas where their distinctive schematic art has been found and Chongoni has the largest concentration of paintings.

Material recovered includes bones from hunted animals around 2,000 BP. It has proved difficult however to relate excavated material to any particular type of paintings.

- Living Chewa rituals connected with rock art symbols: *nyau* society, initiation and rain making ceremonies:

The *nyau* society, which fostered the masked white images, is a society of masked dancers who perform at funeral rites. The masked dancers are seen as spirits. Some *nyau* characters represent human beings, others animals. Animals can be depicted by masks or by elaborate woven structures made from maize leaves carried by men. The *nyau* masks and structures are considered highly sacred and kept away from non-initiates for some time before ceremonies in caves near the shelters, and always burnt after the completion of the final dance of the season. Masked figures similar to those seen in the rock paintings can be seen today at dances in villages around Chongoni.

The *nyau* society is the most ancient corporate society in Malawi. It seems to have been in existence at the time of the formation of the Chewa states in the 16th century (see *History*).

A second important Chewa ritual is *chinamwali*, girls' initiation ceremonies. Several of the white rock painting images seem to reflect symbols from initiation rites and it is believed that these images were created by women as part of the initiation rituals. These secret ceremonies are still part of the living heritage of the Chewa people.

The third ceremony connected to the rock paintings is rain making. This in contrast to the other two ceremonies is linked to the hunter-gathering communities and to the earlier red geometric paintings, many of which are thought to represent rain. The Chewa remember the BaTwa hunter-gathers as skilful rainmakers, from whom they learnt their rainmaking traditions. Women are strongly associated with these rainmaking traditions, which are still carried out.

Although the Chongoni sites are still used for initiation, *nyau* and rain ceremonies, rock painting has ceased.

- Natural woodland protecting the rock paintings:

Surrounding all the rock art sites are dense miombo woodland, which demonstrates typical characteristics. The woodland is seen as an integral part of the rock art sites: together they are perceived as the Chongoni sacred landscape, a scarce and valued resource used for traditional ceremonies.

Fires in the woodland as a mean of controlling game have produced open areas and wood is gathered for firewood and construction. Although constituent hills are quite closely spaced, it seems that they do not all share similar flora and fauna and each need to be conserved as separate entities. In part of the forest, exotic plantations were introduced in the 1960s and it is clearly desirable that this process be reversed.

History

A few early Stone Age artefacts suggest that the area was first settled in the Upper Pleistocene time, although substantive evidence for earlier than the Late Stone Age occupation is lacking. The oldest archaeological evidence is from materials dated to 2,500 BP.

The Late Stone Age people were hunters and gatherers who seem to have been responsible for the earliest rock art – although there is no datable evidence.

During the 1st millennium AD, Iron Age farmers moved into the area from the north and introduced white rock art of naturalistic figures made in white clay. The farmers did not entirely displace the hunter-gathers and the two communities appear to have lived in a symbiotic relationship until some time around the 19th century when the hunter-gathers seem to have been assimilated into the farming community.

During the 15th century new groups of farmers, the Maravi Chewa, arrived in central Malawi (The present name of the country derives from Maravi). They are believed to have migrated from the north-west of Lubaland (the home of the Luba peoples) in what is now the south-east of the Democratic Republic of Congo. The Maravi quickly integrated several groups of peoples into a centralised Maravi Empire ruled from eastern Dedza. Its influence extended throughout central and eastern Malawi and into parts of what is now Mozambique. Within the Maravi state

there existed a sharp division between central and local government, the former being dominated by the Maravi immigrants and the latter by the original inhabitants. The *nyau* society flourished at local level and initially seems to have been a way of checking political centralisation. In time, however, the distinctions became blurred and representatives of the non-Maravi clans became chiefs and the Maravi rulers gained rights over the *nyau* organisation.

In the mid 19th century Ngoni peoples, fleeing Chaka in Zululand, South Africa, moved north and some settled south of the Chongoni area. The Ngoni appear to have despised the *nyau*, who as a result were forced into hiding. The *nyau* became used as a focus for Chewa resistance to the invading Ngoni. Thus the *nyau* came to be the guardian of Chewa culture in the face of opposition – a role it performed again as a refuge for those who refused to be drafted for portage in World War I. The *nyau* was discouraged by missionaries and to a certain extent by the Colonial government. In spite of this it has survived and is now recognised as a valued and vigorous expression of traditional culture.

In 1924 the Chongoni and surrounding hills were declared a Forest Reserve. The boundaries were revised in 1928 and 1930 to exclude the villages. Further areas were excluded in 1961 and 1965 in the face of encroachment. The boundary has remained unchanged since 1965. In the late 1960s a programme of planting softwoods was introduced and roads created throughout the reserve to service the plantations.

The first recording of the rock art was in the 1930s. In the 1950s several sites were published.

The five Chentcherere shelters were declared a protected national monument in 1969 and opened to the public (five out of 127 shelters).

Protection and Management

Legal provision:

All rock art sites are protected by the Monuments and Relics Act of 1990. Any person found guilty of damaging paintings at Chongoni could be liable for a fine of the equivalent of US\$ 96 and to imprisonment for three years. However it seems that the act is not enforced to prevent graffiti.

The Forest Reserve is protected by the Forestry Act of 1997. There are various penalties for contravening the law within a Forest Reserve, and, in comparison with the Monuments and Relics Act, they are more stringent, although likewise rarely used.

Although the Chentcherere shelters are national monuments, the remaining Chongoni sites are not yet declared as National Monuments. The Formal gazetting of sites is the work of the Monuments and Relics Advisory Council, which last met in 1994. Since that year, there has been no budget for the Council to meet and it has ceased to operate. The new Minister of Youth, Sports and Culture has apparently expressed interest in resuscitating the Council.

However the State Party has indicated in the information provided in 2006, that it is using an alternative way of gazetting the site in response to a formal request to do so.

A meeting has been held with all relevant stakeholders and this agreed on the importance of legal protection. As a result recommendations were made to the Minister to put a notice in the government gazette announcing his intention to declare the shelters as a national monument. This has not yet taken place but it is understood that the Minister is aware of the importance of the declaration and the process could soon be started.

Management structure:

A Management Plan has been drawn up and has the commitment and support of local communities and other necessary stakeholders.

The Management Plan is fairly comprehensive, but it is at the moment not supported by any funding and is a “wish list” rather than a reality. The likelihood of funds being allocated to implement the plan in the near future is not certain.

The importance of the forest as a protective measure for the rock paintings is stressed in the nomination. The forest is also culturally significant as being imbued with some of the sacred qualities attributed to the rock art, and for its ritual uses. The Plan does not cover the natural forest surrounding the rock art sites. There is a need to integrate the management of the forest with the management of the rock art sites so that in effect the management is for the whole area of forest and rock paintings together as a type of culture landscape.

One of the activities identified in the Plan of Action on p. 21 of the Management Plan is to encourage local communities to continue using the sites. The most recent information received from the State Party has indicated that the Forestry Department has established community based organisations throughout the area. These ensure the protection of the woodland as well as ensuring the local communities benefit from it through being allowed to harvest grass, mushrooms, herbal medicine and dead woods for fires. The department has also introduced bee keeping.

It would be desirable if some kind of agreement could be reached between Traditional Leaders and the Department of Forestry to set out guidelines for use of individual sites and the forest in general for religious and traditional ceremonies. Such a process could identify the key issues from all three perspectives and clarify their respective expectations and responsibilities.

To implement the Management Plan, staff with authority are needed on site. The most recent information received indicates that some officers have already started working on site and recently the Department has added two more people who work as patrolmen.

Resources:

For the 2004/2005 financial year, the Chongoni Rock Art project is on the budget of the Department of Antiquities. It is planned to provide a discrete budget in the future but this is not yet agreed by the Ministry of Youth, Sports and Culture.

There is no recurring budget – only funds for specific conservation or research. There is no budget given for staff.

Justification of Outstanding Universal Value by the State Party (summary)

The Chongoni rock art sites are of international importance:

- As the richest concentration of rock art in Central Africa;
- For the way they reflect rock paintings traditions of both hunter-gathers and farmers;
- For there still living association with Chewa traditions of the *nyau* society, female initiation and rainmaking ceremonies;
- One of the greatest concentrations of rock art known to have been painted by women.

4. EVALUATION

Conservation

Conservation history:

Very little active conservation work has been carried out on the rock paintings.

State of conservation:

In general the state of conservation is said to be good. There are problems with graffiti and with damage from water ingress. What is needed is preventative conservation to ensure that the sites do not deteriorate. Without an active presence on site, this is almost impossible to achieve. The dossier shows that previous attempts at formal site protection – such as fences, signposts and notice boards – have been unsuccessful and even counter-productive. The most effective protection currently is difficult access or when sites are regarded as sacred by the local community.

Protection and Management:

There is currently no Department of Antiquities station at Chongoni. As regular and no regular staff on site, visitors are discouraged from visiting the sites. There will be no public access until the Management Plan is being implemented with staff in post who are responsible for protection, guided tours and presentation of the site. The Management Plan envisages 4 conservation staff, 4 tour guides and 10 patrolmen.

Currently a skeleton staff is in place.

In the meantime visitors are directed to rock art sites outside the nominated area where caretakers are available.

Risk analysis:

- Lack of protection:

The greatest threat to the site is lack of active management and preventative conservation. With few staff on site there is also no monitoring of the site. Although the sites are officially closed, visitors still manage to reach the painted shelters.

- Vandalism:

Grffiti is a problem at some of the sites; action is needed to deal with existing graffiti and to put in place effective measures to prevent future graffiti.

- Grazing:

Cattle herders take their animals into the shelters where they may rub against the paintings. Occasionally the herders light fires in the shelters. Active staff on site should act as a deterrent to this practice.

- Fire:

Fire is acknowledged as a potential major threat. Fire appears to be used as part of hunting practices although it is technically forbidden. On p. 12 of the nomination dossier, it is said that the practice of taking boys to rock shelters for *nyau* instruction has been reduced because of the restrictions against fires but that “when World Heritage status is awarded, it is expected that there will be much greater flexibility in all regulations that currently constrain the rich living heritage practices ...” It is clearly crucial to put together a working arrangement for who uses the forest and how it is used. (see above and below).

Authenticity and integrity

Authenticity:

The authenticity of Chongoni rock art and the associated traditions is unquestionable.

Integrity:

The integrity of the rock paintings is not in doubt. However the integrity of the rock paintings in their natural surrounds has been to a limited extent compromised. First the people who lived in the areas where moved out when the forest was declared a reserve and secondly the natural forest has been planted in parts with exotic conifers. The management plan needs to encompass the needs of the forest. Thus could help to ensure that in time the plantations were removed, the regeneration of the miombo woodland encouraged and communities have sustainable use of its resources.

Comparative evaluation

No detailed comparative analysis is given in the dossier. However the nominated site has emerged as a site representing farmers' art in central Africa from the comparative study of Southern African Rock Art carried out by Janette Deacon in collaboration with the *Southern African Rock Art Project (SARAP)* for ICOMOS in 2002. This identifies as a group in parts of South Africa, Zambia, and Malawi agriculturist paintings depicting symbols significant during initiation ceremonies and ritual practices. Of these the Chongoni sites in Malawi are identified as having the densest representation, have still living traditions associated with the art and have forest around the rock art sites that are still reasonably intact.

Outstanding universal value

General statement:

The Chongoni Rock Art sites are of outstanding universal value for a combination of the following qualities:

- The rock art images reflect two parallel traditions of rock art of the hunter-gathers and of agriculturalists;
- The art of the hunter-gathers is conceptually and visually different from the naturalistic art found elsewhere in central and southern Africa;
- The rock art of the agriculturalists is the densest collection in southern Africa;
- The rock art is still within its forest surroundings;
- The rock art shelters and their images still have a key cultural role within the living traditions of the Chewa peoples and part of the images display a persistence of traditions dating back to the Late Stone Age;
- Much of the rock art seems to have been carried out by women.

Evaluation of criteria:

The site is nominated on the basis of criteria iii and vi.

Criterion iii: The dense and extensive collection of rock art shelters reflects a remarkable persistence of cultural traditions over many centuries, connected to the role of rock art in women's initiations, in rain making and in funeral rites, particularly in the Chewa agricultural society.

ICOMOS considers that the property meets this criterion.

Criterion vi: The strong association between the rock art images and contemporary traditions of initiation and of the *nyau* secret society, and the extensive evidence for those traditions within the painted images over many centuries, together make the Chongoni landscape a powerful force in Chewa society and a significant place for the whole of southern Africa.

ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendations

Chongoni rock art site is clearly of great importance not only as a heritage site reflecting past practices but to the local community as part of their living heritage. The significance of the site is also strongly linked to the woodland surrounding the rock paintings, which not only protects the paintings but also is part of the traditional rituals connected to the site. If the site is to be managed as a 'living' site, there is as need for a written agreement with the traditional leaders and with the Department of Forestry to set out guidelines for use of individual sites and the forest in general for religious and traditional ceremonies. Such a process could identify the key issues from all three perspectives and clarify respective expectations and responsibilities.

A Management Plan has been drawn up but this does not cover the management of the woodland. However the State Party has indicated in its letter of January 2006 that community based organisations are now in place within the Forestry Department to encourage sustainable management of the woodland. It would be desirable if the

Management Plan could be amended to reflect the need to integrate forestry work with other community initiatives in the nominated area.

The process of implementing the Management Plan has begun and a few staff are now working at the site. For active management of the site, more staff will be needed to take forward the plan and there will need to be political commitment from local and traditional leaders, relevant government departments and national government.

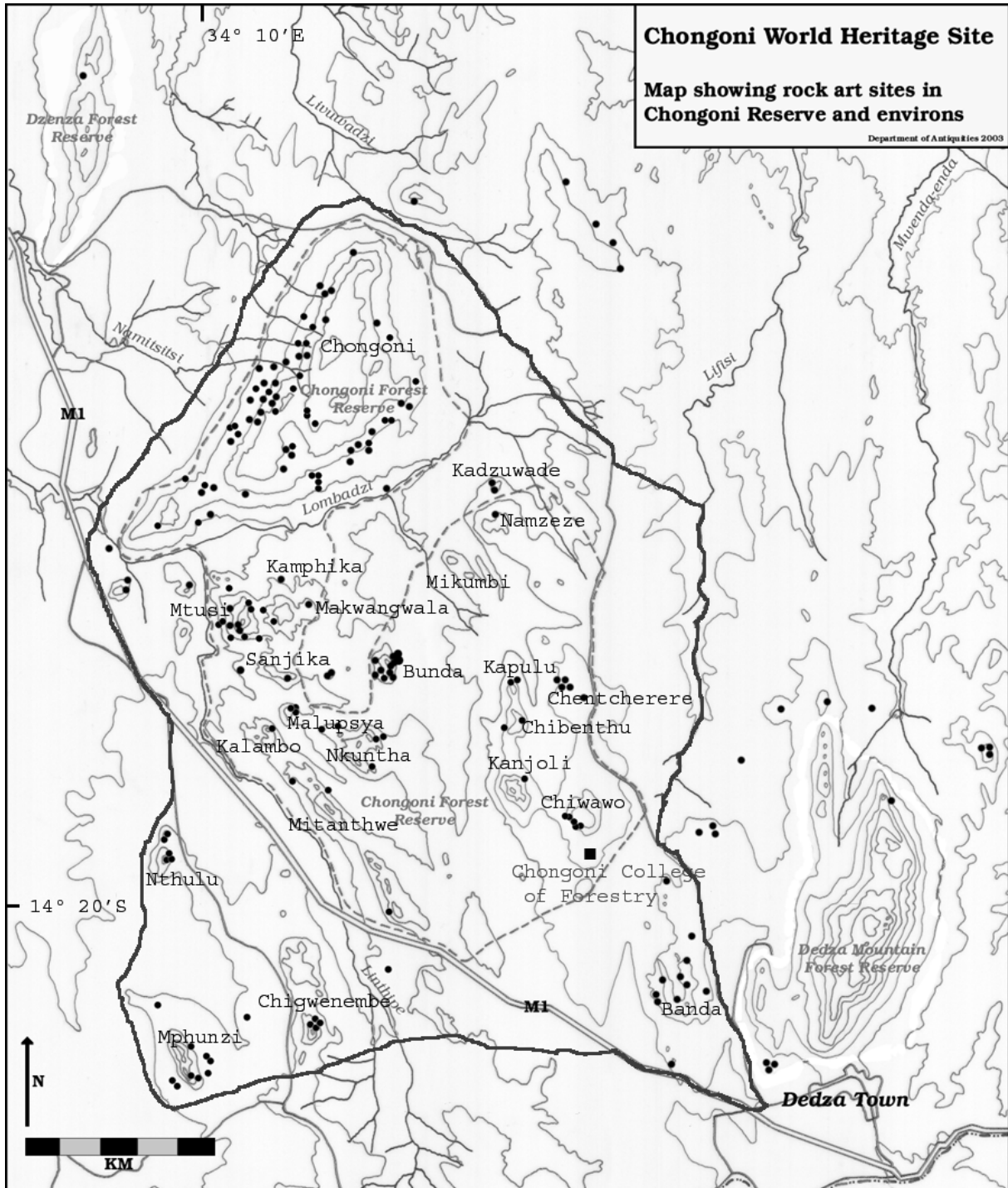
The State Party is commended for arranging for some staff to work on the site, as indicated in the information received in 2006, and is encouraged to put in place staff with conservation training and authority to oversee the implementation of the Management Plan. The process for giving legal protection to the site has been set in motion but the appropriate notices have not yet been served by the Minister. It is understood that this process will begin soon.

Recommendation with respect to inscription

ICOMOS recommends that the nomination of the Chongoni Rock Art Area be ***referred back*** to the State Party of Malawi to allow it:

- to put in place legal protection for all the shelters through their designation as national monuments.

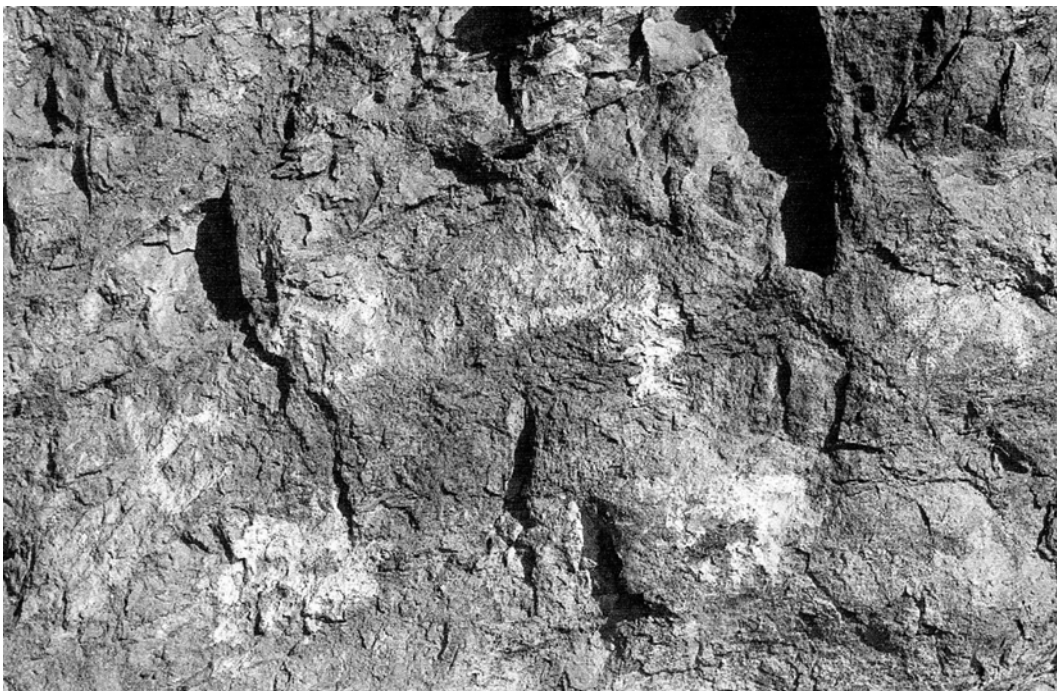
ICOMOS, April 2006



Map showing the boundaries of the nominated property



BaTwa rock art at site Diwa 2



Nyau paintings from Namzeze 1

Kondoa Rock Art sites (Tanzania)

No 1183 rev

1. BASIC DATA

State Party: United Republic of Tanzania

Name of property: Kondoa Rock Art sites

Location: Kondoa District, Dodoma Region

Date received by the World Heritage Centre: 26 January 2004

Included in the Tentative List: 31 October 2000

International Assistance from the World Heritage Fund for preparing the nomination: 3 December 1999
1st December 2000

Further assistance was provided by the British Authorities for the preparation of further documentation.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

Brief description:

On the eastern slopes of the Masai escarpment bordering the Great Rift Valley are natural rock shelters, overhanging slabs of sedimentary rocks fragmented by rift faults, whose vertical planes have been used for rock paintings over at least two millennia.

The spectacular collection of images from over 150 shelters, many with high artistic value, display sequences that provide a unique testimony to the changing socio-economic base of the area from hunter-gather to agro-pastoralist societies, and the beliefs and ideas associated with them. Some of the shelters are still considered to have ritual associations with the peoples who live nearby.

2. ACTIONS

Background:

At the 29th session in Durban, the World Heritage Committee referred back the examination of the nomination of Kondoa Rock Art Sites to the World Heritage List to allow the State Party to address the following as a basis for a revised nomination:

- a) the preparation of a site record system for the site based on known surveys and site investigations;
- b) the preparation of a conservation plan for the painted sites;
- c) the appointment of a site manager to undertake the implementation of the management plan;
- d) a plan for providing alternative sources of firewood which takes into account the traditions of the local people;
- e) the establishment of a buffer zone; and

f) a more detailed comparative analysis of the property.

On 2nd January 2006, the State Party submitted responses to these six points and the following documents:

- a) Conservation Plan
- b) Revised comparative analysis
- c) Inventory documentation form
- d) Declaration order for the Conservation Area enclosing the Kondoa site
- e) Conservation Area map
- f) Map of site showing buffer zone

Date of the Technical Evaluation Mission: 28 September-4 October 2004.

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Rock Art.

Literature: Masao, Fidelis, *The Later Stone Age and the Rock Paintings of Central Tanzania*, 1976; Masao, Fidelis, *The Rock Art of Kondoa and Singida: A Comparative Description*, National Museums of Tanzania, Dar es Salaam, Occasional Paper No 5, 1982; Leakey, Mary, *Africa's Vanishing Art: the Rock Paintings of Tanzania*, London, 1983; Lim, I. L., *A site-oriented approach to rock art: a study from Usandawe, central Tanzania*; unpublished doctoral thesis, Brown University, 1992.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The nominated site curves round the Masai escarpment on the eastern side of the Great Rift Valley and on the western rim of the Masai steppe. Rocky hills, lightly covered with trees, look outwards over the vast flat expanses of the Rift Valley.

The site covers 2,336 sq km.

The exact number of rock art sites in the Kondoa area is not yet known but it is estimated that there are between 150 and 450 decorated rock shelters, caves and overhanging cliff faces. The sites are located on the steep eastern slopes, an area of spectacular, fractured geological formations, which provided the necessary shelter for the display of paintings.

The property is bounded to the north by the Salanka Forest Reserve; to the east, by the villages of Kisese, Itololo, Kandaga, Masange, Filimo, Itundwi, Mnenia, Pahi, Kitewo, Kundusi, Kinyasi and Keikei and to the west, by the villages of Swera and Sakami. There is no clearly defined landmark to the south. Within the nominated area are four further villages.

In the original nomination, no buffer zone was provided, as it was considered that the area is large enough to protect World Heritage values within the property. In response to Committee concerns, the State Party announced in January 2006 that a buffer zone of approximately 500 metres around the site had been created.

All the paintings are found high up on the hills, perhaps used during raids or warfare as places of retreat – as

happened in recent historical times during Masai raids. Shelters were also used until recently in the wet season by families who had to abandon their houses in the plains. A large proportion of the sites face east and catch the morning sun.

The main concentrations of rock art in the nominated site are:

- Pahi complex – 78 recorded sites
- Kolo complex – 10 recorded sites
- Kandaga – Kwa Mtea – Kisese complex – 22 recorded sites
- Thawi – Fenga complex – 25 recorded sites
- Cheke Chungai complex – 29 recorded sites
- Kundusi – Kinyasi complex – 29 recorded sites

The site consists not only of rock paintings but also associated archaeological sites as follows:

- Early red paintings;
- Late white and black paintings;
- Archaeological sites;
- Ceremonial sites.

These are considered in turn.

- Early red paintings:

The red paintings form the northern limit of the extension of the Southern Africa hunter-gatherer rock art tradition. The red paintings are human and animal figures drawn either in outline or filled in. A few bichrome or polychrome figures exist but these are rare.

Three basic forms of figures have been identified: lifelike animal figures, stylised geometric streaky figures and stylised human figures. Figures are sometimes shown wearing a mask, perhaps a hunter's disguise, and often with bows and arrows or in conjunction with animals, suggesting hunting activities.

Antelopes are the most common animals and these include eland, toan, reedbuck and kudu. Elephants and giraffe also appear. Around 70% of the images studied show game animals.

Human figures are nearly all drawn with elongated bodies. *Euphorbia candelabrum* trees are common. Other depictions include concentric circles with radiating lines.

The paintings overlap one another representing a continuing tradition perhaps spanning many millennia.

Dating of these early paintings is unsolved. A hypothesis was put forward by Louis Leakey in 1951, which suggested an early date, and this has been much debated since. Systematic study of the images is needed to establish sequences, which can be supplemented by material from excavations. Geophysical and chemical techniques have not been used for dating.

A number of researchers listed in the nomination have argued compellingly that this art was made by the

ancestors of modern Sandawe and Hadza peoples; indeed one researcher, Ten Raa, was even present when a rock painting was made by a Sandawe speaking man, thus showing a remarkable persistence of traditions over perhaps several millennia.

- Late white and black paintings:

In distinct contrast to the red paintings are the so-called late white and black paintings. These are finger paintings representing lines, circles, squares, dots, and non-geometric signs and symbols. They also depict domestic animals and there is an absence of hunting scenes. The most common images are circles, checks and ladders. They are far less sophisticated than the red images. Many overlay the red paintings. However the order of superimposing is inconsistent. These paintings have been attributed to agro-pastoralist communities who arrived in the area around 1,500 years ago and displaced some the earlier hunter-gather communities. As with the 'earlier' paintings, no dating has been established and the tradition could have existed alongside the continuing practice of the red paintings.

However it has been noted that 'late white' tradition appear to be similar to the geometric designs on the Lake Turkana area engravings (Kondoa is void of engravings) said to be as old as three millennia. Some of these designs are also said to reflect the cattle brands of these people.

- Archaeological sites:

Excavations at three sites have yielded materials belonging to the Middle Stone Age, Late Stone Age and the Iron Age, including red ochre 'pencils'. Recently fieldwork by the University of Dar as-Salaam has recovered evidence of iron smelting industries at Kisese and Pahi.

Radiocarbon dates from excavated charcoal from the Kisese 2 rock shelter suggests that the first pastoralists occupied the area approximately 1,500 years ago. The white and black paintings of cattle presumed to belong to the agro-pastoralists and superimposed on the earlier red hunter-gatherer paintings is an indication that the red paintings are much older than 1,500 years. This is supported by excavation results which indicate that some of the shelters were inhabited from the period of middle Stone Age. Examples of such sites are Kandaga and Kinyasi which have yielded materials belonging not only the Middle Stone Age but also to the Late Stone Age and the Iron Age.

- Ceremonial sites:

Some of the sites are still associated with strong living traditions of the local population. For instance the Irangi people use the shelters as initiation sites, and for healing, rainmaking and divining rituals. Other sites are considered sacred by the Hadza and Sandawe peoples who also live in the area. However it should be noted that it is not necessarily the presence of rock paintings that makes these sites sacred. Not all sacred sites have paintings; and paintings may have been executed in sites that were already considered sacred.

Many of the Bantu-speaking people living in the area associate the paintings with earlier people they displaced. Oral tradition associates the Sandawe with some of the sites and authorship of the paintings. The Sandawe, together with the neighbouring Hadza, are closely linked

linguistically through their Khoisan language with the Bushman people in South Africa who are in turn associated with the authorship of South African petroglyphs and paintings.

History

The existence of rock paintings in the area was first reported in 1908 by missionaries working near Bukoba. The first published account appeared in 1929 when T.A.M. Nash published an article in the *Royal Anthropological Institute Journal*. Louis Leakey explored the site in the 1930s and in 1936 put forward an attempt at stylistic classification in his book *Stone Age in Africa*. The first survey and recording programme was undertaken by H. Fosbrooke in the late 1940s, which resulted in a publication in the *Tanganyika Notes and Records Special Publication series*. Louis Leakey continued his interest in the site and developed a theoretical scheme of styles, suggesting the art was of great antiquity. Few scholars agreed with these dates and others considered the paintings to be of ethnographic rather than archaeological significance.

Excavations were undertaken by West in 1964 and then by Masao in the late 1970s. More recently Mapunda and Kessy have excavated several sites at Pahi and Baura where remains of Iron Age smelting furnaces, tuyeres, slag and pottery were recovered.

The site was brought to public attention through the publication of Mary Leakey's book *Africa's Vanishing Art: The Rock Paintings of Tanzania* in 1983. This was based on tracings of some of the images.

The most recent work has been carried out by Fidelis Masao in 1979 and 1980, and by Emmanuel Anati in 1980 and 1981.

Unfortunately the records of all these interventions are scattered and the information gained from them is not easily accessible. The dossier acknowledges the 'need for the Department of Antiquities to create a database for all the documentation done so far'. Until that is achieved, any overall assessment of the scope and content of the site is possible. The nomination dossier is not even able to say how many sites or images exist on the site, nor how the images in the nominated area relate to rock art in the neighbouring Singida, Iramba and Lake Eyasi area to the west. A survey and statistical analysis are needed to ascertain the scope of the site and the links with, for instance, the Singida area to the west.

Protection and Management

Legal provision:

Every rock art site in Tanzania is automatically protected by the Antiquities Act of 1964 (amended 1979). The Act makes it illegal to destroy, injure, deface, alter, excavate, dig, probe, remove, add to, repair, write upon, carve upon or draw upon rock art. It also forbids people from herding animals within a rock art site or expanding farming practices to the detriment of a rock art site.

There is thus a good level of legislative protection. A problem with the Act is that the level of fines it allows is

no longer large enough to deter transgression and very few contraventions of the Act have ever been prosecuted. Above the provisions of the Act, twelve Kondo rock painting sites were given a special status and level of protection when they were scheduled as National Monuments in 1949. These sites were re-listed in 1981 along with a further seven new sites.

In 2002, the Department of Antiquities began the process of declaring the area Kondo rock art sites area as a 'Conservation Area' and the State Party confirmed in 2006 that this came into force in October 2004. A unique set of rules and regulations is drafted for each Conservation Area. These will be drawn up in collaboration with local stakeholders, such as the Village Chairmen and the District Officers, and they will be legally binding. Once put into place, the rules and regulations for the Kondo rock art sites will give the Department of Antiquities and the local authorities a much stronger legal mandate which they can use to enforce good management practices within the Conservation Area.

The boundary of the Conservation Area is the same as that proposed for the World Heritage Site. The boundaries are determined by the extent of the main Kondo rock art site concentration and the Tanzanian legislative requirement that each site is protected by a 400-metre buffer-zone. The boundaries do not follow any recognisable feature on the ground, although they are marked with embedded concrete posts. The boundary needs to be more clearly marked.

Management structure:

The management plan presented in the nomination dossier has grown out of a process of national and local consultation. Its recommendations are practical and appropriate to the area.

The plan has been formally approved by all of the key stakeholders. Many stakeholders have expressed the need for sections of the plan to be expanded and fleshed out with more detail, once the process of implementation is underway.

The practicalities of implementation are the responsibility of the Site Manager and his assistant, two skilled and knowledgeable Antiquities personnel who were appointed in April 2005. They live within the proposed World Heritage Site area.

The process of preparing an inventory of the sites was begun in 2001. The documented sites are Munguni wa Kolo (site B1), Kinyasi 15, Masange A13, Pahi 27, Kandaga A9, Kisese A3, Chora I and Kisese A4. A Standard Inventory form has been developed and used. Photographic documentation, video pictures and analogue records are still in the process of preparation. Maps showing boundaries of the Kondo-Irangi rock art sites as well as the areas with high concentration of rock art sites have been prepared.

A Conservation Plan started in 2001 has been completed by the Site Manager with antiquities staff.

Resources:

There is no specific recurring budget for the Kondo site. From time to time the government allocates funds for specific projects.

Justification of the Outstanding Universal Value by the State Party (summary)

The nomination states that the site is of outstanding universal value for the following qualities:

- Historical/scientific: the rock art reflects and embodies the culture of hunter-gather and agro-pastoralist communities over at least two millennia and in particular their intangible beliefs and ideas associated with ritual and cosmological traditions;
- Artistic/aesthetic: the quality and quantity of the paintings bear testimony to the artistic achievements of the peoples of Kondoa;
- Social/religious/spiritual: the continuing living ceremonial practices of the local communities reflect continuity in traditions with those who created the rock paintings.

4. EVALUATION

Conservation

Conservation history:

The rock art area at Kondoa has never been comprehensively surveyed, only certain sections of it. The records from past surveys are scattered over a variety of institutions in a number of countries. At present there is no integrated documentation system for the Kondoa rock art sites, or for Tanzanian antiquities in general. The management plan notes this as a matter of serious concern.

The Department of Antiquities in Dar es-Salaam has recently established a Documentation Section with a staff of two. The staff members in this section have the skills and resources needed to start a national sites register, but at the time of the evaluation mission this had not happened and the head of the section stated that it was unlikely to happen soon due to other work pressures.

To address the Kondoa problem, the Department initially announced its intention to prepare a public tender document whereby tenders would be invited for the full survey and recording of the Kondoa rock art sites. The recording will be done through a process of outsourcing and the consultant will be required to set up a comprehensive set of site records.

The decision has now been taken to transfer knowledgeable Antiquities personnel to the Kolo site to implement proper recognition of the site for which a record form has been developed. The aim is to complete this inventory and documentation by 2010.

State of conservation:

The nomination document mentions a series of major conservation concerns, connected to the lack of on-site protection and to the use of the site. For many of these, no detailed strategy is yet in place.

A Conservation Plan initiated in 2001 has been updated by the new Manager and his assistant. The Director of Antiquities has suggested that a Kondoa Rock Art Conservation Plan should be prepared to address the

conservation concerns of the painted surfaces and this needs to be carried out as soon as possible.

Protection and Management:

A management plan has been prepared and this proposes that the management of the area will be the direct responsibility of a newly appointed manager for the Kondoa rock art sites. The manager will live within the declared area and will have an office in the new Kolo Rock Art Visitor Centre.

The manager reports directly to the Department of Antiquities Head Office in Dar es-Salaam. He will need to establish the network of management structures and routine management practices for the area. The management plan recommends a three-tier management system consisting of a management committee, village committees and local custodians.

Of these three tiers the top level, the Management Committee, has been formed and is now functioning under the new Manager. This includes district, ward and village authorities.

For the second tier, there are a series of village committees functioning in every village as a routine part of the Tanzanian democratic process. This ensures grass-roots level participation in all village decision-making. The manager will establish the second tier of management within this existing system by 2007 for specific sites.

The third tier comprising site custodians still needs to be established. The difficulty here will be to find some two hundred or so custodians willing to work on a voluntary basis. The aim is to appoint these by December 2006.

There are currently two guides employed by the Department of Antiquities in Kolo. They accompany visitors to a range of rock art sites. The guides have no formal training; the management plan identifies the need for this guide training. The aim is to recruit 8 further qualified staff for various roles and to train 6 staff in heritage management by 2010.

The average visitation figures are around 200 visitors per month and many of these are international tourists. This is high given the remoteness of the area, and the lack of any nearby tourist facilities.

The Leakey family, with the financial support of Norwegian Aid, organised the construction of a small rock art visitor centre at Kolo in the 1970s. As part of its investment in the area prior to World Heritage Nomination, the Department of Antiquities has funded the construction of a new and larger visitor centre behind the older building. This building will also house records for the site.

A cultural tourism plan needs to be developed to ensure that tourism benefits local communities and that facilities for visitors are sited appropriately. Such a plan could be a major impetus for local farmers to gain sufficient benefit from tourism to allow them to undertake more sustainable agricultural practices.

Overall the management of the site cannot be considered in isolation from the dynamics of the farming communities. There is a need for management to be integrated into a local development plan that sees the rock art as having potential to deliver benefits and offer opportunities.

There is a significant challenge ahead to see the plan through to full implementation. There is however a clear intention on the part of the State Party to fund the implementation of the core sections of this plan.

A Conservation Plan was submitted in January 2006. It sets out a brief assessment of the state of conservation of the groups of paintings, factors affecting the sites, a SWOT analysis, objectives to address future use and guiding principles for involving the local community, access and protection and an Action Plan to put in place an inventory and documentation, appropriate staff and appropriate presentation. The Plan is really a useful supplement to the Management Plan rather than being a conservation plan which addresses the conservation needs of the painted surfaces.

Risk analysis:

The rock art has survived for perhaps millennia through the natural protection of the rock shelters, combined with the protective effect of trees and the sanctions afforded by local people. These protective layers are now vulnerable through a variety of pressures on the area. These are highlighted in the nomination dossier as follows.

- Deforestation:

The woodland areas around the rock art sites have been designated for protection, not just because they give vital protection to the rock art, but also because they are essential to the control of soil erosion and the retention of ground water and deforestation can also seriously damaging the aesthetic value of the setting of the rock art.

However, in spite of efforts by the District Forest Officer and Village Chairmen, the trees around the rock art sites continued to be cut for firewood, building materials and charcoal at a significant rate. As there are few alternative sources of wood, it is difficult to control the problem, given the needs for wood by the community, unless an alternative source of wood or fuel is provided.

In January 2006, the State Party announced a new package of initiatives to address this issue. Working together with the forest authority in Kondoa, the village governments and communities have now identified areas where trees could be grown for firewood purposes. These areas are located in Mnenia, Kandaga, Pahi, Kolo and Thawi juu villages. Communities at family levels have also been made aware of the need to set aside portions of their land for planting fuel wood trees and forest experts have identified fast maturing tree species for fuel wood.

With assistance of forest experts, NGOs, the district authority and other stakeholders of environment conservation, nurseries have been established and distribution to communities will be enforced during the wet season starting from the year 2006. This was made part of the new year's eve, 2006 campaign on tree planting.

Forest authorities in Dodoma and Kondoa district have been consulted and permission has been granted for communities to collect dry fallen branches from both natural and planted forests under supervision of foresters, while restricting themselves away from the 500m, core zones around the rock shelters.

- Field encroachment:

Every year fields move closer to the rock art sites as new lands are tilled for crop production. This intensive agriculture is tending to increase soil degradation, and lead to a lowering of the water table, silting of rivers and the transformation of perennial water-courses into seasonal water-courses. The effects on the rock art are to leave it dangerously exposed to sun, wind and rain.

This threat needs to be addressed as part of a wider policy to move towards more sustainable agricultural practices and may need subsidies to encourage farmers to make the necessary changes. To implement any change will need good working relationship with the village committee structures.

The Management Plan needs to be coordinated with a local development plan in order that the management of the rock art sites relates to the needs of the local communities in a sustainable way.

Both field encroachment and the cutting of firewood point to the need for a buffer zone to be established to offer better protection to the nominated site.

- Graffiti:

New graffiti can be seen at some sites. At present this is rare but emphasises the need for a local management presence and a programme of regular site monitoring. If visitor numbers increase, there will be a need for more structured guiding and for all visitors to be accompanied by an official guide.

- Illegal quarrying and treasure hunting:

An alarming number of sites have been illegally excavated and illegal excavation is apparently still continuing. There is indeed a mistaken belief that while the German forces were retreating during World War I they buried gold below a rock art site near Kondoa. German records and direct testimonies confirm that this belief is false. Nonetheless, hundreds of archaeological sites have been destroyed by treasure hunters and there are very few intact shelter deposits remaining.

As understanding of the archaeological context of this area is poor, this is an irreplaceable loss of contextual information. There is an urgent need for further, professional, excavation in the area to determine the sequence and history of settlement.

Stopping illegal excavation must be the first priority for the new site manager.

- Ritual usage of site:

One of the key qualities of the Kondoa rock art sites is that they still play an active role in the rituals of local communities. The sites are used for instance for weather-divination, healing and initiation.

Whereas it is essential to sustain the links with local communities, there is also a need to ensure that use and conservation do not conflict. For instance in some of the rain-making rituals, animal fat and beer are thrown over the rock art paintings, perhaps a recent adaptation of older practices.

The manager will need to tread a careful path between supporting the living heritage values of the sites and supporting the physical preservation of the sites.

- Water throwing:

The damage done in the past by visitors throwing water over the art to enhance the colours for photography is clearly visible at many sites. The guides are aware of this problem and have managed to stamp out this practice at most sites.

Authenticity and integrity

The authenticity of Kondoa rock art is beyond question. It has never been restored or enhanced in any way. What is of special importance about Kondoa is that the rock art exists, largely in its original natural environment, and in the context of a rich living heritage. The places where ancient hunter-gatherers painted rock art perhaps to influence the weather are still used today by local farmer communities in modern rain-making ceremonies. Modern versions of boys' initiation ceremonies, which a few centuries ago may have led to the creation of certain white paintings, are still held every year in most of the villages in the nominated area. Descendants of the Maa-speaking pastoralists, who once perhaps painted at a number of rock art sites in the area, still visit the area to graze their cattle during periods of drought.

Comparative evaluation

The rock art of Kondoa belongs to the rock art traditions of central and southern Africa which are very different from those of West Africa and the Sahara.

There are broadly three major 'styles' of hunter-gatherer rock art in sub-Saharan Africa:

- South of the Zambezi, in southern Africa, fine line polychrome rock art made by the ancestors of the San;
- Across central Africa, stretching into southern Tanzania and up to Lake Victoria, geometric rock art that has been linked to the ancestors of modern BaTwa/Pygmy groups;
- Stretching 100 kilometres west and north of Kondoa town stylised human and animal forms.

On the World Heritage List, San rock art is represented by the uKhahlamba– Drakensberg Park (South Africa), the Mapungubwe Cultural landscape (South Africa), Matobo Hills (Zimbabwe) and Tsodilo Hills (Botswana).

The first nomination for rock art from the BaTwa/Pygmy rock art zone was considered by the Committee at its 29th session: the Dedza – Chongoni hills (Malawi).

Thus the third type, the Hadza/Sandawe rock art zone, is not currently represented on the World Heritage List.

In manner of execution Kondoa rock-art has been seen to be more closely related to the southern African zone's San rock-art than any other closer central African traditions. The paintings are fine-line in manner suggesting the use of a delicate instrument such as brush or the like, and not

finger-painted or thickly applied on rock surface like most other central zone rock-art traditions. This stylistic aspect, at least superficially, places Kondoa rock-art on the same comparative plane with the southern African San fine-lines.

However, the majority of Kondoa images are characterized by distortion of the body form, though sufficient of their defining features remain to allow species identification. This distortion is closer to the central zone's Twa red animal tradition than to the southern zone's San imagery. Other defining features of the Kondoa images are the streaky style which appears to be unique to Kondoa and the lack of images of domesticated animals.

When however this analysis of the images is supplemented by an analysis of their imagery, it is suggested that the Kondoa art is closely linked to the beliefs and practices of the Sandawe people, such as rituals associated with *simbo*, a lion spirit possession cult, and its shamanistic elements which are seen to be represented in the images of animal potency and trance. This imagery is quite similar to metaphors known from the San rock-art in the south and central African Twa rock-art both of which have distorted naturalistic subjects, the imagery of trance.

The red images of Kondoa thus have similarities in content and execution with hunter-gather art in south and central Africa, but also marked differences and are found in concentrations that are some of the highest in eastern and southern ~Africa

On the other hand the late white finger-painted geometric images of Kondoa do not appear to have any relation to either the white spread-eagled tradition or white zoomorphic tradition of the central African region and are quite unique.

The most recent rock art at Kondoa is very recent and its time-span from living memory back to around thirty millennia could make it one of the longest spans found anywhere.

The nominated rock art may be seen to represent the northern mostly limit of the Southern African hunter-gather rock art, and be a unique variant of that art. The site also contains paintings made by later pastoralists and settled farmers – a tradition that continued right up to the 20th century.

Outstanding universal value

The nomination states that the site is of outstanding universal value for a combination of the following cultural qualities:

- The extensive and dense collection of rock paintings represents and embodies the cultures of both hunter-gather and pastoralist communities who have lived in the area over several millennia;
- The similarities with images from southern and central Africa together with their distinctive streaky style and absence of domesticated animals make them distinctive examples of hunter-gather rock art at its northernmost limit;

- The continuing living ceremonial practices of the local communities reflect continuity in traditions with those who created the rock paintings.

Evaluation of criteria:

The site is nominated on the basis of criteria ii, iii and vi:

Criterion ii: It is argued that continuity of use and layering of the paintings contribute to the justification for this criterion. There is not sufficient evidence to suggest that the Kondoa site was influential outside its area or absorbed influences from outside. ICOMOS considers that this criterion has not been justified.

Criterion iii: The rock art sites at Kondoa are an exceptional testimony to the lives of hunter-gathers and agriculturalists who have lived in the area over several millennia, and reflect a unique variation of hunter-gather art from southern and central Africa and a unique form of agro-pastoralist paintings. ICOMOS considers that the property meets this criterion.

Criterion vi: Some of the rock art sites are still actively used by local communities for a variety of ritual activities such as rainmaking, divining and healing. These strong intangible links between the paintings and living practices reinforces the links with those societies that created the paintings, and demonstrates a crucial cultural continuum. ICOMOS considers that the property meets this criterion.

Criterion vi: Some of the rock art sites are still used actively by local communities for a variety of ritual activities such as rainmaking, divining and healing. These strong intangible relationships between the paintings and living practices reinforce the links with those societies that created the paintings, and demonstrate a crucial cultural continuum.

Further, in order to support management and monitoring, ICOMOS encourages all State Parties with relevant records of the rock paintings to allow copies to be made to contribute to a date-base in Kondoa of existing records of the site, now scattered across many institutions in several countries.

ICOMOS, April 2006

5. RECOMMENDATIONS

Recommendations

Although the Kondoa rock art sites have been much studied over many years, there is no centralised database for the paintings and records remain scattered. There is an urgent need to gather together information from known surveys and investigations of the site and to complete place a site record system, as a basis for management and monitoring.

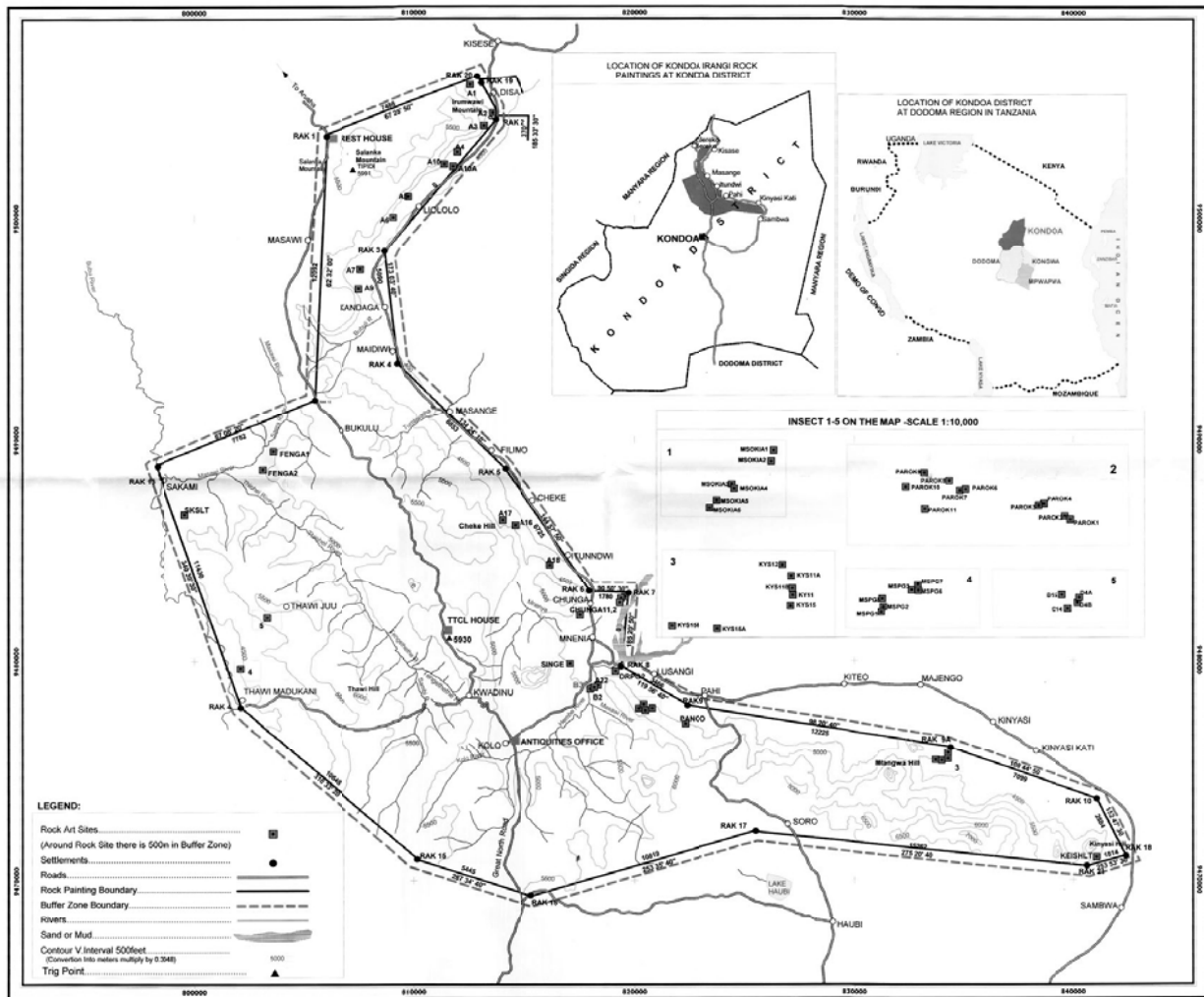
The State party is to be commended for reacting positively to the recommendations made by the Committee at its 29th session and appointing a site manager and assistant, beginning the process of management involving the local community, working on a detailed inventory, putting in place strategy to deal with the provision of firewood for local communities from areas away from the nominated site and setting out a timetable for trained staff and a database to be in place.

Recommendation with respect to inscription

ICOMOS recommends that the Kondoa Rock Art Sites, United Republic of Tanzania, be inscribed on the World Heritage List on the basis of *criteria iii and vi*:

Criterion iii: The rock art sites at Kondoa are an exceptional testimony to the lives of hunter-gathers and agriculturalists who have lived in the area over several millennia, and reflect a unique variation of hunter-gather art from southern and central Africa and a unique form of agro-pastoralist paintings.

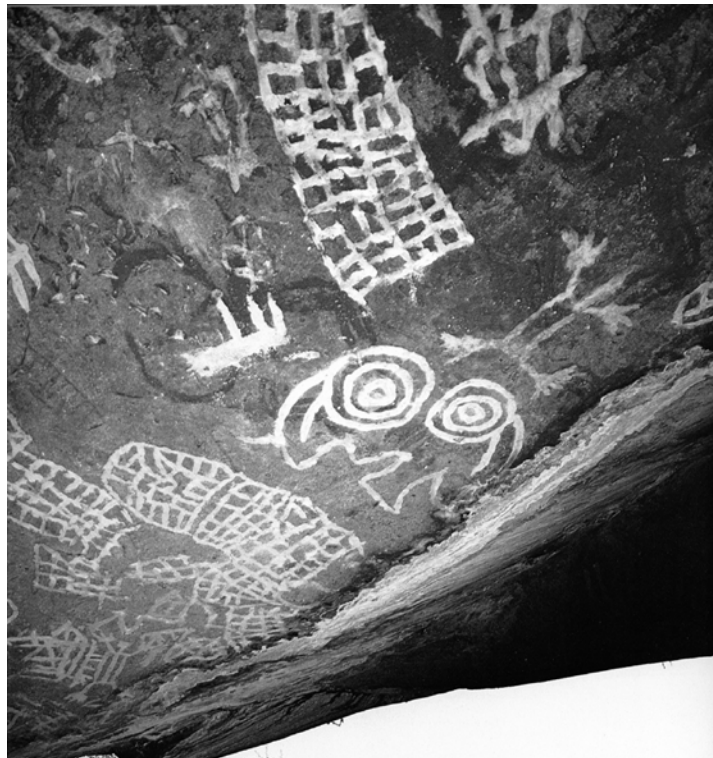
KONDOA IRANGI -ROCK PAINTINGS AT KONDOA DISTRICT DODOMA REGION-TANZANIA



Map showing the boundaries of the nominated property



Early red paintings at the Kolo complex



Late white and black paintings Pahi site

B - ARAB STATES

NEW NOMINATIONS

The *aflaj* irrigation system (Oman)

No 1207

1. BASIC DATA

State Party: The Sultanate of Oman
Name of property: The *aflaj* irrigation system of Oman
Location: Dakhiliya, Sharqiya and Batinah Regions
Date received by the World Heritage Centre: 29 June 2004
Included in the Tentative List: 4 July 1998
International Assistance from the World Heritage Fund for preparing the nomination: No
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is serial nomination of five *sites*.

Brief description:

The collection systems of five *aflaj* irrigation systems represent some 3,000 still functioning systems in Oman. Water from underground water sources or springs is tapped and conducted by gravity, often over many kilometres, to support agriculture and permanent settlements in extremely arid desert lands. Ancient engineering technologies demonstrate long standing sustainable development.

The fair and effective management and sharing of water in villages and towns is still underpinned by mutual dependence and communal values and guided by astronomical observations. Numerous watchtowers built to defend the water systems reflect the former total dependence of communities on the *aflaj* system.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 12-16 November 2005

Dates of request for additional information and of receipt from State Party: ICOMOS sent a request to the State Party on 29 November 2005 for them to consider the implications of extending the nomination to include more of the *aflaj* systems. On 20 February 2006, a revised nomination was submitted by the State Party which extended the nominated area of all five *aflaj* systems to include the agricultural demand area and key buildings within surrounding settlements.

Consultations: ICOMOS has consulted its International Scientific Committees on Archaeological Heritage Management and on Historic Gardens – Cultural Landscapes.

Literature: Wilkinson, J C, *Water and Tribal Settlement in South-East Arabia: A study of the Aflaj of Oman*, Oxford, 1977. Al Shaqsi, Saif bin Rashid, *Aflaj Management in the Sultanate of Oman*, PhD dissertation, University of Wales, Bangor, 1996.

Date of evaluation approval by ICOMOS: 10 April 2006

3. THE PROPERTY

Description:

The five nominated sites have been chosen to represent the sophistication and technological achievements of the total remaining working irrigation systems in Oman. Four of the sites lie around the Western Hajar mountains. The fifth site is in the southern end of the Eastern Hajar mountains.

The word *falaj* (plural *aflaj*) is used to refer to a complete irrigation system for a settlement. In classical Arabic *falaj* means to divide into shares. Applied to water, it has come to mean a physical and social structure for the sharing of water among those who have a right to it.

In physical terms, the *aflaj* system of irrigation consists of tapping substantial underground water resources, springs or surface water and conducting the water by gravity alone often over long distances, to towns and villages where it is distributed to domestic and agricultural users.

Relatively constant supplies of water are ensured by the *aflaj* system for large areas of desert throughout the year, and this in turn has led to the growth of permanent urban settlements based on an assured agricultural production and water resources for both people and livestock.

The areas nominated cover the collection and part of the distribution sections of five *aflaj* systems. This includes the underground channels which run between the mother well, spring or *wadi* (surface water) where the water is tapped, to the *shari'a* the start of the distribution network around the settlements, together with part of the above ground distribution channels around the plantations within settlements, and the associated buildings, such as mosques, watchtowers, houses, sundials, and water auction buildings.

For the underground section, the boundaries are drawn to protect the sources and channels and consist of the main channels overlaid by a strip approximately 250 metres wide.

Within the settlements and water 'demand' area, the boundaries enclose the agricultural area irrigated by the water system, and associated buildings.

Each system is further protected by a wide buffer zone, but this does not extend around the settlement and demand areas, apart from at Al-Jeela.

The areas are:

Areas in square kilometres

	<i>Upstream</i>	<i>Buffer</i>	<i>Settlement</i>
Falaj Al-Khatmeen	1.35028	17.564	1.004
Falaj Al-Malki	6.000	42.5571	1.572

Falaj Daris	3.89468	33.701	2.383
Falaj Al-Jeela	0.309522	38.3946	0.140
Falaj Al-Muyassar	3.00501	31.8266	1.134

The constructions in Oman are one of the largest concentrations of irrigation systems of this kind anywhere in the world: over four thousand systems have been identified in a large-scale survey completed in 2001. Around 3,000 of these systems are still functioning and these reflect a restoration programme carried out by the Ministry of Water Resources over the past 25 years. This in turn demonstrates the crucial significance of the water systems as a major national resource that still underpins agricultural systems across a large area of the country.

The precise dating of most of the underground channels is not known. The present network appears to result from several building campaigns, the earliest of which could be around 500 AD or even earlier. Recent archaeological evidence is suggesting that irrigation systems existed in the area as early as 2,500 BC, but when the first deep channels were mined and faced is not clear (see below).

In the settlements, water is still distributed through a traditional system of time-sharing, organised on a community basis.

Three types of *aflaj* are recognized in Oman:

i. *Ghaili*: This form is based on the perennial flow in a *wadi*. Water, diverted by means of a partial dam from the *wadi*, is conveyed in covered or open channels to settlements. In cases where the water flow is small or intermittent, reserves are stored in holding tanks for distribution in periods of drought. 48% of all system are *ghaili*.

ii. *Aini*: The sources of water are perennial mountain springs. They never dry up completely, but their water flow is not constant, varying according to the season and the climatic conditions in any given year. In form they are similar to *ghaili aflaj*. *Aini* account for 28% of systems.

iii. *Daoudi*: This type of *falaj* taps into underground water sources at the foot of mountains. Deep 'mother' wells are sunk to tap into the source of water and this is then conveyed to settlements on the plains through underground channels often over very long distances. 24% of systems use underground channels. The *Daoudi* is by far the most complex. Its construction relies on sophisticated engineering expertise and must also have demanded considerable labour forces and organisational capacity.

In constructing a *daoudi* system, a mother well is first dug at a point as near as possible to where the underground water system or aquifer emerges from the mountains. Finding this point demands traditional knowledge of the mountains and their geology. The mother well may need to be up to 60 m deep.

The sides of the well are lined with stone set in a mortar. This is made from cakes of clay burnt with palm tree wood, which, when needed for use, are ground to a powder and mixed with water to form the mortar. This mortar when set is water-resistant and appears to be very stable and long lasting. It is still produced by traditional methods.

From the mother well, a tunnel is constructed to the *shari'a* distribution point in the settlement. This tunnel may be many kilometres long - up to 14.8 km as at Falaj Al-Malki, and have remarkably shallow gradients as little as 1:2500.

Some tunnels have a network of side branches, like the veins of a leaf. One now dead system had 37 branches; the maximum number in a working system is 17. Where the tunnel goes thorough rock no lining is needed, but in soft rock support is provided either through stone faced walls supporting stone vaults or slabs, or through palm tree logs supporting stone slabs.

At regular points inspection shafts are constructed along the channels to allow dredging on a regular basis. In the long journey from the mother well to settlements, the water sometimes has to pass over *wadis* or other obstacles. To achieve this, the water is channelled through inverted siphons - two helical channels connected by a small aqueduct.

Shari'a and distribution channels in settlements

Such is the significance of the water distribution systems that the open channels are at the heart of the settlements.

The water emerges in the settlement at the *shari'a* which usually has a stepped access and is often next to a fort or watch-tower, a circular mud-brick structure. From there it is dispersed in a network of over ground channels to the cultivated fields which grow date palms as the main crop and also lemons, fodder grasses and a variety of seasonal food crops. The sluices are made of rock slabs, mud or rags.

Next to the *shari'a* water can be taken for drinking and cooking. The next stretch is reserved for ablutions. It then passes by the mosque and fort to places for washing clothes. Only after these uses have been satisfied, is the water diverted to palm plantations and to other crops through dividing the main channel into equal subsidiary channels which are regulated between shareholders.

Aflaj distribution system

The success of the *alfaj* systems depends on the social and economic structures which underpin it and have done for centuries. These are rooted in local communities and guarantee fair shares to stakeholders. The system is not based on any form of written or statute law, but rather on a traditional system of time-sharing that is passed from one generation to the next.

The executive authority in each system is the *falaj* agent, or *wakeel*, appointed by the local sheikh in consultation with the stakeholders and advised by a technical expert, *arreif*. The *wakeel* is responsible for the overall management of the *falaj*: his duties include responsibility for the funds, regulation of the sale and rental of individual shares, and day-to-day overseeing of the operation of the system. His subordinates, known as *areefs* (of which there may be a number, especially at the larger *aflaj*), are responsible for distributing water shares. Individual shareholders have an obligation to respect the quantity of water assigned to them and the periods when it becomes available.

The time distribution system for the water may be based on either a seven or ten day cycle. The units allocated to

shareholders vary from between 12 hours down to as little as 1.25 minutes.

Such a system demands an accurate way of measuring volumes of water by flow over time. In the day time this was traditionally done by shadows from a tall stick falling on rows of small stones set into the ground. At night measurement was based on the movement of stars, a system that involved close observation of a total of 24 stars. Several settlements still preserve their sun-dials. Some also have small buildings where auctions of the water shares are held.

The nominated sites include underground channels between the mother well and the *shari'a*, and open channels within the settlements together with watch-towers, ablutions block, mosques, forts, sun-dials and the distribution system around the plantations.

Falaj Al Khatmeen

This *daoudi falaj* is fed from the Wadi Al Meaidin, which is notable for its abundant flow during periods of rain and its continuous (though not constant) flow throughout the year. The total length from mother well to *shari'a* is 2.4 km, and it irrigates a cultivated area of some 723,124 m². For most of its length the channel runs underground.

The open channel in the settlement passes beneath Bait Al-Redadah Fort (not included in the nomination), which was built during the Yaruba Imamates (1649–1711). At the entrance to the town, the channel is split into three equal sections, one of which irrigates the holdings of the local people and the other two the agricultural land belonging to the State Treasury (*Bait Al Mal*). The water for each of the three users is accurately controlled: if three balls of the same size and weight are thrown into the channel before it splits into three, each will run automatically into a separate branch channel.

The demand area covers abandoned traditional houses facing the water channels, two watchtowers strategically sited to over look the channels, and a mosque.

Falaj Al-Malki

This *daoudi falaj* is one of the largest *aflaj* in the Sultanate: its total length from mother well to *shari'a* (including all its 17 branches) is some 14.8 km. The demand area covers 1,572,730 m². The *falaj* splits into two branches, supplying the towns of Nazar and Al-Yaman.

Recent intensive building activity has reduced the flow of this system.

The demand area includes a watchtower located on a hill above the plantations and the remains of two others together with a few scattered traditional houses.

Falaj Daris

This *daoudi falaj* is thought to be the oldest in the Sultanate. The total length of its three channels is 7,990 m. Most of the water derives from the Wadi Al-Abiyadh. The cultivated area of the town of Nizwa that it supplies is 1,715,502 m².

The *shari'a* is surrounded by a small park.

The demand area includes a mosque, fort and a few old mudbrick houses.

Falaj Al-Muyassar

Another *daoudi falaj*, Falaj Al-Muyassar originates from a mother well 50 m deep. Including its branches, the *falaj* is 5.8 km in length, and it irrigates a cultivated area of 1,133,698 m² by means of two main branches.

Its *shari'a* is next to a watchtower and a cluster of mud brick houses now abandoned. The attractive village has many mud brick houses either side of the open water channels and a sundial and auction building.

Falaj Al-Jeela

This *aini falaj* is located in a very small village in the remote and barren mountainous area of Wilayat Sur. The water comes from a spring of the Wadi Shab high above the settlement and is conveyed over 1.6 km by means of open channels and a small aqueduct to a collection tank in the settlement. From there the water is distributed to palm and pomegranate plantations. The total demand area is about 14,000 m².

Falaj Al-Jeela maintains a stable flow rate throughout the year and is barely affected by rises and falls in groundwater levels.

The demand area is tightly constrained by the surrounding mountains. It includes a small mosque, and some traditional houses.

History

The histories of the five *aflaj* in the nomination are unknown, since no written records survive. By virtue of its size and complexity, and the importance of the town of Izki that it supplies, a case could be made for Falaj Al-Malki as being one of the earliest in Oman. There are similar indications that Falaj Daris, with its links to the town of Nizwa, could be considerable antiquity. The relationship of Falaj Al-Khatmeen to the Bait Al-Redadah fort, known to have been built during the Yaruba Imamates, suggests that this *falaj* originated in the 17th century.

It would be helpful if more information could be assembled from both technical and archival sources and excavations to allow clearer indication to emerge of the chronology of *daoudi aflaj* construction.

Protection and Management

Legal provision:

The *aflaj* systems are owned by the individual shareholders, with certain shares allocated to the mosque. The legal title to shares is recorded in the form of a registration document (*sukk*); ownership of these shares is absolute, and they can be inherited. Only rarely are the entire shares owned by a single individual. Details of ownership and all transactions are recorded by the *wakeel*. Certain shares are owned communally by all the shareholders in the *falaj*, and these are available for rent through weekly auctions.

At Falaj Al Khatmeen, the demand area is owned by the Government state treasury. In the other nominated areas,

the plantations, watchtowers, mosques and houses are privately owned.

There is no protection for the visual setting of the *aflaj* or for the open channels and their associated structures, watch-towers, mosques and traditional houses, within settlements. Local municipalities can however restrict the removal of palm plantations in order to build houses.

The underground sections of the *aflaj* system are well protected. The key protection measure is the Water Wealth Protection Law, which was promulgated by Royal Decree No. 29/2000. This ensures that *aflaj* owners and agents need to obtain a permit from the Department of Water resources before carrying out any enlargement, repairs or maintenance on their *aflaj* from the mother well to the *shari'a*. Furthermore no work shall be undertaken which might affect the aquifers, or their water quality. Further protective measures were set in place by the Ministry after their survey (see below). Under this, no new wells shall be dug within 3.5 km of mother wells, and for any new development protection zones must be provided either side of the *falaj* route.

Management structure:

Although there are no formal management plans in force for the nominated areas as a whole, there are complex and detailed traditional management systems for the management of the water and the water channels. This system is supplemented by repairs carried out by the Ministry of Water Resources. Each *aflaj* system is managed by the *wakeel*, using the traditional form of management, in close collaboration with shareholders and the local community.

The nominated areas are said to be the best examples of co-operative water management in Oman.

Traditionally, *aflaj* have been financed entirely by their shareholders. However, the high costs of manpower and materials, as well as the deteriorating condition, made it increasingly difficult in the 1970s for shareholders to maintain their *aflaj* adequately. As a result, the Government of Oman assumed responsibility for *falaj* maintenance in the Second Five-Year Plan (1981–85) in the form of an extensive drilling and rehabilitation programme. This responsibility continues.

Justification of the Outstanding Universal Value by the State Party (summary)

- Without the existence of the *aflaj*, there would be no more than impoverished settlement in the Gulf Region (or other desert regions);
- The *aflaj* technology has been brought to a high level in Oman and has been functioning successfully for more than two millennia;
- The organisation of the water distribution systems is an outstanding example of a traditional structure at least a thousand years old which continues to play a vital role in society;

- The combined *aflaj* systems in Oman are one of the largest irrigation systems anywhere in the world.

4. EVALUATION

Conservation

Conservation history:

Since the Ministry assumed responsibility for the maintenance of the main underground *aflaj* channels in 1981, many hundreds of kilometres of channels have been restored.

The Ministry of Regional Municipalities, Environment, and Water Resources created an inventory of *aflaj* between 1997 and 1998, published in 2001. The inventory includes the following data:

- Location and depth of mother wells;
- The routes of *aflaj* channels;
- Measurement of flow rates;
- Data on water quality;
- Definition and measurement of planted and demand areas;
- Data on state of conservation of channels and the nature of the flows.

Each inventoried *falaj* has been assigned a registration number and a registration plate has been placed at the *shari'a*. The project was undertaken by 134 Ministry staff members.

By contrast, the conservation of the cultural properties in the demand areas has not so far been given high priority and no grant aid has been given for these structures.

State of conservation:

Much of the restoration of the channels, particularly those underground, is carried out under the supervision of the Ministry of Regional Municipalities, Environment, and Water Resources. *Falaj* communities carry out regular monitoring of their systems and submit requests for assistance in maintenance or conservation whenever their structural or hydrological structures are affected. Upon receipt of these requests, the Ministry prepares technical specifications and drawings and supervises the maintenance work.

In some cases this has involved sinking new inspection shafts and rebuilding sections of collapsed channels. Some of this has been done using concrete. Cement has also been used for the surface of some channels where they emerge near the *shari'a*. For instance at *Falaj Daris* in the park near the *shahr'ia*, many of the open channels have been refinished in cement mortar. In some places this cement facing is showing signs of becoming detached from the underlying traditional mortars.

Workshops where the traditional mud mortars are made still exist and ICOMOS considers that it would be desirable if traditional materials could be used as these

seen from the evidence of old channels to be exceedingly effective.

The mud forts watchtowers and traditional houses are mostly neglected and abandoned. Some are in a parlous state – but retrievable. The work however is beyond the resources of traditional owners. It is stated in the nomination that these are amongst monuments to be renovated by the Ministry of Heritage.

Protection and Management:

The water channels are very effectively managed by a combination of traditional management and support for large-scale construction projects from the Ministry of Water Resources. There is, however, no coordinated management of the surroundings or settings to the underground channels or of the demand areas. It is suggested that the *falaj* committees could form the basis for local management committees for the wider area working in collaboration with the relevant ministries and their regional offices.

Many of the traditional mud-built buildings such as watch-towers, forts, and houses which are adjacent to the water channels in the settlements are suffering from lack of maintenance and management and there is considerable re-building in some of the larger settlements.

If the integrity of the wider *aflaj* system is to be sustained in its relationship with the settlements, greater protection is needed for the surroundings of the underground water channels and for the demand areas. This should not mean turning them into museums – but managing change to respect the qualities of the places and ensuring that the key elements of the system survive.

Risk analysis:

- Development

The last few decades has seen rapid development in Oman including the smaller towns and villages. This had compromised some of the settings of the *aflaj* system, particularly when traditional mud brick buildings, including watch-towers are left to decay and palm plantations have been replaced by new houses.

Road construction has also affected the water channels and some new roads cut across the underground channels or are built next to open channels.

- Water demand

Increased development has led to increased demand for water which has resulted in the drilling of large deep wells. This in turn has affected the level of underground water supplies and made some *aflaj* that were formerly reliable throughout the year become intermittent. For instance:

Falaj Al-Malki: Recent intensive building in the area has resulted in severe pressure on the aquifer and this effect, coupled with a scarcity of rain has led to a decrease in the water flow of the *falaj*, especially in periods of drought.

Falaj Daris: The water flow has been affected as a result of development pressures and the flow rate falls during periods of drought.

- Climate change

Lack of rainfall in the Gulf Region over the past two decades has seriously lowered the water table – a process exacerbated by the drilling of new wells.

At *Falaj Al-Jeela*, the area has suffered a drought over the past 14 years and at some point this will impact on the water flow from the perennial spring. All the *daoudi aflaj* are to some extent affected.

Unexpected flash floods when rain does occur, have led to surges of water and this has also been damaging to channels. There are no disaster plans in place to deal with floods. Damage to the channels is made good through government intervention.

- Visitors

Currently it seems that very few visitors visit these sites. It is very difficult to appreciate the underground sections of the *aflaj*, and at three of the sites the overground sections are intertwined with roads and some new development. If visitors are to appreciate the scope and extent of these systems, an access strategy will need to be developed to provide information and access compatible with traditional uses.

Authenticity and Integrity

Authenticity:

The basic layout of the nominated *aflaj* is wholly authentic. There are some modern interventions such as the use of concrete for lining shafts, and cement for reinforcing the tops of the mother wells and access shafts, at some of the *shari'a*, and in the distribution channels to individual agricultural plots, and new building around the settlements.

The authenticity of the management of the *aflaj* is incontrovertible. The traditional system of ownership and management functions efficiently and is complemented by the administrative, technical and financial support from the Ministry of Water Resources.

Integrity:

Initially, only a portion of each *aflaj* system was nominated – from the mother well to the *shari'a*. Those parts of the system in the settlements, serving the needs of the community through the provision of water for cooking, washing, and agriculture, have now been added to the nomination and the nominated areas now reflect the integrity of the whole *aflaj* system.

Comparative evaluation

There is some uncertainty about where and when the *daoudi falaj* type of irrigation originated. It is known in Iran, Armenia, in large parts of Central Asia and western China, in Chile and Peru in South America, as well as in Oman and neighbouring United Arab Emirates, Egypt, Morocco, and Spain.

Also called *qanats*, the technique is known from the Iron Age in Persia, now Iran. It has been assumed that it arrived in Persia from the Caspian region at the end of the 2nd millennium BC and that the Assyrian ruler Sargon II, who

reigned at the end of the 8th century BC, and his successor Sennacherib built a number of *aflaj*. Recent finds however in Oman and at El Ain, United Arab Emirates, have led to the suggestion that technology could have been transferred in the reverse direction.

Daoudi aflaj dated to the Iron Age have been excavated in El Ain and its surrounding areas of Hili, Bida Bin Saoud, Jebbeb and Al Madam, near the border with Oman. Two old *aflaj* have also been reported in Maiyser and Raki in Oman dating back to around 1,500 BC and recent excavations at Bahla Fort in Oman have reported ancient irrigations systems possibly dated to 2,500BC but confirmation of their type and precise date is still awaited.

Underground water channels began to be diffused more widely during the Achaemenid period in Persia, from the mid-6th to the mid-4th centuries BC. This was a period of Persian expansion, especially during the reign of Cyrus the Great. Much of Oman came under Achaemenid rule in the mid-6th century BC, and from AD 226 it formed part of the Sassanian Empire of Persia, until the Sassanians were finally driven out with the coming of Islam in the 7th century AD. Historical records indicate that there was a period of *falaj* construction in Oman during the Yaruba Imamates in the second half of the 17th century, when the Portuguese were finally expelled from Oman, and it became the first independent state in the Arab world.

There are close similarities between the *aflaj* in Iran and those in Oman. There are said to be 20,000 *qanats* are still in use in Iran.

In the Roman age, the first *falaj* appeared in Syria and Egypt. The technique spread along the Silk to Parthia, Bactria and Sogdia and later into Xinjiang. Underground water systems also still flourish in Chile and Peru.

Irrigation based on springs is even more widespread than the *daoudi aflaj* type. No comparative analysis is given for spring irrigation – which is found in perhaps as many as forty countries around the world. Particularly impressive examples can be found in the Himalayas for example where water is channelled for many kilometres to villages in the plains below. The one example nominated, although impressive because of its dramatic setting, cannot be said to represent this type of system.

Considering just *daoudi falaj* or *qanats*, without further research into what remains in Iran and Central Asia in particular, both in terms of construction and chronology, it is difficult to say with certainty where the structures in Oman fit into the wider picture of technology transfer for the system of tapping underground water sources for irrigation, or whether they are more technically sophisticated than other examples. It would therefore not be possible to say that the systems in Oman have high value purely on technical grounds or because they represent early uses of this technology.

However the systems in Oman are still functioning as integral and essential aspects of the production systems of villages and towns, and are still managed by long-standing traditional systems within the communities they serve. They have a value as part of a distinct and living cultural landscape and reflect particular social systems that developed in this region. Out of the 3,000 functioning systems, 627 are *daoudi aflaj*.

Outstanding Universal Value

Evaluation of criteria:

The sites are nominated on the basis of criteria ii, iv and v.

Criterion ii: This criterion is justified on the grounds that the *aflaj* system in Oman is an outstanding example of 'considerable antiquity' which survives intact and is of socio-economic benefit. More specific information is needed to demonstrate the antiquity of the parts nominated. ICOMOS considers that this criterion might be justified on the basis of further detailed information.

Criterion iv: This criterion is justified through suggesting irrigation underpinned settlement which in turn underpinned a successful state that influenced its region. Although this is true it is also true for many other parts of the neighbouring regions. It does not justify why the five nominated areas can reflect this larger picture. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion v: The nomination justifies this criterion on the grounds that the sites are threatened from the lowering of the water-table, which they are, and that the sites are an exceptionally well preserved form of land-use. ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendations

The current nomination is for part of four *daoudi aflaj* system and one *aini aflaj* system. Systems based on springs are widespread around the world and the one nominated *aini aflaj* site is not exceptional.

The original nomination was submitted by the Ministry of Water Resources and included those aspects of the system over which it has control. The State Party is to be congratulated on extending the nominated areas to include the wider landscape created by the *aflaj* irrigation system to include the demand areas in settlements and thus reflect social and community involvement.

The wider nomination should be considered as a collection of cultural landscapes representing distinctive, long-standing, sustainable and living ways of managing water resources.

The underground parts of the nomination and main water channels through the settlements are very effectively managed through traditional practices supported by repair work carried out by the Ministry of Water Resources. The one aspect however that could be improved is the use of materials: there is a need to re-introduce the use of traditional mortar.

The landscape within settlements has so far received less attention and is not subject to an agreed approach. There is a need to consider how the wider landscape can be managed through the development of a management process involving local communities and perhaps based, as suggested in the nomination, on an extension of the traditional *falaj* committees and supported by the Ministry of Heritage and Culture.

As many of the traditional buildings are in a state of considerable decay, there is also a need to create a short-

term action plan to address how these buildings can be stabilised and where appropriate be given viable uses.

A management plan is needed to articulate these approaches and to address the need for control of new development, access for tourists and presentation of the *aflaj* systems.

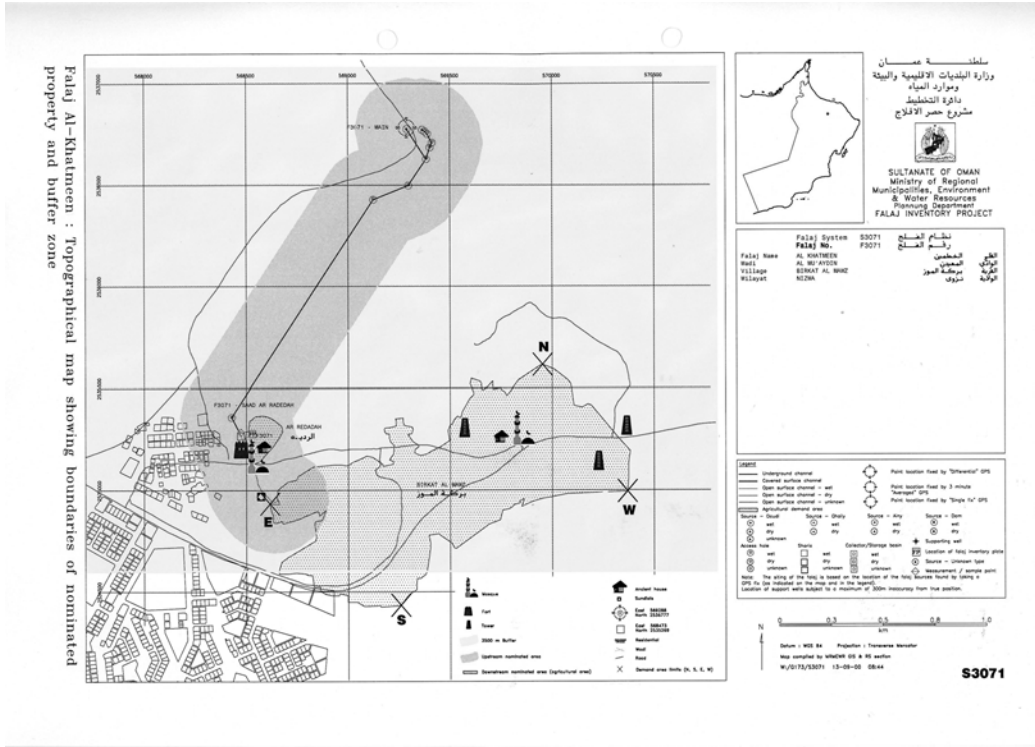
Currently the underground channels have legal protection but the nominated areas in the settlements are not protected. Consideration needs to be given as to how the settlement patterns and key structures can be protected.

Recommendation with respect to inscription

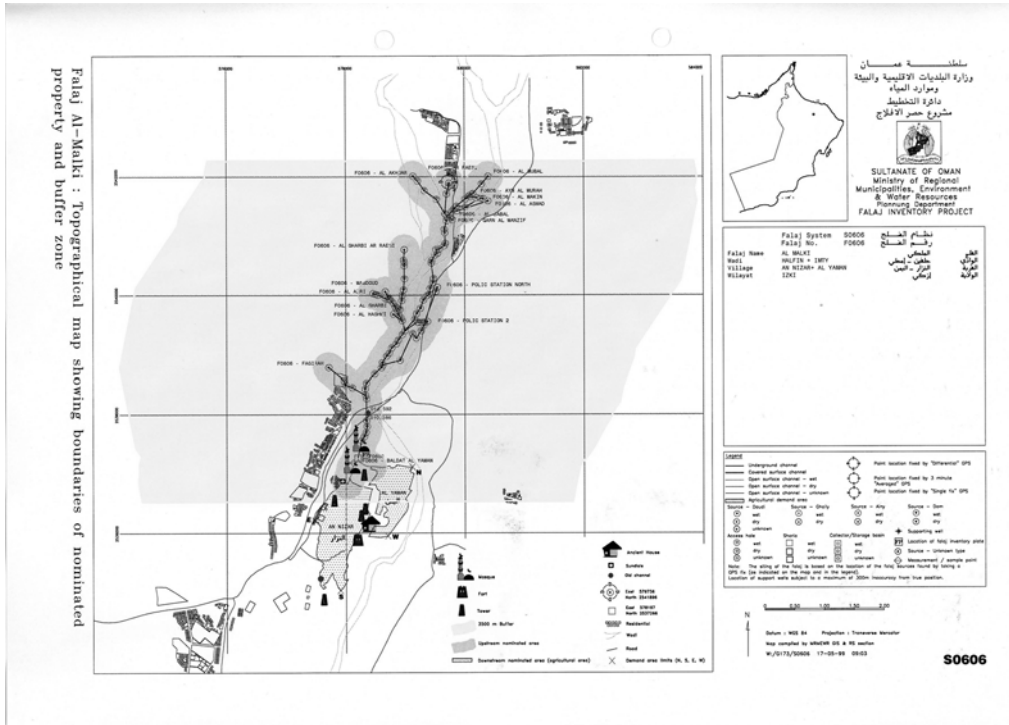
ICOMOS recommends that the *aflaj* irrigation system of Oman, be ***referred back*** to the State Party of the Sultanate of Oman to allow them to consider how:

- The enlarged areas can be given adequate protection;
- Further information can be provided in support of the proposed criteria;
- A management plan or system can be developed for the settlement areas, to complement traditional management arrangements, which addresses the restoration, and conservation of the traditional structures such as mosques, watchtowers, forts, houses, and wash places, the re-introduction of traditional mortars, the control of development, the management of visitors, and the presentation of the *aflaj*.

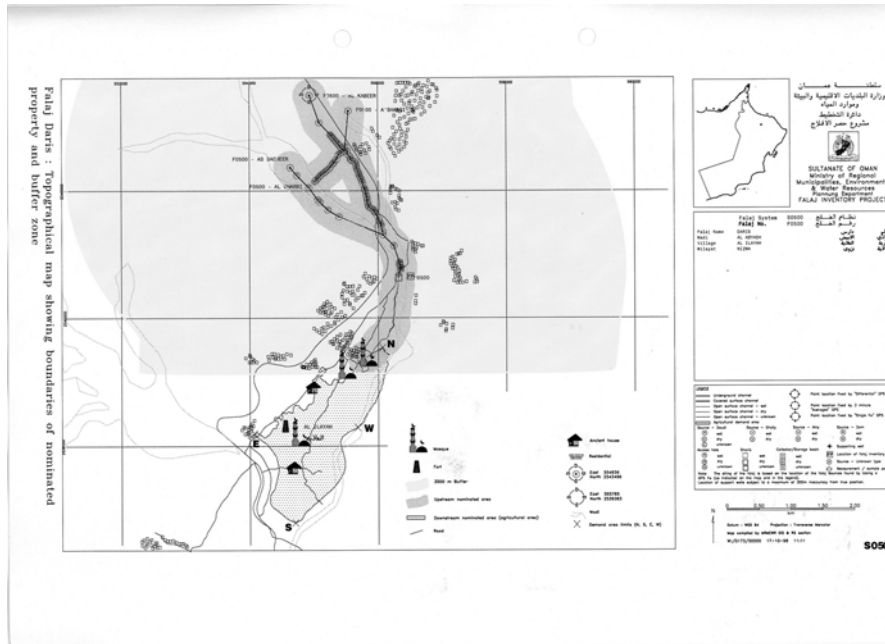
ICOMOS, April 2006



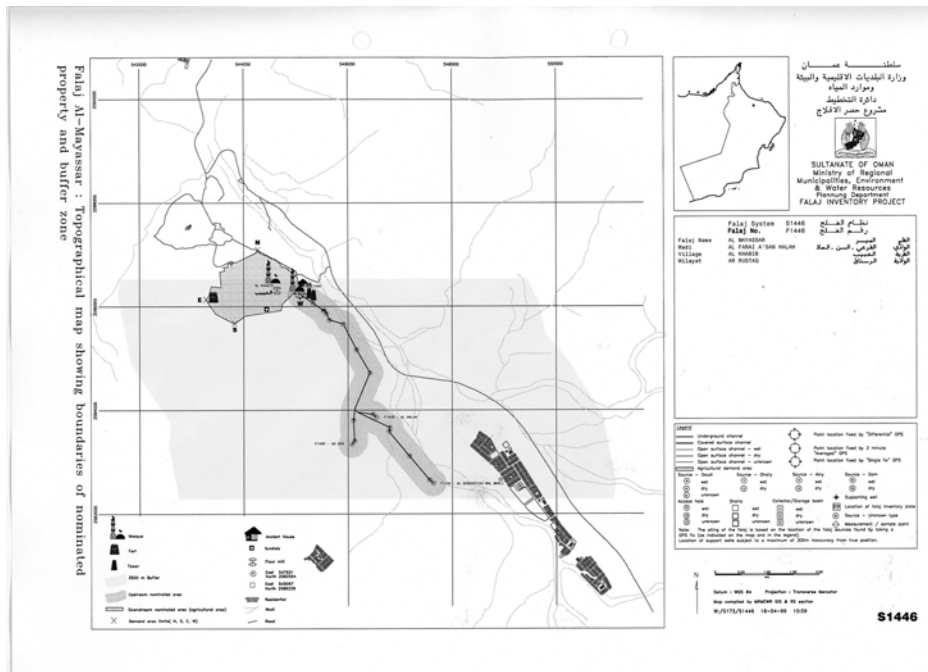
Map showing the revised boundaries of Falaj Al-Khatmeen



Map showing the revised boundaries of Falaj Al-Malki

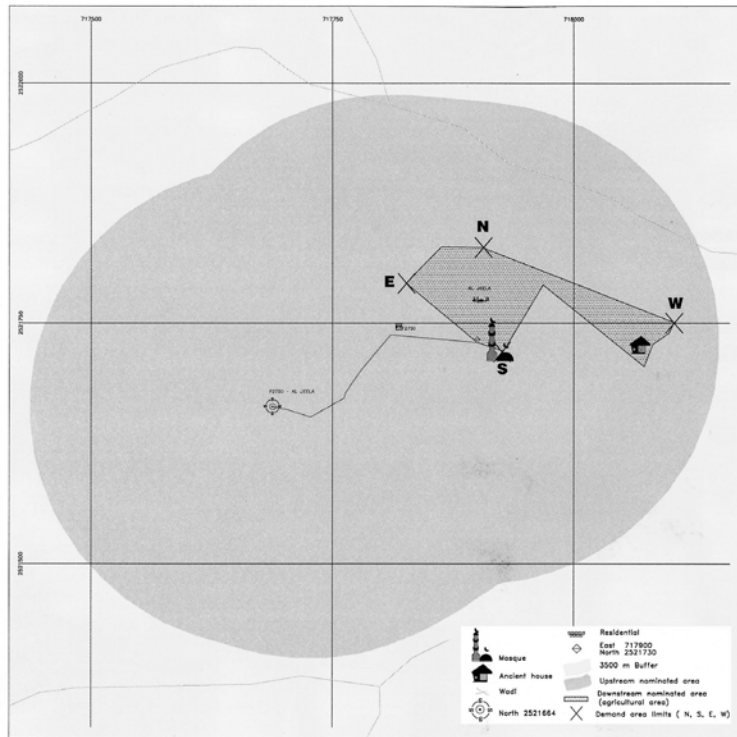


Map showing the revised boundaries of Falaj Daris



Map showing the revised boundaries of Falaj Al-Mayassar

Falaj Al-Jeela : Topographical map showing boundaries of nominated property and buffer zone



سلطنة عمان
وزارة البلديات الإقليمية والبيئة
وموارد المياه
دائرة التخطيط
مشروع حصر الأفلج

SULTANATE OF OMAN
Ministry of Regional
Municipalities, Environment
& Water Resources
Planning Department
FALAJ INVENTORY PROJECT

Falaj System	S2750	نظام الأفلج	
Falaj No.	F2750	رقم الأفلج	
Falaj Name	AL JEELA	الاسم	
Wadi	Abn DHAD	الوادي	
Village	AL JEELA	القرية	
Subst.	SUB	الولاية	

LEGEND

	Underground channel		Point location fixed by "Differsat" GPS
	Covered surface channel		Point location fixed by 3 minute "Aeromax" GPS
	Open surface channel - wet		Point location fixed by "Single fix" GPS
	Open surface channel - dry		
	Open surface channel - unknown		
	Agricultural demand area		
	Well - Shady		Source - Any
	Well - Shady		Source - Dam
	Well - Dry		Source - Unknown type
	Well - Unknown		Measurement of source point
	Well - Unknown		Location of Falaj inventory point
	Well - Unknown		Source - Unknown type
	Well - Unknown		Measurement of source point

Note: The siding of the Falaj is based on the location of the Falaj sources found by taking a GPS fix (as indicated on the map and in the legend).
Location of support wells subject to a maximum of 300m inventory from true position.

Scale: 0 0.05 0.10 0.15 0.20 0.25 km

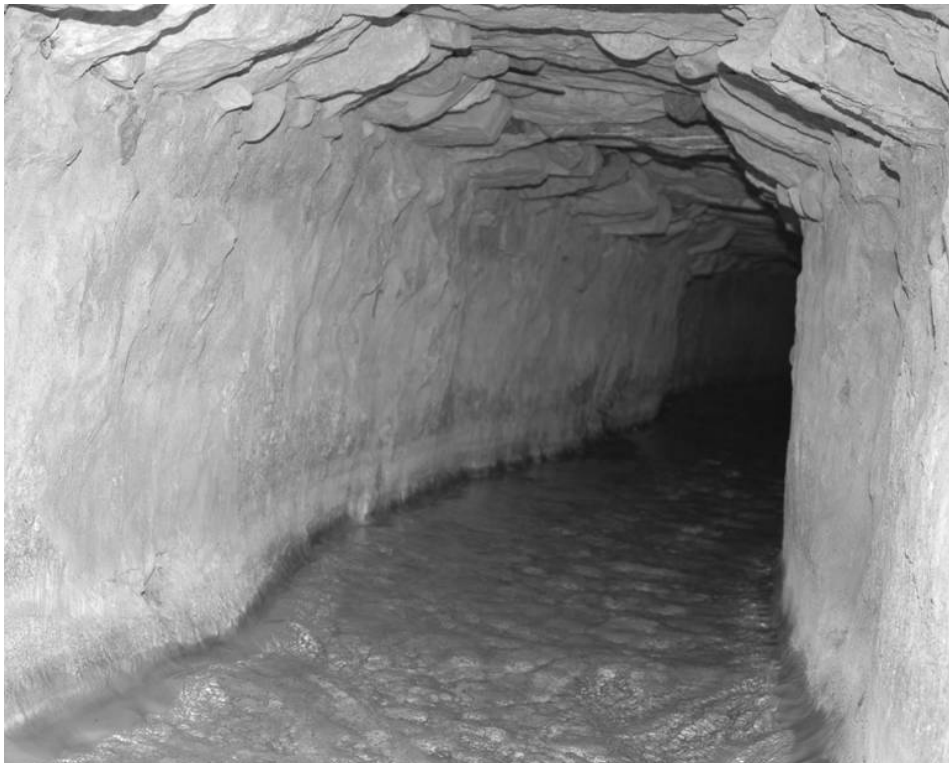
Datum : WGS 84 Projection : Transverse Mercator
Map compiled by collector GIS & IT section
WJ/0173/32750 22-11-08 13:14

S2750

Map showing the revised boundaries of Falaj Al-Jeela



Watch Tower



Underground channel



Shari'a



Distribution Point

Castles of Syria (Syria)

No 1229

1. BASIC DATA

State Party: Arab Republic of Syria

Name of property: Castles of Syria

Location: Crac des Chevaliers is in municipality of Al Hosn (Homs Governorate); Fortress of Saladin is in municipality of Haffeh (Latakiah Governorate)

Date received by the World Heritage Centre: 1st February 2004

Included in the Tentative List: 8 June 1999

International Assistance from the World Heritage Fund for preparing the nomination: 28 April 1998
5 February 2003

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination, consisting of two *monuments*.

Brief description:

The castle of Crac des Chevaliers and the Fortress of Saladin represent examples of the development of military architecture in the Near East during the Crusader Period, in the 11th to 13th centuries. Crac des Chevaliers is a completely preserved castle from this period, and the Fortress of Saladin represents historical stratigraphy, which ranges from the Byzantine to Crusader, Ayyubid and Mamluk periods.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 29 August-6 September 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter to the State Party on 30 January 2006 and the State Party has provided information on 27 March 2006.

Consultations: ICOMOS has consulted its International Scientific Committee on Fortifications and Military Heritage.

Literature: The nominated properties are referred to in several publications regarding the history of architecture, and more specifically history of the crusades and military architecture, e.g.: T.S.R. Boase, *Castles and churches of the Crusading Kingdom*, Oxford University Press, 1968; W. Müller-Werner, *Castles of the Crusaders*, London 1966; G. Coppola, *Fortezze medievali in Siria e in Libano al tempo delle Crociate*, Elio Sellino, 2002; M. Hattstein & P. Delius, eds. *Islam, Art and Architecture*, Könemann,

2000; J. Mesqui, *Château d'Orient, Liban et Syrie*, Hazan, 2001.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The nomination consists of two medieval fortified castles, *Crac des Chevaliers* and the *Fortress of Saladin*, which are located in north-western Syria. These two castles represent military architecture that developed in the Near East from the 10th to 13th centuries, particularly in the period of the Crusades.

Crac des Chevaliers

In the early 11th century, the site of the *Crac des Chevaliers* (Crac of the Knights), was occupied by the *Castle of the Kurds*. This may also have been the origin of the name 'Crat' in Latin Sources, then 'Crac'. In the Crusader period, the site was in the possession of the *Hospitaller Order of Saint John of Jerusalem* from 1142 to 1271. The Knights Hospitallers carried out the first important construction campaign transforming the place into *Crac des Chevaliers*. A second campaign was undertaken by the Mamluks who possessed the castle from 1271 to 1300. At the present, the castle is known as: Qal'at al-Hosn. The nominated core zone is 2.38ha, enclosing only the castle, surrounded by a buffer zone of 37.69ha, which covers the open landscape especially on the north side. On the south side of the castle, the buffer zone is articulated in two zones, which extend to parts of the nearby villages.

The castle of *Crac des Chevaliers* offers a superb impression to one approaching it from the surrounding countryside. The first phase (1142-90) of the construction corresponded to the extent of the earlier structure, the *Castle of the Kurds*. In its inner structure, the Crac had two concentric defence lines, enclosing the inner courtyard and forming a polygonal, which was raised to dominate the appearance of the whole castle. In the second phase (1190-1200) and the third phase (1200-71), this nucleus was then developed and remodelled by the Crusaders. After this, the Mamluks contributed to the repair or further improvement of the outer curtain walls, especially on the south side, which had suffered from various battles. They also built new structures such as the massive square tower on the south side (Qalawun, in 1285).

The outer curtain of the castle is furnished on the north and west sides with eight round towers. These towers are provided with carefully positioned loops, i.e. narrow openings to be able to shoot at the enemy. The main entrance gate is on the east side, giving access to a long bent and vaulted ramp, defended by a moat and draw bridge, as well as by numerous facilities built in an ingenious manner. On the west and south sides the inner castle has a remarkable glacis, over 25m at the base, called the 'Mountain', i.e. a structure scarped into a gentle slope running downwards from the covered area towards the open country thus making it difficult for the enemy to position equipment for climbing the walls. At the south end of the inner structure is a stronghold formed of three great round towers, containing the finest apartments, which also served as a refuge.

The Fortress of Saladin

The Fortress of Saladin (*Qal'at Salah ad-Din, Sahyun*) is located on a rocky spur (altitude 440m), which due to its steep slopes is practically inaccessible except from the east. The nominated area of the Fortress is 6.49ha, including only the fort area. The buffer zone (129.52ha) covers the slopes of the fort hill. The fort dominates a vast landscape, from where its structures are visible. It has retained its overall layout and the principal structures. Its plan is formed of a narrow triangle (6.5ha), which points towards the west and is 720m long and 120m at the base. A tortuous access road leads to the castle from the north. The fort has been a feudal castle and the residence of the regional governor. Its construction started in the Byzantine period, in the 10th century, and continued in the Crusader period by the Franks. In the late 12th century, the Ayyubids further strengthened the structures.

The eastern part of the fort has the earliest remains of residential buildings and cisterns, which seem to have been inhabited before the period of the Franks. The upper court, in the centre of the spur, has most of the buildings that served different uses, including military, civil and religious. The lower court, to the west, occupies more than half of the overall length of the castle. It is separated from the upper court by a ditch, and its walls are furnished by four square towers. Two Byzantine chapels have been preserved. One is in the lower court and the other on the south front of the Byzantine castle. This latter was enlarged and modified in the Crusader period.

History

In the general perception, the two castles and various others that had a role in the Crusader period, used to be associated mainly with the European invaders. More recently, their national significance has however been recognized. In fact, the Fortress of Sayun (*Château de Saône*) was renamed *Fortress of Saladin* in 1957 to honour the sultan who conquered it in 1188. This castle has its origins in the 10th century, when the region formed part of the eastern boundary of the Byzantine Empire, which was confronted by the Fatimids, the Mirdasids and later the Seljuks, who all erect defensive structures based on the experiences of the Umayyads, Abbasids and early Byzantines. The Crac des Chevaliers dates from the 11th century, when it was known as the Castle of the Kurds. During the Crusader period, starting from the early 12th century, the Franks built or rebuilt several castles in the region. Their leaders stayed either in fortified settlements or in castles such as the Fortress of Saladin. In the second half of the 12th century, the Latin lands were handed over to the Knights Hospitallers or Templars, who were then responsible for the construction until the castles were occupied by the Arabs in the late 12th or 13th centuries. Subsequently, Crac des Chevaliers was occupied by villagers resulting in various additional structures. The Fortress of Saladin, instead, due to its relative isolation, was abandoned and remained unused for centuries. In the 20th century, both castles have been subject to restoration as ancient monuments.

Protection and Management

Legal provision:

The core zone of Crac des Chevaliers is in state ownership. The surrounding buffer zone is divided into three sub-zones: in zone A all new construction is prohibited; in zone B structures up to two stories are permitted; in zone C structures up to three stories are permitted. The zones B and C are mainly privately owned, while zone A has mixed public and private ownership.

The core zone of the Fortress of Saladin is in state ownership. The surrounding buffer zone has three parts: the existing buffer zone, defined in 1959, and the proposed extension in zones A and B. At the time of the nomination, the extension is in the process of being formally adopted. In zone A all construction is prohibited, while in zone B, which is in private ownership, construction is regulated by the municipal master plan.

The nominated sites are protected by Syrian Antiquities Law (no. 222, revised in 1999) and by the Law of the Ministry of Local Administration (15/1971). The Ministry of Local Administration contributes to the protection in coordination with DGAM (*Direction Générale des Antiquités et des Musées*) and the local authorities.

Management structure:

DGAM is the only organism in Syria responsible for the protection of heritage sites. In the case of the two nominated castles, these have each a separate management system, organized jointly by DGAM in collaboration with the local authorities. In the case of Crac des Chevaliers the management system involves the village of al-Hosn, and in the case of the Fortress of Saladin, DGAM collaborates with the department located in the regional capital of Latakiah.

At the time of the nomination, DGAM was in the process of adopting a new administrative structure with new regulations that would be integrated so as to allow for a unified management system for the Castles of Syria.

Resources:

The funds for the maintenance and care of the castles are guaranteed from the annual budget of DGAM.

Justification of the Outstanding Universal Value by the State Party (summary)

The nomination refers to the two castles as representative of a multicultural and military inheritance. Syria has a large number of castles and fortifications, testimony to the movements of peoples in the 11th to 13th centuries. Amongst these castles, Crac des Chevaliers and the Fortress of Saladin are considered the most representative. Particularly Crac des Chevaliers is the best preserved of them. The stones of these castles, which testify to the confrontation of two different conceptions, two different religious traditions, are now testimony to coexistence, exchange and interaction, a place for peace and culture, a monument for human genius.

The property is nominated on the basis of criteria ii and iv:

Criterion ii: The two castles are amongst the most extraordinary examples of castle architecture, and

symbolise the phase of the Crusades in the Holy Land, a period marked by exchanges of cultural influences and great development for military architecture. The two sites together may be considered as a sort of catalogue of technical and military innovations resulting from centuries of war and confrontations between Christian armies (Byzantine and then Crusader) and Muslim armies. The influence of the new architectural forms which developed in the region during this historic phase spread for subsequent centuries both in the East and West, thus making an essential contribution to the evolution of architecture and technology.

Criterion iv: The Crac des Chevaliers and the Fortress of Saladin furthermore are architectural archetypes of the 'Medieval fortified castle' by their position, architectural style and technical features. The silhouette and the plan of the Crac des Chevaliers, in particular, may fairly be considered to be the most perfect expression of a type of building - that of the fortified castle - which has come to symbolise the feudal period.

4. EVALUATION

Conservation

Conservation history:

The castle of Crac des Chevaliers lost its strategic role gradually starting from the 14th century, and the military base was removed in the 19th century. The site was then occupied by local villagers. In the mid 19th century, first descriptions and measured drawings were prepared of the castle, which had by then become a subject for visitors and researchers. Systematic surveys of the castles in Syria and Lebanon were started in 1927, and villagers were removed from the Crac. The first restorations were undertaken during the French Mandate resulting in the removal of all the superstructures added by the villagers. The large halls were liberated from accumulated soil, revealing the original spatial qualities. The external walls were repaired and the courtyards had damp-proof paving to protect the spaces underneath. DGAM has continued the programme of maintenance, including some restoration and consolidation. In 2004, the main entrance and the donjon were restored by a German team, financed by MEDA-EU.

The strategic role of the Fortress of Saladin was lost after the Mongol period, though it was still used as a local district seat in the 15th century. Subsequently it was abandoned, and fell partly in ruins. In the second half of the 19th century it was surveyed by French architects. During the French Mandate, in the 1930s, it was subject to restoration campaigns; e.g. the main gate was rebuilt in 1936. The strategy of recent years has been oriented towards conservation and consolidation. In 2000-2003, the Aga Khan Trust in collaboration with DGAM has carried out a campaign of excavations in the Ayyubid palace, and parts of the Byzantine walls have been restored.

State of conservation:

The castle of Crac des Chevaliers is in good state of conservation.

The Fortress of Saladin is partly in ruins, but the principal parts of the structure and their different historical phases have been preserved, e.g. the Byzantine citadel, chapel and

external walls, the Crusader towers, and the Ayyubid palace with its baths and towers. However, some parts require urgent consolidation and conservation.

Protection and Management:

- Delimitation of the nominated areas

In Crac des Chevaliers as well as in the Fortress of Saladin, the core zone is limited to the castle itself, which is state property and directly under the management of DGAM. Following the ICOMOS request, the State Party has assured that the triangular area that extends in front of the castle of Crac des Chevaliers is legally protected and is considered an integral part of the core zone. Similarly, in the case of the Fortress of Saladin, the State Party has confirmed that the lower courtyard, which was not included in the original core zone is part of the protected archaeological area and also integrated into the core zone.

Both castles are located on hilltops, where they dominate an open landscape. The buffer zones have been well defined covering in each case the entire hill and also extending beyond.

In the case of Crac des Chevaliers, parts of the village areas on the south side of the castle are included. The northern part of the buffer zone is legally protected, and a new decree will regulate the use of these areas for traditional type of farming. The village of Al Hosn to the south has a necessary planning control. In 1998, some unauthorized houses, restaurants and hotels have been built close to the castle, but the State Party has assured that these will be demolished in 2007.

In the case of the Fortress of Saladin, legal protection exists in the immediate surroundings of the castle, and it is in process of being established for the extended part of the buffer zone. It is recommended that the buffer zone A be extended across the valley, also taking note of the potential archaeological interest of the area.

- Management system

The representatives of the local and regional authorities have declared their commitment to collaborate in the protection and management of the two sites. At the moment, the management systems of each castle are working, and the State Party has assured that the new management system which will include both castle sites is expected to be operational in March 2006. The management plan takes into account all relevant aspects of management. The Ministry of Culture has decided to establish a special state department responsible for the management of all World Heritage sites in Syria.

Risk analysis:

Syria is seismic hazard area. The two castles have fairly massive structures, and therefore not particularly vulnerable. The management plan has foreseen risk prevention. The main risk comes from development. In the case of Crac des Chevaliers this risk is real, considering that there are settlements in the immediate neighbourhood. In the case of the Fortress of Saladin, this risk is less considering that it is far from cities. Nevertheless, even here, some unauthorised constructions have been built close to the castle. The following are some specific issues that have been reported by the ICOMOS expert:

Cable cars are proposed to be built in both castles. The projects are supported by the tourism authorities but have not been officially proposed to the Ministry of Culture. ICOMOS does not consider these projects compatible with the character of the sites, and recommends that they should not be carried out anywhere in the surroundings of the two sites.

ICOMOS considers that the current access routes to the castles are sufficient for the visitors. The proposal to extend the road to south-east of Crac des Chevaliers for a parking is not considered necessary. However, there is the possibility to create parking outside the buffer zone, in south-west direction, where it is less disturbing.

The ICOMOS field mission was informed of a project to build an open-air theatre on the terraces south-west of the castle of Crac des Chevaliers. ICOMOS considers that such a theatre would disturb the integrity of the site, and recommends that it should not be built.

Authenticity and integrity

Authenticity:

The castle of Crac des Chevaliers was subject to some limited restoration during the French mandate, when the relatively recent additions by local villagers were removed and the medieval structures were liberated of accumulated soil. As a whole it has well retained its authenticity.

The Fortress of Saladin is located in an isolated region and was not subject to any changes in recent centuries. It has partly fallen in ruins, and is now an archaeological site. It has been subject some restoration. For example, the main gate of the Ayyubid palace was restored in 1936, imitating the original structure. This type of restoration has now been abandoned, and the main emphasis is on consolidation and conservation. As a whole, the castle has retained its historic condition and authenticity.

Integrity:

Both nominated properties are located on hill tops dominating visually the surrounding landscape. Apart from some undesirable interventions in the buffer zones, the integrity of the surroundings is well preserved. The illegal constructions (some houses, restaurants and hotels) that have been built near the castles will be demolished. There are also plans for cable cars and an open-air theatre, which would not be in harmony with the integrity of the landscape. It is recommended that such plans should not be carried out.

Comparative evaluation

The region of the Near East has a rich heritage of fortifications. In this context, the Crac des Chevaliers is generally referred to in literature as the most outstanding masterpiece of the castles built or managed by the military orders in the crusader period. The Fortress of Saladin represents a different type of castle, which was used as the residence of governors. Even though partly in ruins, this castle is important especially as it became a model for the further development of military architecture in the region.

The nomination document presents a comparative study, which takes into account the fortifications both in the Near and Middle East as well as in Europe. Representing the period of 11th to 13th centuries, the two castles are distinguished for their quality of construction, their multiple historical layers, and their state of conservation.

The study points out that in the region there are other castles, which might be considered as part of the serial nomination in the future. It mentions the castles of Marqab, Qal'at al-Mudiq and Shayzar. These castles are not included in the Tentative List. Syria does have other castles on the World Heritage List, which however represent different historic epochs. The fort of Aleppo has a history that goes back several millennia, and the Bosra fort, inside a Roman theatre, has been partly dismantled in the restoration process.

Outstanding universal value

General statement:

The crusader period represents a particularly violent phase in the history of the Near East and eastern Mediterranean. It resulted in the development and improvement of castles and fortification systems, which had consequences in the east as well as in the west. There were three basic reasons for the large number of fortifications: the long and narrow shape of the Latin Kingdom, the lack of manpower, and the need for a feudal administration. Crac des Chevaliers and the Fortress of Saladin, built in the 10th to 13th centuries are the most representative examples of this development, referred to their quality of construction, the multilayered historical testimony as well as their state of conservation.

Evaluation of criteria:

The two properties are nominated on the basis of criteria ii and iv:

Criterion ii: The crusader castles represent a significant development in the fortification systems, which substantially deferred from the European rather more passive defense systems, and which also contributed to the development of the castles in the Levant. Within the castles that have survived in the Near East from the Crusader period, the nominated properties represent the most significant examples illustrating the exchange of influences and documenting the evolution in this field, which had an impact both in the east and in the west. ICOMOS considers that the property meets this criterion.

Criterion iv: In the history of architecture, Crac des Chevaliers is taken as the best preserved example of the castles of the crusader period, and it is also seen as an archetype of a medieval castle particularly in the context of the military orders. Similarly, the Fortress of Saladin, even though partly in ruins, still represents an outstanding example of this type of fortification, both in terms of its quality of construction and the survival of its historical stratigraphy. ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendations

ICOMOS recommends that the State Party:

- Keep the World Heritage Committee informed about any changes that are planned within the nominated areas and their buffer zones.

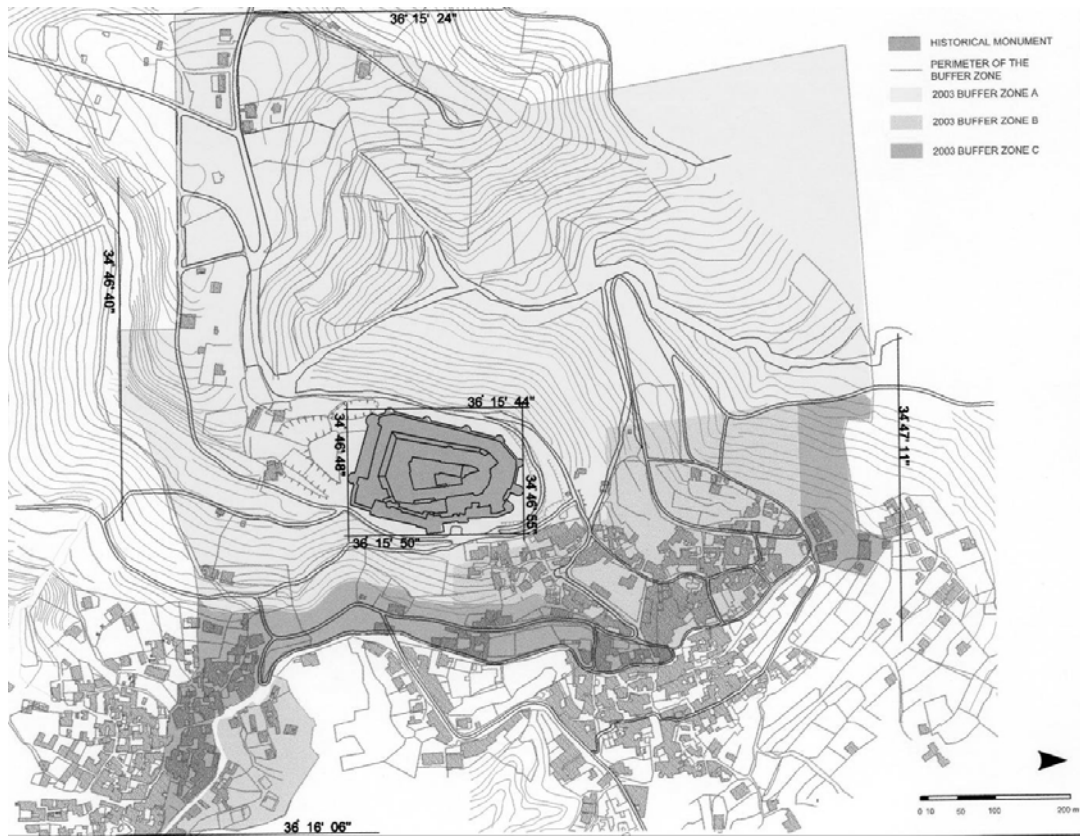
Recommendation with respect to inscription

ICOMOS recommends that the Castles of Syria, Arab Republic of Syria, be *referred back* to the State Party in order to:

- provide a firm commitment that the cable cars would not be built within the core or buffer zones of the nominated properties;
- report back on the implementation of the new management system and initiatives regarding the clearance of illegal structures;

ICOMOS also notes that the State Party has agreed to change the name of the nominated property into: “*Crac des Chevaliers and Qal’at Salah El-Din*”.

ICOMOS, April 2006



Map showing the boundaries of the Crac des chevaliers



Map showing the boundaries of the Fortress of Saladin



Crac des Chevaliers



Bank and keep



Fortress of Saladin



East ditch

C - ASIA - PACIFIC

NEW NOMINATIONS

Yin Xu (China)

No 1114

1. BASIC DATA

State Party: The People's Republic of China

Name of property: Yin Xu

Location: Anyang City, Henan Province

Date received by the World Heritage Centre: 31 January 2002

Included in the Tentative List: 12 February 1996

International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is an archaeological site.

Brief description:

The archaeological site of Yin Xu, close to Anyang City south of Beijing, is an ancient capital city in the late Shang Dynasty. It was built at the time of great prosperity of Chinese Bronze Age, from 1300 to 1046 BC. The site has revealed a series of royal tombs and palaces, which are prototypes of later Chinese architecture. Yin Xu is also significant in providing testimony to the development of many fields of science and technology in China, particularly to mature Chinese written characters, as early as 1300 BC.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 25-29 September 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter to the State Party on 30 January 2006 and the State Party has provided information on 24 March 2006.

Consultations: ICOMOS has consulted its International Scientific Committee on Archaeological Heritage Management.

Literature: There is a rich literature on Yin Xu, consisting of reports and scientific treatises on the excavations and the identification and evaluation of the finds, published in various archaeological and scientific journals.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

Yin Xu is located across both banks of the Huanhe River in the northern suburbs of Anyang City, a Chinese city known for its history and culture, some 500km south of Beijing.

The core zone property proposed for inscription consists of two separate areas: 1) the Palace and Royal Ancestral Shrines Area, ca. 200ha, near the village of Xiaotun, and 2) the Royal Tombs Area, 214ha, near the villages of Qianying and Wuguan. The single buffer zone (720ha) encloses these areas as well as extending to the Huanbei Shang city-site further east.

Known as 'Beimeng' in ancient times and 'Dayishang' and 'Shangyi' in oracle bone inscriptions, Yin Xu was the capital city of China during the Late Shang Dynasty. It is also the site of the earliest capital city in Chinese history recorded in early historical sources, the existence of which has been confirmed by oracle bone inscriptions and through archaeological excavations. It now has a history of 3,300 years.

The *Palace and Royal Ancestral Shrines Area* (1,000m x 650m), the most important component of Yin Xu, is located on the southern bank of the Huanhe River. More than 80 house foundations of rammed-earth have been discovered in this area. These are divided into three groups: A, B and C. They are aligned according to the pattern of ancient Chinese palace architecture with main halls in the front, bedrooms in the rear, ancestral shrines on the left and altars on the right. The group of 53 house foundations form the main section of the area and the centre of the whole capital city of Yin Xu. In addition to these, the tomb of Fu Hao and the foundation site No. 54 can be considered as the most important remains of this area, because it has been preserved in its integrity. On the western and southern sides of the Palace and Ancestral Shrines Area runs a defensive trench: 1,100m north-south and 650m west-east direction. It is 10-20m wide and 5-10m deep. The northern and eastern ends of the ditch end at the Huanhe River thereby enclosing the Palace and Ancestral Shrines Area between it and the river. Thus it functions in a manner similar to city walls at other sites but also works as an effective flood-control system.

The *Tomb of Fu Hao*, located to the southwest of the house foundations in Group C, is one of the most important archaeological discoveries in the Palace and Ancestral Shrines Area of Yin Xu since 1928. Fu Hao was a consort of Wu Ding, the 21st king of the Shang Dynasty. This is the only intact tomb of a member of the royal family of the Shang Dynasty discovered since the start of scientific excavations. Above ground, on top of the tomb, there was a hall called *muxinzong* in the oracle bone inscriptions. The large number and superb craftsmanship of the burial accessories bear testimony to the advanced level of Shang handicraft industry, and form now one of the national treasures of China.

Numerous pits containing bovine shoulder blades and turtle plastrons have been found distributed within the Palace and Ancestral Shrines Area of Yin Xu. Since the end of the 19th century when oracle bone inscriptions were first discovered, a total number of about 150,000 shoulder blades and turtle plastrons have been found at Yin Xu.

The *Royal Tombs Area* is located on the highland at the northern bank of the Huanhe River. It is an important part of Yin Xu, and can be divided into the eastern and the western parts. Since 1934, 13 large royal tombs (including an unfinished tomb) and more than 2,000 attendant tombs and sacrificial pits have been excavated. The western part contains eight tombs arranged in four pairs, one tomb in the north, the other in the south, with the pairs running from west to east. The eastern section of the Royal Tombs Area contains five large tombs. They face either north or south. Scholars believe that these two groups of large tombs are the royal tombs of the Late Shang Period. Scattered among the royal tombs in both sections of the Royal Tombs Area are more than 2,000 smaller graves. Most of them are sacrificial pits, and believed to be the remains of sacrificial victims, which the Shang kings offered to their ancestors.

History

Yin Xu is an ancient capital city that rose in the late Shang Dynasty, a time of prosperity of Chinese Bronze Age. Around the 17th century BC, the Shang tribe, an important branch of the Chinese nation, beat the Xia Dynasty and established a slave dynasty in central China, the second of its kind in Chinese history. The territory of this new dynasty extended to the great ocean in the east, the present-day Sichuan in the west, the Liaohe River Basin in the north, and the Dongtinghu Lake in the south. It was one of the most powerful states in the East Asia during the Bronze Age.

In about 1300 BC, Pan Geng, the king of the Shang Dynasty, removed his capital from Yan to Yin Xu and built the latter into a magnificent capital city. Since then, this capital city continued being built by 12 kings in eight generations of the Shang Dynasty during 255 years. It remained the political, economic, military and cultural centre of China during the prime of its bronze age. Around the year 1046 BC, King Wu sent a punitive expedition against King Zhou, the last ruler of the Shang Dynasty. Yin was deserted and the city was turned into ruins, hence the name Yin Xu (the ruins of Yin) in historical sources.

During the Qin and Han dynasties (221 B.C. to AD 23), references to Yin Xu were made frequently in history books. Epigraphy became popular during the Song and the Yuan Dynasties (AD 10th to 14th century). The frequent unearthing of bronzes around Xiaotun village aroused the attention of educated people. This city was then thought to be Xiang, the residence of the 12th king of the Shang Dynasty. In 1899, Wang Yirong, an epigrapher of the last years of the Qing Dynasty, discovered and proved that oracle bone inscription was the language used in the Shang Dynasty. After verification and exploration by many other scholars, Xiaotun of Anyang where oracle bone inscriptions were unearthed came to be established as the site of Yin Xu as recorded in Chinese classics.

Between 1928 and 1937, the Institute of History and Philology of the then Academia Sinica carried out 15 large-scale excavations at Yin Xu, and discovered the Palace and Ancestral Shrines Area, the Royal Tombs Area and large numbers of other cultural remains. As a result, this capital city of the Shang Dynasty has gradually come to be known, and its position as China's first ancient

capital, proven by written documents, has been firmly established. The excavations were completed after the Second World War. In 1995, Anyang City established the Yin Xu Management Department to take charge of conservation and daily management of Yin Xu.

Protection and Management

Legal provision:

The nominated property is state owned. The site is protected by the laws of the People's Republic of China, including: the Law on the Protection of Cultural Relics, the Law on Environmental Protection, and the Law on Urban Planning. It is also subject to the various regulations and rules in force in Henan Province.

Management structure:

The principal management authority lies with the State Administration of Cultural Heritage of the People's Republic of China (Beijing) in collaboration with the Henan Provincial Administration of Cultural Heritage (Zhengzhou City) and Anyang City Bureau of Culture (Anyang City).

In 1995, the People's Government of Anyang City has set up the Yin Xu Management Department for the management of Yin Xu area, and to exercise strict control over land use (industrial, agricultural, residential). In 2001, an Overall Programme for the Protection of Yin Xu was adopted.

Resources:

There are three main sources of financing for the protection and conservation, i.e. the State, the Henan Province, and Anyang City.

Justification of the Outstanding Universal Value by the State Party (summary)

The nomination highlights the historical significance of Yin Xu, the capital of China in the Late Shang Dynasty, 14th to 11th centuries B.C., the golden period of the early Chinese culture, crafts and sciences. The site is especially remarkable in providing archaeological evidence for the development of royal architecture and funerary traditions. The most important discoveries on the site include the so-called oracle bone inscriptions, carrying the earliest evidence for already mature modern Chinese characters, exquisitely decorated ritual vessels, jade and bone carvings and ceramics.

Criterion i: The remains at Yin Xu are masterpieces of human art, science and technology. The main importance of Yin Xu for China and the world as a whole is the outstanding achievements in art, science, and technology of the Late Shang period exemplified by the remains excavated here. Oracle bones carry the earliest systematic written language and one of the major ancient written languages in the world, as early as 1300 BC. Many scientific and technical achievements were made during the Late Shang Period. Oracle bone inscriptions reveal that the Shang could already record solar and lunar eclipses and star configurations accurately. ...

Criterion ii: The Late Shang culture of Yin Xu has had far-reaching influences on the formation and development of Chinese culture. The writing system used in the oracle bone inscriptions has played an important role in the diffusion and development of Chinese civilization for thousands of years. The bronze culture of Yin Xu is a reflection of the artistic level and social customs of the Late Shang Period and represents the highest level of development in China's ancient bronze culture. The ritual system of the Shang, based on ancestor worship and the use of bronze ritual vessels, greatly influenced other cultures surrounding it.

Criterion iii: The rich cultural remains at Yin Xu provide evidence for extinct cultural traditions. The Late Shang Period, the capital of which Yin Xu was, created a brilliant Bronze Age culture. With the course of history and the development of society, the art of divination, the Shang burial rites, the practice of offering sacrifices, and other such systems widely used by the Shang lost the basis for their existence and became gradually extinct. The discovery and excavation of Yin Xu have provided evidences for the existence of these lost cultural traditions.

...

Criterion iv: The buildings at Yin Xu, including palaces, ancestral shrines and the royal tombs, are masterpieces of palace and mausoleum architecture of early Chinese history. The foundations of some 80 structures are in three distinct groups, which have been determined to be palaces, ancestral shrines, and altars respectively. This layout can be considered to be an early form of later Chinese palace architecture characterized by main halls in the front, bedrooms in the rear, ancestral shrines on the left, and altars on the right. The Royal Tombs Area at Yin Xu is thus far the oldest perfectly conserved in China.

Criterion vi: Excavations at Yin Xu have provided reliable material evidence for the history of early Chinese language, ancient beliefs, social system, and major historical events. Archaeological excavations at Yin Xu over the past 80 years have unfolded the rich and colourful history of China's Late Shang Period and provided reliable material evidence for the history of early Chinese language, ancient beliefs and social systems, and major historical events.

4. EVALUATION

Conservation

Conservation history:

The site was excavated from 1928 to 1937, and again from the 1950s. There has been a recent discovery nearby revealing the site of Huanbei Shang city, which has been included in the buffer zone, but which has not yet been excavated. The excavations are no more continued in the nominated core zone, though it is possible that new discoveries may come up in the surrounding area in the future.

Most of the excavated sites have been reburied, taking care that their conservation is guaranteed. After reburial, the sites have been marked on the ground, using appropriate techniques, such as plants or rammed earth, indicating the principal features as well as displaying a few replicas that help to explain the site. The bones found in ancient tombs

and burial sites have been left in situ, while the movable objects have been removed and are displayed in the site museum, which has been built at the margin of the site and placed underground. A protective earth layer has been added to the mausoleum and the pit walls have been protected so that they do not collapse.

The site is a flat basin, which used to be inhabited by farmers cultivating corn. As a result of the excavations, the fields have been removed from the area and some 688 houses have been demolished. Wooden fences have been set up around the archaeological sites. The factory for food production that was in the buffer zone has been removed, and no new industrial buildings will be built in the area.

State of conservation:

In the overall, the site is in good state of conservation. Most of the excavated pits have been backfilled taking care that conservation be guaranteed. The sites that are open and presented to the public have been conserved and protected.

Protection and Management:

The site is fully protected under national legislation. There are two core zones: i.e. a) the site of the royal tombs and b) sites of the palace and royal ancestor shrines. A buffer zone surrounds the core zones and also includes the Huanbei Shang city site. It covers an area of ca 4km east-west and 3km north-south. The sites of some ten villages are within the buffer zone, and a railway is crossing it. The protected zones are considered properly defined from the point of view of the archaeological areas, and they include all the known historic features.

ICOMOS considers that the management system is appropriately organized for the site. Excavations in the nominated area will be not be continued. However, several academic societies are actively are involved in research of the finds in the area of Yin Xu, including: The Society for the Study of Yin and Shang Cultures, The Society for the calligraphy of Oracle Inscriptions. In addition, a new Department of Yin-Shang Culture was recently established at Anyang College of Education. Apart from the members of the commissions and archaeologists, there are full time wardens and some 20 full time guides. The subterranean site museum was constructed recently in the eastern corner of the site, taking care not to disturb the archaeological remains or the skyline.

Risk analysis:

Yin Xu is located in agricultural area, and it has been subject to some development due to villages in the region. Some industrial plants have been of concern, including the food stuff factory in the buffer zone. Nevertheless, the factory has now been demolished and no new industry will be built here. A railway is crossing the buffer zone. However, it is far from the archaeological areas, and no construction is allowed along its track.

The region has semi-damp continental monsoon climate. It can be hot in the summer and fairly cold in the winter. The major threats to the site are the floods especially due to the river Huanhe, which often is subject to strong storms upstream. The management has however taken measures to prevent flood damage. Two reservoirs have been built upstream so as to control the level of the river, and the

river beds have been improved. While the excavated remains are underground, the pits that are presented to the public are consolidated so as to prevent collapse. The region of Yin Xu is subject to earthquake hazard, but this has not been a major impact on the site.

At the moment some 200,000 people visit the site annually, mainly Chinese. The visitors include many young people, for whom there are educational programmes interpreting Chinese characters. Modern facilities are available, including hotels of different categories. An annual festival is organised to promote the site. Most visitors come to the site in spring or autumn, and the numbers have recently been growing. Measures have been taken to protect the site and guarantee the safety of visitors.

Authenticity and integrity

Authenticity:

The authenticity of the ancient remains has been verified in reference to the Shang Dynasty that had Yin Xu as their capital from 1300 to 1100 BC.

Integrity:

While taking into account that the site of Yin Xu has been subject to excavations for some 80 years, it can be considered to have maintained its historical integrity. The tombs and sacrificial pits have been left in situ, and most of the pits have been reburied after excavation, and only selected areas are presented to visitors. The reburied pits are indicated on the ground. Movable objects have been taken to the site museum, and some replicas have been displayed on the site as part of the presentation. Only limited reconstruction has been made as part of the presentation to visitors.

The overall integrity of the landscape is also under control. The archaeological site is in a rural context with some villages, roads and a railway. However, there is strict planning control, and the existing building stock consists of traditional style buildings that are maximum two stories high.

Comparative evaluation

Yin Xu is of outstanding interest having been the largest and most important of the capital cities of China in the Late Shang Dynasty. It has provided unique material evidence to the history of China in a crucial creative period. It is comparable with ancient civilisations in Egypt, Babylon and India, and is distinguished for its outstanding universal value in this context. The site provides documentary evidence to the first important development phase of the Chinese royal architecture, anticipating the great Imperial palaces and tomb ensembles.

Outstanding universal value

General statement:

The outstanding universal value of the archaeological site of Yin Xu can be referred to as an exceptional testimony to the late Bronze Age phase of the Chinese civilisation, 1300

to 1046 B.C. The excavations have provided invaluable material evidence to the history of art and architecture, the development of various fields of science and technology. In particular, Yin Xu exhibits the earliest testimony to the complete set of mature Chinese characters, still in use today. The site is the earliest dynastic capital in China, which has been certified and documented. The rammed earth foundations and remains of early wooden structures represent early prototypes in the development of royal palace architecture in China. Similarly, the tombs and sacrificial pits are the earliest prototypes, later developed into imperial tombs, such as the tomb of the First Qin Emperor in Xi'an (a World Heritage site).

Evaluation of criteria:

The property has been nominated on the basis of criteria i, ii, iii, iv and vi:

Criterion i: The remains at Yin Xu are testimony to remarkable achievements in art, science, and technology of the Late Shang period. Nevertheless, considering that the remains are a testimony to cultural evolution, ICOMOS considers that this is better justified under criterion iii and that the property does not meet this criterion.

Criterion ii: Yin Xu, the capital city of the Late Shang dynasty, is of outstanding universal value as it exhibits an important interchange of influences in Chinese history, representing the highest level of development in the ancient bronze culture of China. The ritual system based on ancestor worship and the use of bronze ritual vessels greatly influenced other cultures. The same can be said of the development of the types of buildings and royal tombs excavated here. ICOMOS considers that the property meet this criterion.

Criterion iii: The cultural remains at Yin Xu provide exceptional evidence to extinct cultural traditions in Late Shang Period. Yin Xu was then the dynastic capital during the richest Bronze Age culture in China. The period is testimony to many scientific and technical achievements and innovations, including the combined solar and lunar calendar system, still in use today in China. Of fundamental importance are the oracle bones that carry the earliest evidence to the mature system of written Chinese characters. ICOMOS considers that the property meet this criterion.

Criterion iv: The palaces, ancestral shrines and the royal tombs of Yin Xu are outstanding examples of early Chinese architecture. They have of outstanding value establishing the early prototypes for Chinese palace architecture and royal tomb complexes, then further developed in the Imperial palace complexes and burial sites. ICOMOS considers that the property meet this criterion.

Criterion vi: The material remains discovered at Yin Xu provide tangible evidence to the early history of the system of Chinese writing and language, ancient beliefs, social systems, and major historical events, of outstanding universal significance. Yin Xu is valued as the most important archaeological excavation in the history of modern Chinese archaeology. ICOMOS considers that the property meet this criterion.

5. RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that Yin Xu, The People's Republic of China, be inscribed on the World Heritage List on the basis of *criteria ii, iii, iv and vi*:

Criterion ii: Yin Xu, capital of the Late Shang dynasty exhibits an exchange of important influences and the highest level of development in China's ancient bronze culture, including the system of writing.

Criterion iii: The cultural remains at Yin Xu provide exceptional evidence to cultural traditions in Late Shang Period, and are testimony to many scientific and technical achievements and innovations, such as the solar and lunar calendar system, and the earliest evidence of systematic written Chinese language in oracle bones.

Criterion iv: The palaces, ancestral shrines and the royal tombs of Yin Xu are outstanding examples of early Chinese architecture. They have great significance establishing the early prototypes for Chinese palace architecture and royal tomb complexes.

Criterion vi: The material remains discovered at Yin Xu provide tangible evidence to the early history of the system of Chinese writing and language, ancient beliefs, social systems, and major historical events, which are considered of outstanding universal significance.

ICOMOS, April 2006



Fu Hao Tomb



Chariots pit of the Shang Dynasty

River Island of Majuli (India)

No 1206

1. BASIC DATA

State Party: India

Name of property: River island of Majuli in midstream Brahmaputra River in Assam

Location: Assam State

Date received by the World Heritage Centre: 19 February 2004

Included in the Tentative List: 2 March 2004

International Assistance from the World Heritage Fund for preparing the nomination: 14 October 2001

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is also a *cultural landscape*.

Brief description:

Majuli, an island in the upper reaches of the Brahmaputra River, has been the cultural centre of Assam for the past five hundred years and is seen as the cradle of Assamese civilization.

In the 16th century Majuli became the heart of a school of Vaishnava worship, founded by the Saint Shankardeva. He established Sattras or monasteries around the island in which local art forms such as dance, drama, painting and poetry were used as the medium to propagate religion. Shri Shankardeva and his apostles wrote many songs, dramas and devotional scriptures and this helped the development and formalisation of the Assamese language. Majuli became a spiritual-cultural landscape where the scriptures were writ large on the ground and the Sattras fused religious and political systems across the whole of society.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 23-26 November 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes. IUCN has provided an evaluation of the natural attributes of the site.

Literature: A few published guides on individual Sattras in Majuli, and on the history and folk culture of Assam.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Majuli, an island in the upper reaches of the Brahmaputra River in the Jorhat district of Assam, in the eastern most part of India, is possibly the largest riverine island in the world.

The island is extremely vulnerable to erosion from the waters of the river. Over 1250 sq.km in extent in the 1950, the island has been reduced to 850 sq.km due to annual flooding and continuous erosion of its banks by the river.

The island is part of a complex delta system formed through the meeting of tributaries with the main Brahmaputra River, which at 2706km is one of the largest in the world.

Around 80 km long and 10-15 km wide, the island lies roughly north-east – south-west in the river. The nominated area of 142,535 ha is the island together with twenty-two islets, known as *chaporis*, lying near its southern flank, and the water of the Brahmaputra River to the south and the Lohit River to the north. A buffer zone of 380,062 ha includes land on both the northern and southern banks of the surrounding rivers.

Majuli has been the cultural centre of Assam for the past 500 years and is seen as the cradle of Assam civilisation.

Although the early history of the island is unclear, written documents record the visit of Shankardeva, a Hindu social reformer, during the 16th century. He promulgated a form of Hinduism that came to be called *vaishnavism* and established monasteries or hermitages called *Sattras* all over Assam. These *Sattras* became cultural, educational, artistic and religious centres. They were part of the wider Diaspora of Vashnavite spiritual movements which spread across India.

More have survived in Majuli than elsewhere; of some 60 established by Shankardeva on the island, thirty remain and have a wide following in the local community.

These Sattras are living embodiments of Vaishnavism, with its rejection of idol worship and sacrifice, and its emphasis on culture - preserved in dance dramas known as *bhaona* and *ankiya-nat*, theatrical depictions of the triumph of good over evil. Vaishnavism brought together all sections of society irrespective of caste, creed, social status or region to live in harmony with nature.

Over the past five centuries the island has been settled by people of various different origins – as has the wider region. Today the largest community on the island are the Mishings; others are Koch, Kachari, Chutias, Deori, Ahom, Kaivartta, Mattaks, Nath, Keot, Kalitas and Brahmins. *Sattras* are seen as having been instrumental in uniting this otherwise ethnically very diverse region.

The island houses 243 large and small villages – a number that has it is said to have been reduced by around thirty in the past twenty years through flooding. Many of the villages still have houses constructed of bamboo and mud with thatched roofs. Majuli is predominately an agrarian society with around two-thirds of the population being engaged in traditional agricultural practices based on a wide variety of local crops. The island is also famous for its hand woven silk cloth and pottery.

The communities on the island are a repository of a wealth of local knowledge of the eco-system of the island and this has influenced the way agriculture, fishing and building traditions are carried out according to annual cycles, based on very localised knowledge and in harmony with nature. Spiritual and cultural practices also follow this annual pattern being integrated into economic working activities.

In details the nominated property consists of:

- Sattras – buildings, dance, drama & music, and social organisation
- Villages
- Farmland
- Traditional crafts
- Traditional knowledge

These are considered in turn:

Sattras – buildings, dance, drama & music, and social organisation

Of the thirty remaining *Sattras* on the island (listed in full in the dossier), eight are identified as being of historical importance, from which the other smaller *Sattras* have originated. These are, with their foundation dates:

Bhogpur 1528

Bengena Ati 1626

Garamur 1650

Auniati 1653

Dakhinpat 1662

Samaguri 1663

Uttar kamalabari 1673

Natun kamalabari 1903

The *Sattras* are said to be mostly on the main island, a 'few of them' in Chapori areas. No map of their disposition is provided.

Sattras are monastic communities with disciples set in land donated to them by the Ahom kings and with a certain populations designated to work for the *Sattra*. Income generated from the land is used for cultural, educational and social purposes. They are the community institution for society, and centres of learning, as well as being the centre of religious practices. Each *Sattra* houses monks, *Bhakats*, who lead a life of celibacy.

The *Sattras* as institutions continue to impart spiritual knowledge and to propagate art and culture: they exercise spiritual control over communities which has over several centuries helped to maintain social order, peace and harmony.

The *Sattra* buildings vary in size and complexity and many have been rebuilt or re-located over the centuries. The main large hall, *Namghar*, with a roof supported on two rows of cylindrical column, sometimes carved and painted, was built in the centre of an open space surrounded on all four sides by one story buildings, *hati*, forming a quadrangle and used as dormitories for disciples. Beyond these buildings is the *Sattras* farm land.

The *Namghar*, where periodically people gather to sing, dance and pray is more than a temple - it is a meeting place or village parliament as well where decisions are made on matters concerning the village – such as fishing rights or what to do with the money that the *Sattra* has raised.

Non *Sattra* villages also have *Namghar* and thus the spiritual control over society was diffused throughout the island.

The *Sattra* buildings are also storehouses for valuable painted manuscripts, and other types of artifacts in bronze, silver, gold, and ivory. They house the costumes and musical instruments used in dance dramas and collections of traditional old utensils, jewelry, and weapons. The buildings were traditionally constructed of bamboo with thatched roof, now largely replaced by tin sheets. In some of the largest *Namghar*, the roof posts are of timber, and some of these frames are several hundred years old.

Very little detail is given in the dossier of the individual buildings and no detailed inventory has yet been produced of all the *Sattra* structures.

Each of the *Sattras* had an area of influence which includes its neighbouring villages, in extent the land given by the Ahom kings. The social structure of the *Sattras* is complex and hierarchical. At the apex is the advisory council. Assisting the council are numerous helpers each with a defined responsibility for prayers music, food, offerings, official business and the work of villages.

The *Sattra* culture permeates life from birth to death. Its religious practices are recorded on bark manuscripts, known as Saachi manuscripts and a programme for cataloguing these has been started by the National Mission for Manuscripts.

One of the most well-known aspects of the *Sattras* is dance drama known as *bhaona* and *ankiya-nat*, theatrical depictions of the triumph of good over evil. The *satriya* dance has recently been recognised as a national classical dance. The distinctive masks and costumes are all made locally – the fabric woven on traditional looms.

Each year the main festivals associate with the *Sattras* attract large numbers of peoples from across Assam.

Villages

Many of the villages still contain traditional buildings. Each homestead is made up of a collection of buildings for both people and animals arranged as a group. The layout and style of the buildings varies amongst the different peoples of the island. Mishing houses are built on stilt with a verandah and have an open space within for the whole family. Other peoples (collectively known as Mipak) build houses supported on a low mud plinth. For all types, the walls are of bamboo poles and the roofs of grass thatch.

Farmland

Paddy fields for rice dominate the landscape. Lentils, sugarcane, wheat and juts are also grown in a patchwork of small fields. The agriculture is wholly organic, the fields being fertilised by both manure and by alluvial deposits from the regular floods. The wetland edges of the island are shared lands, used for growing tubers, reeds for mats, for fishing and for gathering medicinal plants. The

property is subject to cycles of flooding (mainly during the Monsoon season) and dry periods in winter. These cycles not only dominate the natural processes occurring in the area but also condition the way the area is used as to make the best use of land and water resources of the island within each season. The nomination dossier describes in details the different traditional practices and how they have been tailored to the ecological conditions of the island within each season.

Traditional crafts

Most families still have one member engaged in weaving cloth from silk fibres produced on the island. In two villages near the river banks, the main occupation is the production of pottery which is supplied widely across Assam.

Traditional knowledge

People in Majuli have a strong symbiotic relationship with nature and their work, religion and festivals are guided by an annual cycle related to the seasons and a detailed knowledge of the ecology of the island. As yet this knowledge has not been recorded.

History

It is not known when people first settled in Majuli. By the 3rd and 4th centuries the Brahmaputra River was already a major trade route linking India with China and Burma (Myanmar) and it is possible that Majuli was part of this trade route. It is assumed that between the 7th and 13th century there was an agrarian population in Majuli as in the rest of Assam. The fertile alluvial lands must have been attractive for agriculture. Under the Ahoms who invaded Assam from the east in the 13th century, and gradually came to control the whole of the Brahmaputra valley by the 16th century, Majuli became a place of residence for royal officials.

In the 16th century Majuli was visited by Srimanta Sankaradeva (1449-1568) the Vaishnavite saint and Hindu social reformer. He lived in Majuli for 12-14 years and brought about a radical transformation of Assamese society through establishing *Sattras* to promote vaishnavite beliefs which guided religious, social and economic practices through distinctive dance dramas scripted by the saint. This monotheistic faith cut across castes, creeds and existing religions and brought about a rejuvenation of all aspects of society. His work was continued by disciples and is still a strong force in society today.

In 1663 the Mughals attempted to overthrow the Ahom and a peace deal was eventually struck, but the Ahom quickly regained control four years later. By the end of the 18th century Ahom power had declined and in 1818 the Burmese successfully invaded Assam. In 1826 the British intervened and drove out the Burmese. Assam came under British domination after the treaty of Yandaboo between the Burmese and the British company in 1826. In 1947 it became part of independent India.

Natural changes and disasters have had a profound impact on the island. Majuli has been formed as an island through the southward migration of the Brahmaputra River. Before 1735 it was a small island at the confluence of the Brahmaputra River and six tributaries. As a consequence

of earthquakes in 1691 and 1696, and then a catastrophic flood in 1735, several tributaries abandoned their original courses and the main river moved from the north of the island to the south creating in between a larger landform.

The island is regularly flooded – a fact that contributes to its fertility. However in the last 70 years the pattern of flooding seems to have increased and 14 heavy floods have been recorded.

In addition to flooding, the island is facing heavy erosion of its landmass. In 1950 the island covered 1246.00 sq km; this has now been reduced to 924.60 sq km. Between 1969 and 1994 more than 50sq km were lost and the rate of loss seems to be increasing.

Protection and management

Legal provision:

Legislative protection for the nominated property has not yet been achieved. Currently a bill is being processed in the Assam State Legislative Assembly that would provide provisions for legislative protection of the island and its buffer zones and the implementation of a coordinated approach to its management.

The island has several historically important religious and social buildings. However these individual monuments are not protected by any legislative document.

Management structure:

A Management Plan has been prepared and this will be implemented once the legislation is in place. The Plan proposes an integrated Majuli Heritage Consortium consisting of government and non-government agencies which will implement the management objectives. It will be the focal point for National, State, and local institutions to come together for the management of the cultural landscape. The Consortium will be set up by government decree. Under the main consortium it is proposed to form two groups: a Technical group and a Research and Development Unit.

The plan includes the need to prepare the following supplementary plans: Land Use, Development Control, Environmental and Ecological Protection, Watershed Management, Communications, Visitor Management.

Resources:

Resources to implement the Management Plan will come from the Assam Government. As yet, no specific sum has been allocated.

Justification of Outstanding Universal Value by the State Party (summary)

Majuli is a unique spiritual and cultural landscape and part of the Diaspora of Pan-Vaishnavate spiritual movements.

This spiritual movement gave rise in the mid 16th century to the institution of *Sattras*, monastic communities which brought together all section of society, irrespective of caste or creed, religion and social status, to develop a new way of life in conformity with the natural resources of the island. The *Sattras* have more than a religious bearing on

society, being also cultural and administrative centres of communities.

The tangible and intangible heritage of Majuli together with a distinctive traditional knowledge system is an outstanding example of a unique living tradition that has been sustained despite the vagaries of floods and erosion.

4. EVALUATION

Conservation

Conservation history:

There has been little formalised conservation of buildings or the landscape. Conservation of culturally, religiously, and socially important aspects of the Majuli Island are not yet incorporated within any management system. Rather conservation has been part of on-going maintenance, largely carried out by traditional stakeholders – the *Sattras* communities and farmers.

The dossier acknowledges that the physical condition of the *Sattras* requires urgent restoration and in some places reconstruction, although no details are given

The *Sattras* are store houses for valuable painted manuscripts, and other types of artefacts in bronze, silver, gold, and ivory. In addition to these the various musical instruments used in dances and dramas, anthropologically valuable equipment and utensils are also part of the movable heritage repertoire.

The general awareness of preservation of artefacts is not yet very high among the concerned parties. However, there already exists a program to catalogue the painted manuscripts under a project titled National Mission for Manuscripts.

Natural attributes: IUCN's evaluation:

Whilst there are general references on the nomination dossier on the use of native flora and fauna for economic, social and religious reasons, the nomination is lacking a description or an assessment of them. The nomination made also reference to the importance of the area, particularly its wetlands and paddy fields, for local and migratory birds; however no assessment is provided on the relevance of the site as stop-over within migratory routes. The map on land use for the island also reflects the existence of small wild areas, mainly associated to the existing wetlands; however the nomination noted that these wetlands are threatened by an increase in paddy fields. It is also noted that the property is important as a breeding place for the endangered river dolphin; however no information is provided on the existing population of this species and how the property contributes to its protection.

Protection and Management:

The nomination notes that a new Bill has been proposed to the Assam State Legislative Assembly to declare the property as a protected area. However no information is provided on the status of negotiation and approval neither of this bill, nor on what category of protected area has been proposed for the property.

The Management Plan provided with the nomination only becomes effective once the bill declaring Majuli as a protected area is passed by the Assam State Legislative Assembly.

The Management Plan sets out overall management objectives and provides an adequate basic general framework for coordinated management. However it fails to provide detailed guidance on its effective implementation. The Plan does not consider the level of staffing and funding required for ensuring the effective management of Majuli. Although the nomination identifies sources of finance available for management, it omits to inform whether or not the funding available is sufficient to cover the protection and management requirements of Majuli.

As noted above, the survival of Majuli depends on adequate management of the watershed associated to it. This is recognised in the Plan which considers the need to prepare a Risk Management Plan. The preparation and implementation of such a plan should be of the highest priority for the State Party, particularly in the light of potential impacts from climate change.

The Plan could do with strengthening in respect of the specific qualities of Majuli. In particular there is a need to address the following aspects in more detail:

1. An analysis of the *Sattras* landscapes to define their spatial characteristics;
2. Inventory of *Sattras* and their immovable heritage, as a preliminary to the development of conservation plans;
3. An approach to the preservation of crafts and the craft production system;
4. An analysis of the interrelationship between traditional land management practices and biodiversity conservation;
5. Ways of monitoring land use patterns and practices;
6. Ways of recording traditional knowledge;
7. Interpretation and presentation of the islands significances;
8. Cultural tourism strategy to ensure tourists do not disturb fragile balance between people and nature;
9. Procedures for the conservation of traditional architecture of Mishing and Deori villages and for promoting best practice for the use of new materials;
10. Approaches to sustainable development – particularly for buildings, roads, tourist facilities, waste disposal.

Although ICOMOS strongly supports the creation of the Majuli heritage consortium, given the size of the island and the complexities of its management, it is suggested that consideration should be given to the appointment of an overall cultural heritage coordinator to service the consortium and develop a resource management appraisal for the whole landscape. This could perhaps be developed through workshops for key stakeholders.

- Long-term protection

Article 4 of the convention recognizes that it is the duty of each State Party to ensure the conservation, presentation and *transmission* (emphasis added) to future generations of

the cultural and natural heritage inscribed on the World Heritage List. This implies that the properties inscribed should be maintained in the long-term through active conservation, management and, if required, restoration. It also implies that the heritage included in the World Heritage List would survive over time as to be transmitted to future generations. However in the case of Majuli Island its survival depends on ecological processes which cannot be totally controlled by management activities.

The survival of the island depends on the river cycles of sedimentation and erosion. These cycles are also dependant on climatic conditions and changes that may occur in the watershed linked to this area. The nomination notes that the magnitude of flood damages have increased over recent years, to an average rate of 7.4 km² per year, and this is causing severe bank erosion. Furthermore it is noted that flooding and the frequency of occurrences have been changing and increasing over the years and that it is estimated that, if present trends on flooding and erosion continue, the River Island of Majuli will be submerged in the next 15-20 years.

Both ICOMOS and IUCN are concerned that, in the light of predicted climate change impacts, this situation might be worsening, jeopardizing the whole existence of Majuli Island and motivating people to leave and resettle in other areas – a process that is already occurring – thus affecting the survival of the island and its values. It appears that the long-term protection and existence of the site might not be guaranteed.

Boundaries

The proposed core area and buffer zone encompass the key areas associated with the property to ensure the protection of its immediate surrounding landscape as a way to maintain its visual quality and identity. However the site is very vulnerable to any changes that may occur in the upper watershed of the river thus it would be helpful to extend the buffer zone up to the north of the property so as to promote adequate management of a greater part of the watershed.

Risk analysis:

- Development

One of the benefits of World Heritage status is seen as the possible development potential of the island through increasing tourism and the market for goods. The dossier mentions upgrading roads and the construction of two bridges to link the island to the mainland. How these can be achieved without threatening the qualities of the island needs considerable thought.

- Flooding

Flooding and the concomitant erosion of the island are the major threats to its ways of life and continued existence. Although the island has been prone to flooding for several centuries, the rate of floods do seem to be increasing. Development of towns along the Brahmaputra River together with their flood defences appears to have had an effect in reducing the flood valves for the river and exacerbated the problems in Majuli. The dossier states that major floods are unlikely to be the key risk. The problem therefore is how to minimise the risk from what can be seen as 'regular' flooding and this appears to be getting worse – see above.

Although detail is given in the dossier on the fluvial regime around Majuli and its history, the island has not been set into the context of the wider Brahmaputra basin. It is not clear how far development in the wider river valley or the impact of climate change are contributing to the increase in frequency of floods.

- Earthquakes

The island is in an earthquake zone and so the possibility of another major earthquake cannot be ruled out. There is little that can be done in preparation other than to consider the benefits of lightweight traditional houses.

- Visitors

According to the nomination there are high expectations from local people and district governments to enhance tourism development and increase the level of visitation to the site. However the nomination also notes the potential negative impacts associated with tourism development. This is a management challenge that requires careful consideration by the State Party as to avoid any impact that could affect the fragile balance existing between people and nature in Majuli.

- Christianity

Although a Christian school was established on the island in 1856, recently there has been concern that Vaishnavite culture was being undermined by the Christian Church. The conflict between the two is said to have prompted the reinvigoration of Vaishnavite traditions.

Authenticity and integrity

Authenticity:

The authenticity of the complex Majuli cultural landscape is related to the processes which shaped the landscape as much as to the physical manifestation as people's interaction with their environment. To sustain the authenticity of the landscape will mean sustaining social and religious systems, communal use of resources, traditional building techniques, traditional farming techniques, the *Sattras* and their architectural features, intangible heritage such as dance drama, traditional knowledge and spatial organisation – in fact all the qualities that when combined make up the cultural distinctiveness of the island and the way people live in harmony with nature.

The island has developed the *Sattra* movement over the past three centuries: the need is to allow that development to continue, through managing change so that the distinctive aspects of the *Sattra* system and its spatial arrangements can be sustained while people are able to benefit from new amenities they need.

Currently the balance is in favour of sustaining and developing traditional approaches – how change can be managed in future to ensure authenticity is not compromised will be a challenge to be addressed by the proposed consortium.

Integrity:

The integrity of Majuli relates to the intactness of the social, religious and economic and cultural systems that prevail. It also relates to the intactness of sufficient of the

island to allow the key *Sattras* to continue. Currently the island as a whole reflects a system that can be said to still possess integrity. It is by no means clear that in the medium term the island will be large enough to sustain this landscape pattern.

Comparative evaluation

The dossier provides evidence of a large number of sacred islands in India. Mention is made of Omkareshwar in Madhya Pradesh, Rameshwaram in the Bay of Bengal, Ganga Sagar Teerth also in the Bay of Bengal, the Elephant Caves in the Arabian Sea and Chora at Tiswadi.

Of these Omkareshwar and Rameshwaram are connected with Lord Shiva and various Hindu sects. The very strong link between the Vaishnava Revival of Hinduism in the 15th and 16th centuries, when India was dominated by Muslims, and landscapes, particularly sacred landscape, is well made. Sacred landscapes were scriptures were written large on the ground and they helped to bring in the total participation of whole communities into religious practice and ritual. Landscape as a sort of supra intellectual creation permeated the whole sub-continent.

Majuli is one of the Diaspora of religious landscapes associated with the Lord Krishna which emerged in the Vaishnava revival. Majuli became the heart of a school of Vaishnava worship founded by the Saint Shankardeva in the 16th century. In Assam, however, the dimensions grew beyond the religious movement. Local art forms such as dance, drama, painting and poetry were used as the medium to propagate religion. Shri Shankardeva and his apostles wrote many songs, dramas and devotional scriptures and this helped the development and formalisation of the Assamese language. The *Sattras* or monasteries they established acted like cultural centres.

The spiritual-cultural landscape that blossomed all over India in the 15th and 16th centuries transformed the interaction of people with their landscapes on a major scale. There were formerly many spiritual-cultural landscapes in India: Majuli might be the most pristine example of a process which transformed a whole continent.

Much more information is needed to substantiate this claim however through identifying the particular landscape characteristic that reflect the socio-religious practices that underpin society in Majuli, and to show how these on the one hand reflect the ideas of sacred landscapes that spread across the sub-continent, and on the other hand are specific to the cultural ethos of Majuli.

Outstanding universal value

General statement:

Before the outstanding universal value of Majuli can be properly assessed, more information is needed on the *Sattras* remaining on the island and on the way they have influenced and continue to influence landscape patterns and the overall interaction between people and nature in Majuli and further a field.

Majuli certainly has the potential to demonstrate outstanding universal value, as a living sacred cultural landscape focused on the Vaishnava *Sattra* system.

Evaluation of criteria:

Majuli is nominated on the basis of criteria ii, iii, v, and vi:

Criterion ii: The Island manifests the effect of the Vaishnava movement which in the 15th and early 16th centuries brought whole societies together through the development of *Sattras* monasteries that diffused cultural and political forces through out society.

More is needed to show how the *Sattra* communities influenced the overall landscape, both its planning and the sustainable management of nature, before this criterion can be justified. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion iii: The Vaishnava tradition spread widely over India. In Majuli it developed into a more intense form through the very specific dance-dramas that are still practiced on the Island. This cultural tradition was firmly anchored in the *Sattras*. Again more information is needed to show how these were the focus of village life and the landscape. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion v: The whole way that nature is managed on the island, and the spatial planning of the settlements and fields, appears to be shaped by religious practices. This would need to be more clearly defined to justify this criterion. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion vi: The entire religious, cultural and spatial landscape of Majuli reflects the systems and beliefs introduced by Shankardeva in the 16th century. Such beliefs strengthened the Assamese identity. To justify fully this criterion the link between the beliefs and the landscape would need to be more clearly made. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

5. RECOMMENDATIONS

Recommendations

Majuli has been nominated for its cultural distinctiveness which is related not only to the *Sattra* system and its manifestations in terms of buildings, dance, music and social systems, but also to the agricultural management of the landscape, the symbiotic relationship between people and nature and the disposition, style and arrangement of villages, their houses and farmland– which make up the integrated whole.

In analysing the qualities of the island it becomes clear – as stated in the nomination – that the whole island is a sacred or religious cultural landscape. Through the *Sattras* and their cultural systems, religion has permeated every part of life.

The main physical focus of this expression is the *Sattras*. The way the *Sattras* influenced the disposition of

settlements and fields, and indeed the whole spatial arrangement of the landscape and farming practices, needs to be identified more specifically.

In the nomination a list of *Sattras* is given but few details of their disposition, scope, extent and building arrangements. A full inventory is needed of these assemblies to demonstrate how they have evolved.

Although the nomination stresses the way people live in close harmony with nature, it does not adequately address the importance of the natural values of the property nor demonstrate how traditional management practices might be contributing to biodiversity conservation. In order to quantify this interactive process, an inventory of flora and fauna of the site is needed with particular emphasis on threatened and endangered species that may be protected as a result of local management practices.

More specific information is also needed on how traditional farming and grazing practices have contributed to the development and/or conservation of a wide range of varieties of cultivated crops and domesticated livestock, and to the sustenance of a variety of ecological niches that play a key role in protecting native and migratory species, particularly endangered and threatened species.

In order that the large living landscape of Majuli can be sustained, ICOMOS recommends that the Management Plan is amplified to take account of the points raised above.

Furthermore it is essential that adequate legal protection is given to the island before inscription is considered in order to strengthen management and deal with potential threats.

The threat of flooding on an ever more hazardous level appears to over-arch all other considerations as this might threaten the very existence of the island. A more wide ranging assessment is needed of the river system and recent developments in its basin, as well as the impact of climate change on flooding regimes, in order that an assessment can be made as to whether or not the island can survive in the medium term. And as a matter of urgency a Risk Management Plan should be prepared and implemented in the light of the potential impacts of worsening floods.

The proposals mentioned in the dossier for the development of two bridges with the mainland should be considered in the light of a sustainable development plan, and through comparisons with the impact of bridges on other island communities.

Recommendation with respect to inscription

ICOMOS recommends that the examination of the River island of Majuli in midstream Brahmaputra River in Assam, India, be *deferred* to the World Heritage List to allow the State Party to:

- Assemble more information on the *Sattras* remaining on the island and on the way they have influenced and continue to influence landscape patterns and the overall interaction between people and nature in Majuli and further a field;

- Create an inventory of architecture and spatial patterns in the landscape associated with the *Sattras* and their movable heritage;
- Put in place legal protection;
- Amplify the Management Plan to take account of the specific nature of *Sattra* landscapes and buildings, the interrelationship between people and nature, the potential for traditional farming practices to sustain biodiversity, the need to codify traditional knowledge, the conservation and development of traditional architecture, a cultural tourism strategy and approaches to sustainable development;
- Undertake an appraisal of the overall river basin in which Majuli lies, and the potential impact of climate change, in order to ascertain the chances of the island surviving in the medium term;
- Develop and implement a Risk Preparedness Strategy;
- Carefully consider the impact of the proposed bridges on the special characteristics of the Majuli cultural landscape.

ICOMOS, April 2006



Nakhinpat Sattra



Chitadar

Bisotun (Iran)

No 1222

1. BASIC DATA

State Party: Islamic Republic of Iran

Name of property: Bisotun

Location: Province of Kermanshah

Date received by the World Heritage Centre: 28 January 2005

Included in the Tentative List: 22 May 1997

International Assistance from the World Heritage Fund for preparing the nomination No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is an archaeological *site*.

Brief description:

The monument of Bisotun is located along the ancient trade route linking the Iranian high plateau with Mesopotamia. The site has remains from the prehistoric times to the Median, Achaemenid, Sassanian, and Ilkhanid periods. The principal monument is the bas-relief and cuneiform inscription ordered by Darius I The Great in 521 BC. The monument is in a strategic position some 100m above ground on the rock surface of a sacred mountain. The message in three languages declares the justification for his taking the rule for the Persian Empire and punishing the rebels.

2. ACTIONS

Background: This is a new nomination. A revised nomination sent by the State Party has been received on 2 February 2006.

Date of the Technical Evaluation Mission: 27 September-1st October 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter to the State Party on 30 January 2006 and the State Party has provided information on 28 February 2006.

Consultations: ICOMOS has consulted its International Scientific Committee on Archaeological Heritage Management.

Literature: The Bisotun monument is referred to in numerous works on ancient Iran, e.g. by H.C. Rawlinson (1846-47), A.V. Jackson (1903), W. Kleiss (1970), R. Schmitt (Encyclopedia Iranica); E. Herzfeld, *Iran in the Ancient East* (London, 1941); R. Ghishman, *Perse – Proto-Iraniens, Mèdes, Achéménides* (Paris, 1963).

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The nominated site is located on the main trade route leading from Kurdistan and the Mesopotamian region to the Iranian Central Plateau. It is some 30km north-east of the city of Kermanshah. The core zone (ca 1200 x 500m) of the site covers the heart of the archaeological site, containing remains dating from pre-historic times through the history of ancient Persia, associated with the sacred mountain of Bisotun and the renown relief and inscription by the Achaemenid king of Persia, Darius I The Great. The site has a 'specific buffer zone' extending ca 500m from the core zone on the plain side. On the mountain side, the core zone and the buffer zone coincide with the top of the mountain. The whole area, including the visible part of the mountain and a large area of the plain are covered by a landscape buffer zone with planning control.

The prehistoric remains within the nominated site include Paleolithic cave finds, the earliest evidence of human presence at the spring-fed pool of Bisotun (*Sarâb*), on the plain under the rock. These finds provide testimony to a highly developed industry datable to the Middle Palaeolithic era, indicating that Bisotun was inhabited during the Wurm glaciation. In addition there are remains from the Median period (8th or 7th centuries B.C.) as well as from the Achaemenid (6th to 4th centuries B.C.) and post-Achaemenid periods. There are excavated remains of Sassanian and Ilkhanid palaces in the western section of the core zone. On the ancient caravan route, there is a Safavid caravanserai, which has recently been restored as a guest house.

The central feature on the site is the *Bisotun Monument*, i.e. the inscription and bas-relief by Darius I The Great, dating from the time when he rose to the throne of the Persian Empire (521 B.C.). The monument is carved in a shallow recess in the cliff, ca. 100m above the plain, impossible to access without scaffolding. The bas-relief portrays Darius standing and facing right. He wears a Persian garment, the 'royal' shoes, a bracelet and a crenellated crown of a specially elaborate design. In his left hand he holds a bow as a sign of sovereignty. His right hand is raised at face level. With his left foot Darius is treading on the chest of a figure who lies on his back before him and, according to the legends, represents Gaumata, the Median Magus and pretender to the throne whose assassination led to Darius's reign. Gaumata, also dressed in Persian attire, is raising his arms as a sign of submission. On the right, a group of rebel leaders is walking towards the king. Their hands are tied behind their backs and a long rope is bound around their necks. Each one of them can be identified both by his legend, and by his specific ethnic costume. Below and around the bas-reliefs, there are ca. 1,200 lines of inscriptions telling the story of the battles Darius had to wage in 521-520 BC against the governors who attempted to take apart the Empire founded by Cyrus. The decisive battle took place on this site.

The inscription is written in three languages. The oldest is an Elamite text referring to legends describing the king and the rebellions. This is followed by a Babylonian version of similar legends. The last phase of the inscription is particularly important, as it is here that Darius introduced for the first time the Old Persian version of his *res gestae*,

placed in four columns below the relief. In this inscription, Darius refers to the origins of the Achaemenid dynasty:

I am Darius, the great king, king of kings, king in Persia, king of all nations, the son of Hystaspes, the grandson of Arsames, the Achaemenid. ...

Later, he states that he had the Old Persian cuneiform script specifically made for the purpose of composing this inscription:

“By the favour of Ahura Mazda, this [is] the form of writing which I have made, besides, in Aryan. ... And it was written down and was read aloud before me. Afterwards I have sent this form of writing everywhere into the countries. The people strove [to use it].”

This cuneiform writing referred to the ancient Mesopotamian system. However, in Bisotun, it was partly alphabetic partly syllabic, and each word was separated by a special symbol. The Old Persian language was revived on purpose as part of this policy. Due to the articulation of the text, also its modern interpretation, from the 18th to 19th centuries, was facilitated. In addition to Bisotun, the Achaemenid writing was used for other royal monumental inscriptions, such as those in Persepolis and Susa.

The Median fortress, just under the Darius monument, refers to a structure on the mountain slope dated to the 8th-7th century B.C., probably where Darius and his companions killed Gaumata, as reported in his inscription. Of the post-Achaemenid remains, the Seleucid figure of a resting Heracles dates from 148 B.C. Though not of high standard technically, it is important because of its datable Greek inscription. The Parthian remains comprise reliefs of Mithradates (123-87 B.C.) and Gotarzes II (ca. 50 B.C.) and the Parthian stone, which were among the earliest discoveries at Bisotun. The Parthian stone bears a crude carving of a sacrificial victim on an altar. The Sassanian remains consist of several smaller monuments and objects. They include three large sculptured capitals, which are important documents for the history of Sassanian art. On each capital the king is portrayed on one side and the goddess Anahid on the opposite side.

History

The original Old Persian form of the name *Bisotun* can be recovered from the Greek rendering *Bagistanon*, ‘Mt. Bagistanon’ in Diodorus Siculus, as *Bagastana* “place or stand of the god(s)”. According to archaeological finds, the site of Bisotun had been occupied long before the Achaemenids. The Paleolithic caves bear testimony to the occupation of the valley and the site as early as the 10th millennium B.C. The site was a strategic point for millennia, especially during the early years of the 1st millennium B.C. when the communication with Mesopotamia increased and passed by the Mountain of Bisotun. A Median fort was probably built there in 7th century B.C. to control the access. Darius I The Great had his reliefs and inscriptions carved on the rocky face of the mountain in 521 B.C. The site was regularly occupied up to the Middle Ages.

Nevertheless, it seems that the origins of the monument of Darius fell into oblivion after the end of the Achaemenid Empire in 330 B.C. so that Diodorus writing two centuries later mentioned it as the work of the legendary Queen

Semiramis. Twelve centuries later, Yaqut noted the eroded relief of the horseman attributed to Parthian times. The site was visited by Europeans from the 16th century. In 1734, it was visited by the Frenchman Jean Otter and subsequently by other French travellers such as Olivier (1756-1814), Jaubert (1779-1847), and Gardanne (1765-1822). J. Kinneir visited the site in 1810, but could not climb up the rock. In 1818, R. Ker Porter who had tried in vain to climb up the rocky face of the mountain wrote that the reliefs might be that of King Shalmanesar. Finally, in 1837-38, Major Henry Rawlinson visited the rock-reliefs and decided to copy and to decipher the cuneiform inscriptions which resulted in the final decipherment of the Old Persian script in 1847. Another person who significantly contributed to the decipherment of the text was Rawlinson’s rival, Edward Hincks, an Irish priest and explorer.

Protection and Management

Legal provision:

The nominated property is state owned through the *Iranian Cultural Heritage and Tourism Organization* (ICHTO).

The property is protected as a national monument on the basis of the *Iranian Law on the Conservation of National Monuments* (1982), the *Law of Purchase of historical properties*, and the *Law of City Halls*.

Management structure:

The principal management authority of the nominated property is ICHTO, and the Local office of the Cultural Heritage and Tourism Organization at Bisotun, Kermanshah.

The general management plan for the site was approved in 2004. It consists of short term (1 year) and mid term (5 years) programmes, referring to equipment, research, conservation work and repairs, as well as educational activities.

Resources:

The resources for the conservation and management of the site are provided from the annual budget of ICHTO (250,000\$), and from the provincial budget (1,000,000\$).

Justification of the Outstanding Universal Value by the State Party (summary)

The site of Bisotun bears a double significance for the history of ancient Iran and that of the southwest Asia in general. It is situated in a strategic location controlling the main route linking the Iranian plateau and Mesopotamia. This route was used since ancient times, and still constitutes the principal trade road between the eastern regions of Iran and Central Asia with Mesopotamia. From a historical point of view, the site of Bisotun has a continued archaeological sequence from Prehistoric times down to the 20th century. Besides and above all, it includes one of the most remarkable documents of human history, i.e. the reliefs and inscriptions of Darius I The Great, which was the key evidence for the decipherment of cuneiform script. It was, indeed, thanks to the inscriptions at Bisotun that Sir Henry Rawlinson began his long and

painstaking work which resulted in the reading of the Old Persian cuneiform script in 1847. The inscriptions also constitute a very important document for the history of ancient Iran and the southwest Asia relating the events of the Achaemenid Empire at its crisis in the years 522 and 521 B.C.

Criterion ii: The rock-reliefs and the settlements at Bisotun, considering their location on the main east-west route, exhibit an interchange of human cultures over a very large span of time, i.e. from Prehistoric times to the modern era, with an apogee between the 6th century B.C. and the 6th century A.D. The reliefs are witnesses to the development of the art of rock-reliefs in Iran over a millennium.

Criterion iii: Bisotun bears an exceptional testimony of the Symbols of Power of the civilisation of a multiethnic empire which under four dynasties (Achaemenid, Seleucid, Parthian and Sassanids) lasted more than a thousand years and ruled and shaped the destiny of South-Western Asia as well as sometimes parts of Eastern Europe and Africa.

Criterion iv: Bisotun shows exceptional evidence in the history of decipherment of the cuneiform script which paved the way for subsequent reading of many other important cuneiform documents of human history. The inscriptions of Darius I The Great were indeed the golden key to such a source of human history which had been hitherto unknown.

4. EVALUATION

Conservation

Conservation history:

Over the centuries, the Darius inscription has been subject to weathering and erosion by water. The site has been subject to systematic research and protection from the 1960s. It is fully documented, and the study and work for the protection and conservation of the site continue.

In 2004, the earlier concrete wall surrounding the sacred pool (Sarâb) has been removed, and replaced by a dry stone facing in harmony with the site. The modern road that was at the foot of the cliff has been closed and dismantled, and a new road has been built further away, outside the buffer zone. The head of the Heracles statue was stolen in 1993, but was later recovered and restored. It is now in museum, while a replica has been placed in situ.

The remains of the Sassanid and Ilkhanid buildings were earlier part of a village, which has since been removed. The ancient remains are now surveyed for conservation. Since the caravan route was no more in use, the Shah-Abbas Caravanserai was used for various purposes, e.g. as a prison. In 2002, it was acquired by the ICHTO, and has been restored to receive guests and scholars involved with the Bisotun project.

State of conservation:

After several years of conservation work, the current state of conservation of the Bisotun site is satisfactory. The Darius inscription itself has survived well, though some parts have suffered from water seepage through the rock, and water running over the surface. The other remains of ancient monument and buildings are in a satisfactory state,

though some conservation work still continues, for example of the Sassanian and Ilkhanid palace ruins. The caravanserai is in a good state of conservation and is being rehabilitated as a guest house.

Protection and Management:

The principal management authority of the Site of Bisotun is the Iranian Cultural Heritage and Tourism Organisation, ICHTO. It has close contacts with other relevant government bodies responsible for agriculture and environmental protection, as well as the National Resource Organisation, Housing and Town Planning Organisation. The management plan for Bisotun was approved in 2004, and its objectives have been integrated in the general territorial planning.

The core zone and the immediate surroundings are well protected under national legislation. The nomination also defines a relatively extensive landscape buffer zone in order to control any extension of residential areas and small industrial plants, which is important in order to guarantee a control of the surrounding landscape.

The site of Bisotun is under a competent management team. The recent change in the ICHTO to include tourism will give an incentive to improve the visitor reception and the presentation of the site in the future. These aspects have already been included in the site management plan.

Risk analysis:

Various types of threats affect the site and its surroundings.

- Erosion

The Darius monument is carved directly on the rock and is subject to erosion and freezing. The causes of decay have been identified, and measures are being taken to mitigate decay, for example by canalising waters.

- Earthquakes

The site is in a seismic region, though no strong earthquakes have been recorded over a century. From the past, the rock has some cracks caused by earthquakes, which are monitored.

- Urban and industrial development

The plain of Bisotun is agricultural land with some villages and small industry. The current industries are old and are expected to be removed in the future. The current master plan establishes regulations, which include pollution control. A power plant has been built recently at the far end of the valley, but it is not expected to cause problems to the nominated site.

- Visitor facilities

There have been relatively few visitors visiting the site, ca 23,000 in 2004. The presentation of the site will require attention though no major works are necessary. Nevertheless, care is needed in the design and management of any new facilities such as a permanent access for visitors.

Authenticity and integrity

Authenticity:

The authenticity of the Darius inscription has been ascertained, and also the rest of the site has been dated. Research on the site is continuing.

Integrity:

The site is located at the foot of a sacred mountain, which has certainly been yet another reason for Darius I The Great to place the monumental inscription exactly here. The current definition of the core zone covers a reasonable area enclosing the most important monuments of the site as well as part of the mountain.

Comparative evaluation

The Darius relief and inscription should be seen in the context of bas-reliefs in ancient Egypt and Mesopotamia, Assyria (e.g. Nineveh), and Urartu. There are compositional similarities with the bas-reliefs at Sar-e Pol-e Zohab, near the Iraqi border (3rd millennium B.C.), which may have been influenced by Akkadian and Ur III monuments, showing the symbolic gesture of supremacy of king over enemy. The Darius iconography was thus following existing traditions.

The monument of Darius I The Great acquires a particular meaning due to its political and cultural message, documenting the re-establishment of the Persian empire. It is also the first and most important inscription in Ancient Persian language, introduced by Darius I The Great for monumental purposes in the 6th century BC.

Outstanding universal value

General statement:

The outstanding universal value of Bisotun can be referred to especially being an exceptional and even unique testimony to an ancient civilisation. It has also been subject to an important exchange of influences.

The site of Bisotun is in a strategic location, controlling the main route that connected the Iranian Plateau and Mesopotamia, Ecbatana to Babylon, in the antiquity. It gains additional significance being located at the sacred mountain. In fact, its name derives from *Bagastana*, meaning 'the place of gods'. The inscription and the bas-relief have great historical significance, documenting the events that led to King Darius taking over power in the Empire and punishing the rebellion rulers, in the 6th century BC. The models for the symbolic representation of such scenes can be searched in the ancient Egypt and Middle East.

The Bisotun monument was a dynastic declaration of great significance for the whole Persian Empire, and its message was copied and widely diffused. A copy of the monument has been found, for example, at the Ishtar Gate in Babylon, then one of the capital cities of the Persian Empire. Darius I The Great decided here to introduce symbolically the Old Persian language, subsequently used in public inscriptions throughout the Achaemenid Empire. The idea of cuneiform writing was adopted from Mesopotamia, but the Old Persian writing differed from the previous, being

alphabetic and using word dividers. In modern times, this multi-lingual inscription can be compared to Rosetta stone in Egypt in the sense as it was the key to the decipherment of cuneiform writing in the early 19th century.

Evaluation of criteria:

The property has been nominated by the State Party on the basis of criteria ii, iii and iv:

Criterion ii: The monument created by Darius I The Great in Bisotun in 521 BC exhibits important interchange of influences in the development monumental art and writing in the region of the Persian Empire. The symbolic representation of the Achaemenid king in relation to his enemy reflects traditions in monumental bas-reliefs that date from ancient Egypt and the Middle East, and which were subsequently further developed during the Achaemenid and later empires. ICOMOS considers that the property meets this criterion.

Criterion iii: The Bisotun monument bears unique testimony to the Persian Empire, being the only known monumental text of the Achaemenids to document a specific historic event, that of the re-establishment of the Empire by Darius I The Great. It was the first cuneiform writing to be deciphered in the 19th century. The site is located along one of the main routes linking Persia with Mesopotamia and is associated with a sacred mountain. There is evidence of human settlements that range from the prehistoric times to the Achaemenid, Parthian, Sassanian, Ilkhanid and Safavid periods. ICOMOS considers that the property meets this criterion.

Criterion iv: The State Party proposes this criterion referring to the history of cuneiform writing. However, ICOMOS considers that this justification does not correspond to the requirement of being an outstanding example of a type of an ensemble or landscape. The issue of bearing testimony to a civilisation is well covered under criterion iii. ICOMOS considers that the property does not meet this criterion.

The *criteria vi* has not been proposed by the State Party, but is mentioned due to association with artistic and literary works of outstanding universal significance. While recognizing the importance of Darius' inscription, ICOMOS nevertheless considers that criterion iii sufficiently covers also this aspect. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendation with respect to inscription

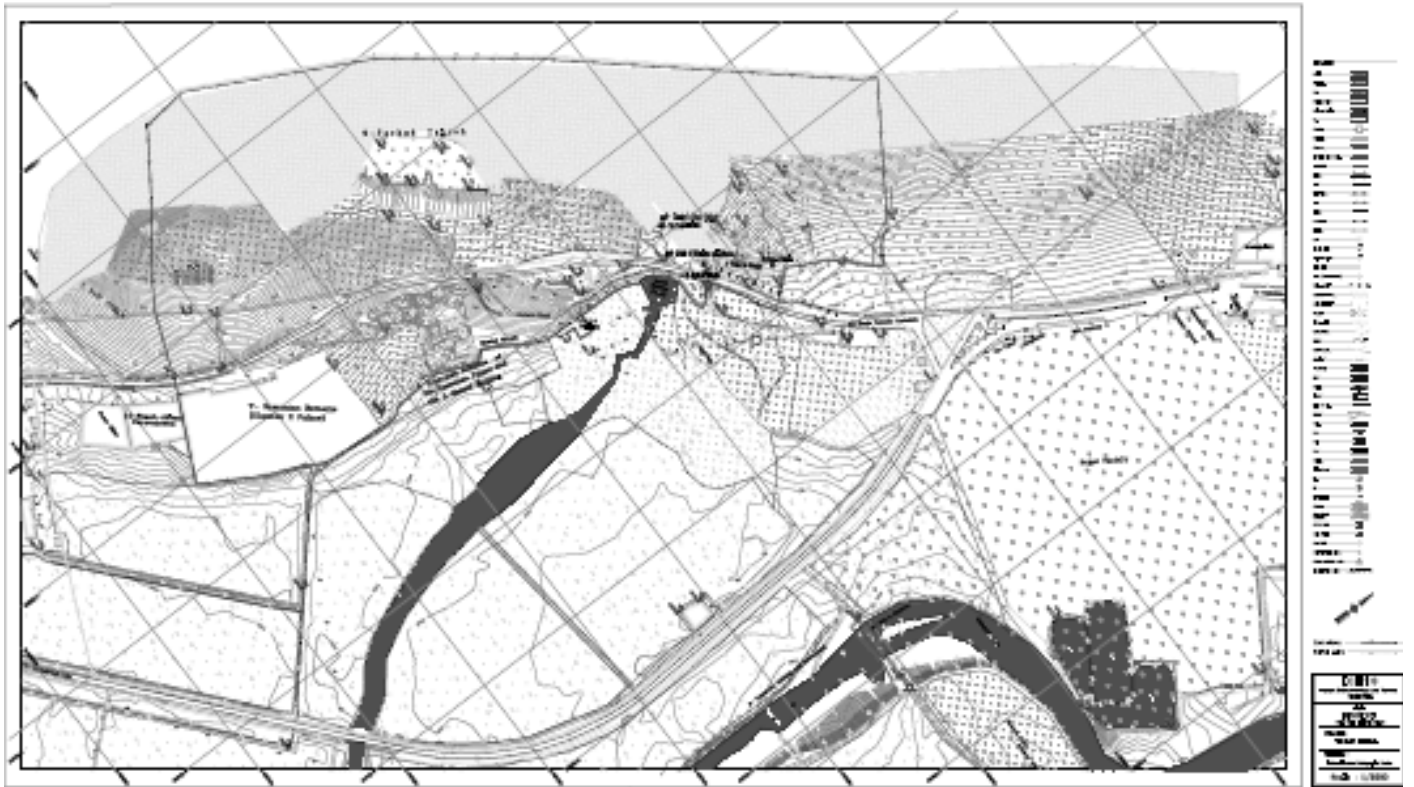
ICOMOS recommends that Bisotun, Islamic Republic of Iran, be inscribed on the World Heritage List on the basis of *criteria ii and iii*:

Criterion ii: The monument created by Darius I The Great in Bisotun in 521 BC is an outstanding testimony to the important interchange of human values on the development monumental art and writing. The symbolic representation of the Achaemenid king in relation to his enemy reflects traditions in monumental bas-reliefs that date from ancient Egypt and the Middle East, and which were subsequently further developed during the Achaemenid and later empires.

Criterion iii: The site of Bisotun is located along one of the main routes linking Persia with Mesopotamia and associated with the sacred Bisotun mountain. There is archaeological evidence of human settlements that date from the prehistoric times, while the most significant period was from 6th century B.C. to AD 6th century. The Bisotun inscription is unique being the only known monumental text of the Achaemenids to document a specific historic event, that of the re-establishment of the Empire by Darius I The Great. It was the first cuneiform writing to be deciphered in the 19th century.

ICOMOS requests the State Party to report to the World Heritage Committee on the design and construction of access routes to the site and the development and design of eventual visitor facilities, before such works are undertaken.

ICOMOS, April 2006



Map showing the boundaries of the property

MINOR MODIFICATION

Kathmandu Valley (Nepal)

No 121 rev

1. BASIC DATA

<i>State Party:</i>	Nepal
<i>Name of property:</i>	Kathmandu Valley
<i>Location:</i>	Kathmandu Valley
<i>Date received by the World Heritage Centre:</i>	25 May 1979 (original nomination) 30 January 2006 (revision of boundaries)

Included in the Tentative List: Yes

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. It is a serial nomination consisting of seven ensembles or areas within the territory of the Kathmandu Valley.

Brief description:

At the crossroads of the great civilizations of Asia, seven ensembles, including Hindu and Buddhist monuments, as well as the three residential and palace areas of the royal cities of Kathmandu, Patan and Bhaktapur, and their surroundings. They illustrate Nepalese art at its height. Among the principal monuments are pilgrimage centres, temples, shrines, bathing sites and gardens – all sites of veneration for both religious groups.

2. ACTIONS

Background:

The property was originally inscribed on the World Heritage List in 1979 on the basis of criteria iii, iv and vi. The redefinition of the boundaries has been suggested and discussed during World Heritage Committee meetings as early as in 1992. The current proposal is based on the following Committee decisions:

At its 27th session (Paris, 2003), the World Heritage Committee decided “*to inscribe the property on the List of World Heritage in Danger, and simultaneously recommend that the State Party legally redefine the core and support zones of all Monument Zones, accompanied with management mechanisms to adequately conserve the remaining World Heritage value of the property in the long-term. Corrective measures should continue to address the illegal activities in the future core and support zones*” (paragraph 4 of decision 27 COM 7B.52). At the same time, the Committee requested the World Heritage Centre and the Advisory Bodies in consultation with the State Party to organize a mission to assess the remaining World Heritage value of the property and its state of conservation (paragraph 5 of decision 27 COM 7B.52).

At its 28th session (Suzhou, 2004), the World Heritage Committee requested “*the State Party to submit to the World Heritage Centre by 1 February 2005, a report on the state of conservation of the property including that of the monumental ensembles and the vernacular fabric within the property, together with proposals for redefining the boundaries of the property, for examination by the Committee at its 29th session in 2005*” (paragraph 6 of decision 28 COM 15A.25).

At its 29th session (Durban, 2005), the World Heritage Committee (decision 29 COM 7A.24):

“4. congratulates the State Party for the work achieved on the redefinition of the boundaries, and:

- a) requests the State Party, in consultation with the World Heritage Centre and the Advisory Bodies, to submit new legally redefined core and buffer zones for the seven Monuments Zones, as well as new criteria;
- b) encourages it to request formally, before 1 February 2006, a “minor modification” to the boundaries of the property and a modification of the name of the property according to the procedures established in the *Operational Guidelines (paragraphs 163, 164 and 167)*, for examination by the Committee at its 30th session (Vilnius, 2006);

5. Further encourages the State Party to complete the categorized inventories in the seven Monument Zones and implement swiftly the two-year action plan developed by the High Level Governmental Committee;

6. Requests the State Party, in close consultation with the World Heritage Centre and the Advisory Bodies, to:

- a) establish an integrated and comprehensive management plan for the entire property;
- b) develop appropriate and realistic building regulations to control change of the built stock around the main monuments within the World Heritage property; and
- c) identify the monitoring measures necessary to assess the effectiveness of the management plan and legislation, and to indicate the means and resources by which such plan and legislation will be implemented and enforced».

On 30 January 2006 the State Party submitted a request for a minor modification together with supplementary documentation.

Date of the Technical Evaluation Mission:

For modifications to criteria (see paragraph 4a of decision 29 COM 7A.24), the request has to be submitted as if it were a new nomination. However, the State Party has only submitted a request for “minor modification” of the boundaries under the same criteria as those which justified the inscription in 1979.

In the cases of requests to change the name of a property or even for “minor modifications” to the boundaries, there are no technical evaluation missions; the deadlines do not permit time to organise them (*Operational Guidelines* 163-164, 167). ICOMOS based this evaluation on the numerous

existing reports, in particular the report of the ICOMOS-WHC joint mission, 15-19 March 2005, and on the expert mission, 7-11 August 2005, who has advised on the preparation of the management plan at the request of the World Heritage Centre.

Questions addressed in this evaluation:

An assessment of the OUV and of the boundaries was addressed by the 2005 ICOMOS-WHC mission. The current evaluation compares and assesses the proposals made during the 2005 mission and the request submitted by the State Party in 2006. Three main questions are addressed:

- The validity of the criteria justifying the Outstanding Universal Value;
- The assessment of the seven ensembles and the new boundaries proposed by the State Party;
- The modification of the name for this serial nomination.

ICOMOS draws to the attention of the World Heritage Committee the fact that the State of Conservation report for this property is presented to the World Heritage Committee under another agenda item.

Dates of request for additional information and of receipt from State Party: Not applicable.

Literature: Master Plan for the Conservation of the Cultural Heritage in the Kathmandu Valley, UNESCO-UNDP, 1977 (E. Sekler, team leader and editor).

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The Kathmandu Valley is a high valley in the foothills of the Himalayas, covering an area around 25km by 19km. The existing World Heritage property consists of seven ensembles within this valley. The buildings are mostly made of fired brick with mud mortar and timber structures. The roofs are covered with small overlapping terracotta tiles, often decorated with gilded brass. The windows, doorways and roof struts have rich decorative carvings. The Buddhist stupas have simple but powerful forms with massive whitewashed hemispheres supporting gilded cubes with the all-seeing eternal Buddha eyes.

The current proposal consists of “minor” modifications for the definitions of the boundaries. The names of three ensembles are also proposed to be changed as indicated below. The original nomination did not include buffer zones, which are now defined for each ensemble.

The proposed seven ensembles are the following: `

1. *Hanuman Dhoka Durbar Square* (former: Kathmandu Darbar Square) is the most extensive of the three royal palace squares in the valley, containing sixty important historic buildings, mainly dating from the 17th to 18th centuries. The principal temple, Taleju Bhawani Temple, was built starting in 1576. Due to strong pressures from urbanization and resulting changes in the urban fabric, the 1979 core zone (14.72ha) is proposed to be reduced to 5.09ha. All the listed historic buildings are within the new

core zone. The original core zone is proposed to remain as buffer zone. This proposal corresponds to the recommendation of the ICOMOS-WHC mission in 2005.

2. *Patan Durbar Square* (former: Patan Darbar Square) in the town of Patan is an example of Malla architecture within the urban context. The palace of Malla kings was built from 1668 to 1734. The complex separates the palace gardens from the public square, which has four important temples, two stone sikharas, a free-standing bell, stone platforms, pillars and smaller shrines. Due to demolition of traditional buildings and the construction of tall reinforced concrete buildings, the 1979 core zone (12.73ha) is proposed to be reduced to 5.30ha. It contains 19 listed historic buildings. The proposed buffer zone includes the originally nominated core zone as well as an area to the south-west, including several interesting historic structures: Jya Bahal Bahil, I Bahal Bahil, Nhayakan Bahil, the temple of Kumbeshwar, and the 15th century Kwa Bahal. The ICOMOS-WHC mission did not agree with this proposal to reduce the core zone, but recommended that the State Party undertake further detailed assessment of the urban fabric and potential for rectification of the illegal building constructions, and if not possible, consider the reduction of the core zone due to the partial loss of OUV.

3. *Bhaktapur Durbar Square* (former: Bhadgaon Darbar Square) has a coherent complex formed of the royal palace and two principal temples. The palace was built in several stages from the 13th to 18th centuries. There are twelve individual monuments in this area. The entire historic city of Bhaktapur is reported by State Party to be relatively well preserved. Nevertheless, in order to focus on the ensemble of listed monuments, the 1979 core zone (14.23ha) is proposed to be reduced to 3.61ha, containing now two areas, respecting the bipolarity of the city, and including: the Pujari Math (18th century, restored in 1972), the Dattatraya Temple (15th century), and the Bhimsen Temple (17th century). The proposed buffer zone is also smaller than recommended by the ICOMOS-WHC Mission in 2005. It encloses the two core zones and the traditional trade route from Taumandi Square to Dattatraya Square. The ICOMOS-WHC mission in 2005 considered that the original core zone of Bhaktapur was acceptable and that there was no need to reduce it as proposed by the State Party.

4. *Swayambhunath* is situated on a hill top, two miles west of Kathmandu town, the oldest of the Buddhist monuments in the valley. This is a large *stupa* in the form of a flattened hemisphere and on a circular base. The present stupa has undergone several renovations and changes, in the 14th, 17th and early 20th centuries. It is surrounded by numerous other temples and shrines. A very minor change is proposed to the core zone; the 1979 core zone (32.13ha) is proposed to be extended to 32.63ha, including a small area in the east to encompass the entrance square at the foot of the main stairs leading up to the stupa. The core zone is proposed to be surrounded by a buffer zone which did not exist in the past. The buffer zone contains traditional buildings, some haphazard constructions, as well as a large green area towards the north-east (occupied by the army). The ICOMOS-WHC mission in 2005 agrees with these definitions of the core and buffer zones.

5. *Bauddhanath* is the largest *stupa* in Nepal and it is located on the plain, about 8km west of Kathmandu town.

On top of the dome is a square tower, covered with gilded brass sheets on which are painted faces of the all-seeing eternal Buddha. The origins of the *stupa* date to the 5th century. It has been subject to numerous renovations over time. It is surrounded by a circular street with two to three storey houses. The 1979 core zone was a circle of 500m diameter (78.54ha). The religious importance of the *stupa* has attracted Buddhists from Nepal and Tibet to settle down in the vicinity, resulting in the construction of numerous monastic ensembles in the area since the original inscription. The core zone is proposed to be limited to the principal monument (1.27ha), while the immediate surroundings are enclosed within the buffer zone. The ICOMOS-WHC mission of 2005 agrees with the proposed core and buffer zones.

6. *Pashupati monument zone* has an extended Hindu temple precinct, which is the largest and most important in the Kathmandu Valley. The temple dates back to the Lichchhavi period, and it has been subject to renovations in the 17th and 19th centuries. This is a pilgrimage centre, and extends on both sides of the sacred Bagmati River, the major religious feature of the site. There are numerous temples, shikharas, shrines, and ghats for ritual bathing and cremation, as well as houses and other urban fabric. The 1979 core zone is 78.38ha, which is proposed to be extended to 83.55ha, in order to include the Bhandarkhal gardens in the west, and the area along the Ring Road to the south. The proposed buffer zone encompasses a strip of land of varying depth around the core zone. The ICOMOS-WHC mission of 2005 considers the core and buffer zones as proposed by the State Party as acceptable, even though some value has been lost due to demolition of buildings within the core zone.

7. *Changu Narayan monument zone* is built on the top of hill in the eastern part of the Valley. It is believed to be the earliest settlement in the valley. The temple complex of Changu Narayan, built in 1702, is located in the centre of a large square courtyard surrounded by brick buildings of two to three stories. There are fourteen important monuments in the central area of the site. There has been little transformation in this area since 1979. However, the 1979 core zone (45.13ha) is proposed to be realigned in order to coincide with the gazetted area, thus becoming slightly smaller at 35.92ha. The State Party is not proposing any buffer zone, considering that the core zone encompasses large areas of natural setting, which function as a buffer. The ICOMOS-WHC mission of 2005 considers the proposed core zone as acceptable. The mission also agrees with the State Party that no buffer zone is needed in this case.

History

The Kathmandu Valley has been the politically and culturally dominating part of Nepal. Its legendary and documented histories are so interrelated that these are difficult to separate. A political establishment of the area is dated to the beginning of the Christian era, the Kirati period. This was followed by the Kichchhavi Dynasty from the 3rd to 9th centuries. Patan is believed to have expanded into a consolidated town by the end of the 7th century. The town of Kathmandu was established by a later Lichchhavi king. After the 9th century, there is a dark period until 14th century and the arrival of the Mallas,

which is an important period for the flourishing of Nepalese art and architecture. These developed into a growing spiritual orientation towards Tantrism, making it difficult to separate purely Buddhist from purely Hindu art. From the middle of the 13th century, the city of Bhadgaon (Bhaktapur) prospered and became a major training centre. The valley was divided into three rival kingdoms, competing between themselves and bringing the artistic expressions to the highest point by the mid 18th century. In 1769 the valley was conquered and united by a leader coming from the outside, Prithvi Narayan Shah. He made Kathmandu his royal city, and the Hanuman Dhoka Palace his residence. In 1833 and 1934, two catastrophic earthquakes brought destruction, and some of the monuments had to be rebuilt using much of the original elements and decoration.

Protection and Management

Legal provision:

The principal legal framework consists of the Ancient Monuments Preservation Act (1956), the Town Planning Implementation Act (1972), and the Guthi Samsthan Act (1976). The latest amendment to the 1956 law was passed in 1988, but further amendments are required. New bylaws are required specific to the individual monuments ensembles. The State Party expects to have the drafts ready for discussion by May 2006.

The legal protection of the properties varies depending on the character of the areas and the authorities responsible of each nominated area. Building construction and land use are generally subject to municipal and Department of Archaeology by-laws. However, the legal framework is currently under revision as mentioned above.

The updating and further development of an inventory of the traditional building stock has been initiated by the State Party identifying several categories according to the assessed value of the buildings within the core zone.

Management structure:

The principal management authority regarding the principal listed monuments is the Department of Archaeology.

A territorial land-use master plan was prepared on the whole Kathmandu Valley by a team of UNESCO and UNDP in 1977. This master plan identified the tangible and intangible cultural and natural heritage in the valley, and provided the guidelines for conservation and development.

An international expert appointed by the World Heritage Centre is advising on the preparation of the management system and plan, as well as conservation guidelines. A final report is expected to be ready in May 2006.

Resources:

Not indicated.

Justification of the Outstanding Universal Value by the State Party (summary)

At the time of the 1979 inscription, the justification of the Kathmandu Valley referred to its two thousand years of history, its embracing two major religions, the Hindu and the Buddhist, and its location in one of the most dramatic natural environments possible, the Himalayan mountains. All seven ensembles *“have the roots of their history buried deep in the early legends of the Kathmandu valley. As Buddhism and Hinduism developed and changed over the centuries throughout Asia, Nepal profited from its unique position between Tibet, China and India. Both religions prospered in Nepal from AD 5th century, but their strongest creative contribution can be dated to the era from 1500 to 1800 A.D.”* The resources that form together the Kathmandu Valley and were nominated meet three criteria. *“Firstly, they are unique and extremely rare; secondly, they represent a unique artistic and aesthetic achievement and are masterpieces of the creative genius; and thirdly, they are characteristic examples of a significant traditional style of architecture that has become vulnerable to irreversible socio-cultural and economic change. The Kathmandu Valley is the centre of a dynamic and developing country, but also a country deeply rooted in its great cultural heritage and committed to the noble task of preserving it for the benefit of all mankind.”*

The property was originally inscribed on the basis of criteria: iii, iv and vi.

The State Party has submitted a draft statement of significance, part of the Conservation report by the State Party, 2005:

“The heritage of the Kathmandu valley is a unique testimony to the cultural traditions of the people who settled in this remote Himalayan valley over the past 2 millennia. The multi-ethnic inhabitants of the valley, referred to as the Newars, have created a highly evolved cultural identity which is a unique fusion of mingled religious and socio-cultural influences from the surrounding regions. The coexistence and amalgamation of Hinduism and Buddhism with animist rituals and Tantrism is unique. Furthermore, the socio-cultural development of the Newars allowed incorporating the diversity thereby creating an urban society with highly developed craftsmanship and social structures. The seven ensembles of the Kathmandu Valley, namely the three Durbar Squares of Hanuman Dhoka, Patan and Bhaktapur, the Buddhist Stupas of Swayambhu and Baudhanath, and the Hindu temple complexes of Pashupati and Changu Narayan, reflect a fusion of these cultural traditions which entered the Kathmandu Valley reaching their apogee between 1500-1800 AD. During this period the Kathmandu Valley boasted the creation of a unique craftsmanship and style of architecture with one of the most highly developed applications of bricks, timber and bronze in the world. Moreover, the seven ensembles are culturally and religiously significant to not only of the local community but to the region. The three Durbar Squares with their palaces, temples and public spaces, constituted the core of the former royal cities of Kathmandu Valley, and are still the center of daily life and the setting for century-old festivals. The importance of the religious centers is manifested in the community’s daily rituals and major religious events, which have uniquely

survived within this region. This uniqueness is for example expressed in the culture of the Kumari, the living goddess.”

The 2005 State of Conservation report also indicates that the existing criteria be retained, that is iii, iv and vi.

The current request for “minor modification” by the State Party (2006) does not include any new statement of significance. It is assumed that the State Party submits the request for “minor modification” under the existing criteria iii, iv and vi.

4. EVALUATION

Outstanding universal value

Kathmandu Valley was inscribed on the World Heritage List in 1979 under criteria: iii, iv and vi. Efforts were made to protect the landscape as a whole but the property inscribed on the World Heritage List only consisted of seven zones or ensembles.

Kathmandu Valley was one of the early nominations to the World Heritage List. At the time the nomination files were less substantial than today and there were no formal evaluations of the properties by the Advisory Bodies. However, the outstanding universal value was justified in the nomination file and has been assessed by ICOMOS in its numerous reports.

The outstanding universal value of the property is related to the artistic and aesthetic achievements in the religious monuments and royal cities, and to the traditional Nepalese architecture, which has become vulnerable due to irreversible change. This assessment has not changed over the years and criteria iii, iv and vi remain the relevant criteria.

Whether the OUV has been maintained according to those criteria in the seven ensembles is analysed in the following sections.

Conservation

Since the property was inscribed on the World Heritage List in 1979, various sites have been subject to change, resulting from demolition of existing traditional-type buildings and the construction of new in reinforced concrete. Many of those new buildings are not finished as some taxes are only paid after completion of a building. Such changes have occurred particularly in the surroundings of the listed monuments, while the principal monuments have not been directly affected.

The state of conservation of Kathmandu Valley has been regularly an item in the agenda of the World Heritage Committee meetings ever since 1992 and the property was inscribed on the List of World Heritage in Danger in 2003. State of conservation reports have been prepared, of which the latest from 15-19 March 2005 by ICOMOS and World Heritage Centre. The State Party provided a State of Conservation Report in December 2005.

Generally speaking, the state of conservation of the main monuments has not deteriorated. Nevertheless, in several cases their surroundings have been altered losing much of their integrity.

Assessment of the seven areas

1. Hanuman Dhoka Durbar Square (former Kathamandu Darbar Square)

The recent changes in the urban fabric have concerned particularly the area outside the *Hanuman Dhoka Durbar Square (former Kathamandu Darbar Square)*, which has undergone the most serious social and urban transformation. Large parts of the originally inscribed ensemble have been altered, losing their authenticity but the principal monuments have still retained their authenticity; the immediate surroundings of the Durbar Square still retain partial integrity.

The 2005 ICOMOS-WHC mission reported: “The Outstanding Universal Value of the urban fabric beyond the Durbar Square has been significantly lost. The proposed core zone by the State Party was considered as acceptable, with a few modifications by the mission, for examination by the World Heritage Committee. The OUV and authenticity of the Monuments in and around the Durbar Square was assessed to have remained.” The mission agreed with the reduction as proposed by the State Party.

ICOMOS agrees with the reduction of the core zone, and the definition of the buffer zone as proposed by the State Party.

2. Patan Durbar Square (former: Patan Darbar Square)

In the case of *Patan*, the nominated area has been subject to relatively minor changes, retaining its authenticity and overall integrity. There has been some loss of traditional fabric and the illegal construction of buildings of excessive height but the ICOMOS-WHC mission reports that it would be possible to implement corrective measures by rectification of the illegal height and preventing further demolition of traditional buildings.

The 2005 ICOMOS-WHC mission recommended further detailed assessment of remaining lost values and ways of rectifying the urban fabric and only if this were not possible to consider a reduction of the core zone.

The current proposals are for a major reduction of the core zone from 12.73ha to 5.3ha. ICOMOS considers it necessary to undertake a further detailed assessment of the historic area of Patan, and the possibility of rectification of illegal building constructions in order to retain a larger core zone.

3. Bhaktapur Durbar Square (former: Bhadgaon Darbar Square)

The original core zone of the historic centre of *Bhaktapur* has been subject only to minor changes, retaining its authenticity and integrity.

The 2005 ICOMOS-WHC mission reports that WH values remain despite some erosion in the urban fabric of the main-street elevation and that the same values continue beyond the boundaries of the core zone.

ICOMOS recommends that the original core zone should not be reduced and that a buffer should be defined for it.

4. In Swayambhunath, the Sacred Hill area in the core zone, especially in the vicinity of the main Buddhist

monuments, has not been subject to adverse changes. The ensemble consists of large green areas. While there are new constructions scattered in this area, the overall integrity has been retained.

The 2005 ICOMOS-WHC mission reports that WH values remain within the Sacred Hill, which forms the innermost part of the core zone, and that no particular WH values are identified outside the ring road.

ICOMOS agrees with the proposed core zone and that there is no need for buffer zone in this case.

5. In *Bauddhanath*, the area beyond the Stupa has undergone major social and urban transformations since the inscription in 1979. There has been a significant loss of OUV as well as authenticity and integrity in the area beyond the Stupa. However, but the stupa itself has still retained its authenticity and its religious value. The significant loss of integrity in the immediate surroundings of the Stupa results in an altered context.

The 2005 ICOMOS-WHC mission reports that WH values beyond the stupa have significantly eroded in the surrounding urban fabric. The mission considers that the OUV of the Stupa remains but that there is strong requirement for the protection of the surrounding milieu. The mission notes: “The majority of buildings surrounding the Stupa comprises of recently-built reinforced concrete structures of heavily hybridized styles with excessive height, used for commercial purposes.” However, there still remain also some traditional buildings.

ICOMOS agrees with the reduction of the core zone and the definition of the buffer zone.

6. In *Pashupati*, a large number of buildings has been destroyed in order to facilitate pilgrim and visitor access to the Sacred Complex, which however remains intact. Large parts of the originally inscribed ensembles have lost their authenticity but not the principal monuments. Although some valuable buildings have been lost, the core area still retains its integrity especially in the streetscapes of the Deopatan residential area, which would require a more inclusive inventory and protection.

The 2005 COMOS-WHC mission reports that WH values remain in the core zone despite major demolition activity and that the new residential area, which is included in the western part of the core zone, has no WH significance. The mission considers the core zone boundary proposed by the State Party as acceptable even though some value has been lost due to demolition of buildings within the core zone. The mission also agrees with the proposed buffer zone.

ICOMOS agrees with the proposed core and buffer zones.

7. The monument ensemble of *Changu Narayan* is located in the rural context and has had only a negligible level of transformation, thus retaining its authenticity and integrity and has not been subject to major changes.

The 2005 ICOMOS-WHC mission reports that the WH values remain intact. The mission notes that the core zone as proposed by the State Party corresponds to the gazetted area, and is acceptable. The mission also considers acceptable not to propose any buffer zone for this area.

ICOMOS agrees with the proposed core zone and that no buffer zone is needed.

Risk analysis

In recent years, the main risk for the inscribed property has been the uncontrolled urban development, affecting particularly the surroundings of the main monuments.

The region of Kathmandu valley is subject to heavy monsoon rains as well as earthquakes.

These risks are still real threats to the survival of the property.

Conclusions on Authenticity and Integrity

Authenticity:

Referring to the 2005 ICOMOS-WHC mission (the most recent mission) and the State of Conservation report of 2005, ICOMOS considers that four of the seven ensembles inscribed on the World Heritage List have retained their authenticity in the principal monuments as well as in most of the traditional urban fabric.

In the cases of Bhaktapur Durbar Square, Changu Narayan, and Patan Durbar Square, the authenticity of the ensembles has not been affected, even though there are some illegal constructions, especially in Patan. In Swayambhu, the authenticity of the principal monument zone is intact, but there are some new constructions in the western part of the core zone.

In the cases of Hanuman Dhoka Durbar Square, Pashupatinath and Bauddhanath, large parts of the originally inscribed ensembles have been altered, losing their authenticity. Nevertheless, the 2005 ICOMOS-WHC mission concludes that the principal monumental ensembles have still retained their authenticity.

Integrity:

ICOMOS considers that a reduction of the property from 275, 86 ha to 167,27 ha (a 40 % reduction) is not a "minor modification" of the boundaries but a significant modification.

A redefinition of the boundaries is justified in some cases because of the social and urban transformation that has affected parts of the core zones and thus its values. This is particularly the case of 3 ensembles (Hanuman Dhoka Durbar Square, in Bauddhanath and Pashupati). However the six suggested reductions do not all correspond to the boundaries suggested by the 2005 ICOMOS-WHC mission. Without a further evaluation mission and the most recent information about the inventories the World Heritage Committee requested (paragraph 5 of decision 29 COM 7A.24), it is not possible to assess whether the suggested boundaries are the most appropriate ones.

On the basis of the available information, ICOMOS concludes that the new core and buffer zones are acceptable as proposed by the State Party and agreed with the ICOMOS-WHC mission for the ensembles of: Hanuman Dhoka Durbar Square, Swayambhunath, Pashupati, Changu Narayan and Bauddhanath.

Nevertheless, ICOMOS considers that more investigation is needed for the definition of the core and buffer zones of the ensembles of: Patan Durbar Square and Bhaktapur Durbar Square in order to reflect the integrity of what remains.

Conclusions on the outstanding universal value

As mentioned before, the outstanding universal value of the property resides not only in the monuments but also in the traditional architecture surrounding the monuments.

Four of the inscribed ensembles have not been severely altered, and are considered to have retained their authenticity, integrity and values with only minor alterations. These are the ensembles of Patan, Bhaktapur Swayambhu and Changu Narayan. Taking into account the importance of traditional urban fabric for the significance of these areas, ICOMOS considers that every means be adopted to protect and preserve their authenticity, integrity and values.

In Hanuman Dhoka, Bauddhanath, and Pashupati, much of the integrity of the originally nominated ensembles has been lost. However, the 2005 ICOMOS-WHC mission has considered that the value of the essential central parts of the ensembles has still been retained.

The proposed boundaries are a substantial reduction in 2006 and do not exactly correspond to the boundaries suggested by the 2005 ICOMOS-WHC mission. To assess whether the suggested boundaries are the most appropriate ones to safeguard the ensembles and their values, an evaluation mission is necessary.

Evaluation of criteria:

The property has been inscribed on the World Heritage List on the basis of criteria iii, iv and vi. The State Party has proposed to retain the same criteria:

Criterion iii: The seven ensembles represent an exceptional testimony to the traditional civilisation of Kathmandu Valley in Nepal. The coexistence and amalgamation of Hinduism and Buddhism with animist rituals and Tantrism is considered unique. ICOMOS considers that this criterion could continue to be valid for some of the original areas and revised areas.

Criterion iv: The application of this criterion is considered for the seven ensembles in turn.

The urban ensembles and royal palaces of Hanuman Dhoka Durbar Square, Bhaktapur Durbar Square, and Patan Durbar Square are presented as eminent examples of successive and complementary stages in the history of the major royal residences of Nepal, including their palaces, temples and the urban fabric.

1. In the case of *Hanuman Dhoka*, regrettably there have been severe losses in the urban fabric, and only the palace structures of the Durbar Square remain intact.

2. In the case of *Patan*, there have been some alterations, but the quality of the remaining traditional fabric justifies corrective measures and more effort of preservation so as to maintain its outstanding universal value. As a whole, ICOMOS considers that this criterion is still relevant for Patan.

3. In the case of *Bhaktapur*, where the traditional residential fabric has best retained its integrity, this criterion is well justified for the whole ensemble.

The Buddhist stupas of 4. *Swayambhu* and 5. *Bauddhanath* and the Hindu temples of 6. *Pashupati* and 7. *Changu Narayan* represent the cross fertilisation of artistic and

spiritual traditions and influences, which give the special character and outstanding universal significance to Nepalese architecture. While regretting the loss particularly of the built context of Bauddhanath Stupa, ICOMOS considers that this criterion could still be relevant for these religious ensembles depending on the way the boundaries are defined.

Criterion vi: The selected Nepalese monuments illustrate the Nepalese civilisation, founded on religious components resulting from a complex exchange of influences at the crossroads of India, Tibet and China. ICOMOS considers that this criterion could continue to be valid depending on how the boundaries are delineated.

Modification of the name of the property

The State Party requests to change the name of the property from “Kathmandu Valley” to “Seven Monument Ensembles of the Kathmandu Valley”. ICOMOS agrees that the name has to be changed as the Valley as a whole has never been inscribed on the World Heritage List. However, as the outstanding universal value is linked in part to the traditional architecture, ICOMOS considers that the proposed name focuses too much on the monumental aspect. It therefore suggests that the name be “Seven historic ensembles of the Kathmandu Valley”.

Protection and Management

At its 29th Session, the Committee also requested “the State Party in close consultation with the World Heritage Centre and the Advisory Bodies, to:

“a) establish an integrated and comprehensive management plan for the entire property;
b) develop appropriate and realistic building regulations to control change of the built stock around the main monuments within the World Heritage property; and
c) identify the monitoring measures necessary to assess the effectiveness of the management plan and legislation, and to indicate the means and resources by which such plan and legislation will be implemented and enforced» (paragraph 6 of decision 29 COM 7A.24).

The World Heritage Centre has sent an expert who has advised the State Party on the preparation of the management plan. ICOMOS takes note of the progress made to establish new bylaws, the management plan and monitoring measures. ICOMOS considers that once those measures have been established, they need to be checked in relation to the seven areas with the new proposed boundaries.

5. RECOMMENDATIONS

Recommendation with respect to the criteria (paragraph 4a of decision 29 COM 7A.24)

ICOMOS considers that criteria iii, iv and vi could remain valid for some of the original areas and reduced areas that still reflect the agreed outstanding universal value.

Recommendations with respect to the “minor modification of the boundaries” (paragraph 4b of decision 29 COM 7A.24).

Having examined the request by the State Party for a “minor modification” of the boundaries of the seven ensembles in the Kathmandu Valley, and taking into account the numerous reports, in particular the ICOMOS-WHC mission report (2005), the State of Conservation Report by the State Party (2005), and the report of the expert on the preparation of the new management plan, ICOMOS recommends the following:

- With due recognition of the efforts by the State Party to respond to the request of the Committee at its 29th Session in Durban, and agreeing in principle with the idea of changes to the boundaries of the nominated areas, ICOMOS nevertheless recommends that the proposal should not be approved at this stage: the modification to the boundaries is sufficiently important to affect the outstanding universal value of some of the inscribed ensembles (OG, 164-165). For those ensembles, and for the sake of safeguarding the property and its OUV, ICOMOS considers that a mission is required to check whether the proposed boundaries adequately reflect the remaining OUV.

- Further considering that it is not possible to give an overall judgement about the proposed modification without more information about the implementation of the legal framework and management of the site, ICOMOS recommends that State Party continue the established programme for safeguarding the property, particularly in the following:

1. Verify the redefinition of the core and buffer zones to exclude areas where significant amounts of traditional fabric have been lost, but also retaining the areas where corrective measures can help to keep the integrity of the ensemble;
2. Put in place legal protection of the revised core and buffer zones, to include land-use control of the buffer zone;
3. Prepare a Statement of Outstanding Universal Value to re-affirm the values identified at the time of the original inscription and which meet the criteria;
4. Complete and effectively implement an integrated Management Plan to conserve WH values;
5. Put in place corrective measures to address illegal building activities;
6. Prepare conservation guidelines;
7. Compile guidance for house owners on managing change in their properties.

- Considering the work that has to be done on the legal framework and management of all ensembles and their impact on the boundaries, ICOMOS considers that the decision on the boundaries should be taken for the seven ensembles all together.

- Taking note of the cultural interest that the inscribed property represents within the Kathmandu Valley and the Nepalese culture, and considering that the currently available reference material is rather fragmented, ICOMOS recommends that the State Party prepare a new

and complete nomination document in order to bring together all the necessary information required for the full assessment of outstanding universal value and the proper definition of the property in question, its protection and management.

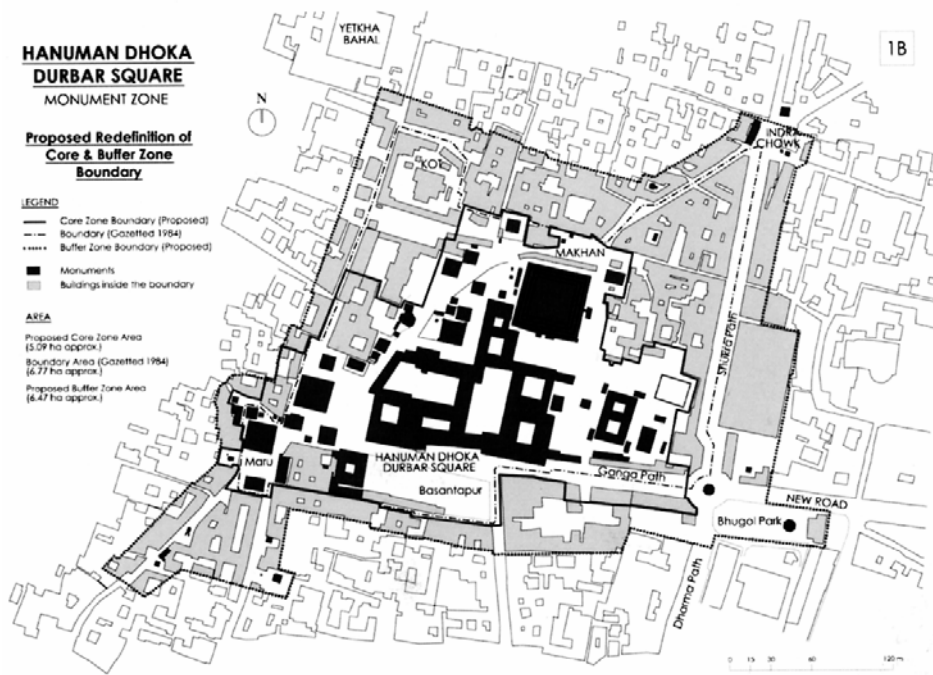
Recommendation with respect to the modification of the name (paragraph 4b of decision 29 COM 7A.24)

- Taking into account that the Valley as such has never been inscribed on the World Heritage List and that the outstanding universal value is intrinsically linked to the monuments and the surrounding traditional architecture, ICOMOS suggests that the name be “Seven historic ensembles of the Kathmandu Valley”.

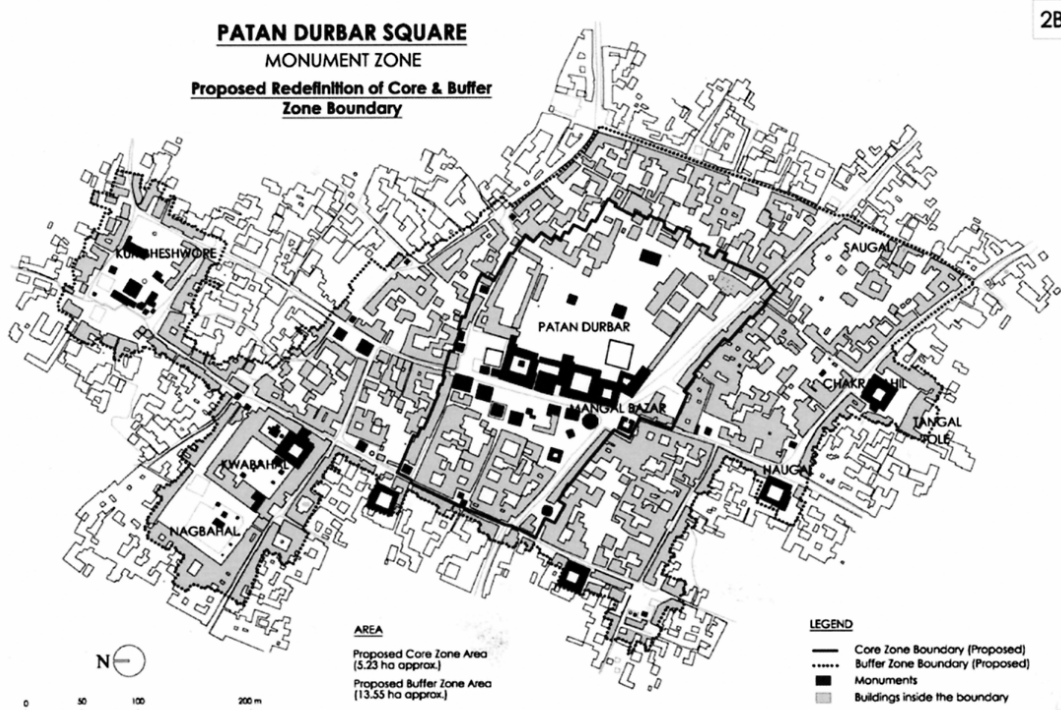
General conclusion

ICOMOS recommends that the proposed “minor modification” of the core zones and the definition of the buffer zones to the World Heritage property of Kathmandu Valley, Nepal, not be approved at this stage, and that the action plan for the establishment of appropriate requirements for the safeguarding of the property be continued and completed, and that a full nomination document be compiled for the re-nomination of the property, based on an agreed Statement of Outstanding Universal Value, the management plan and appropriate legal protection .

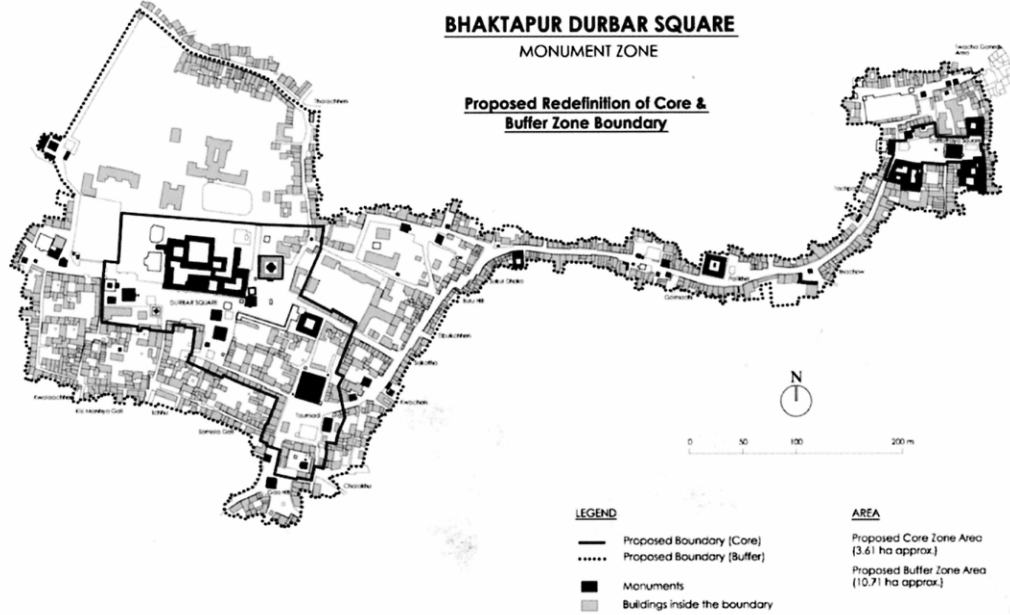
ICOMOS, April 2006



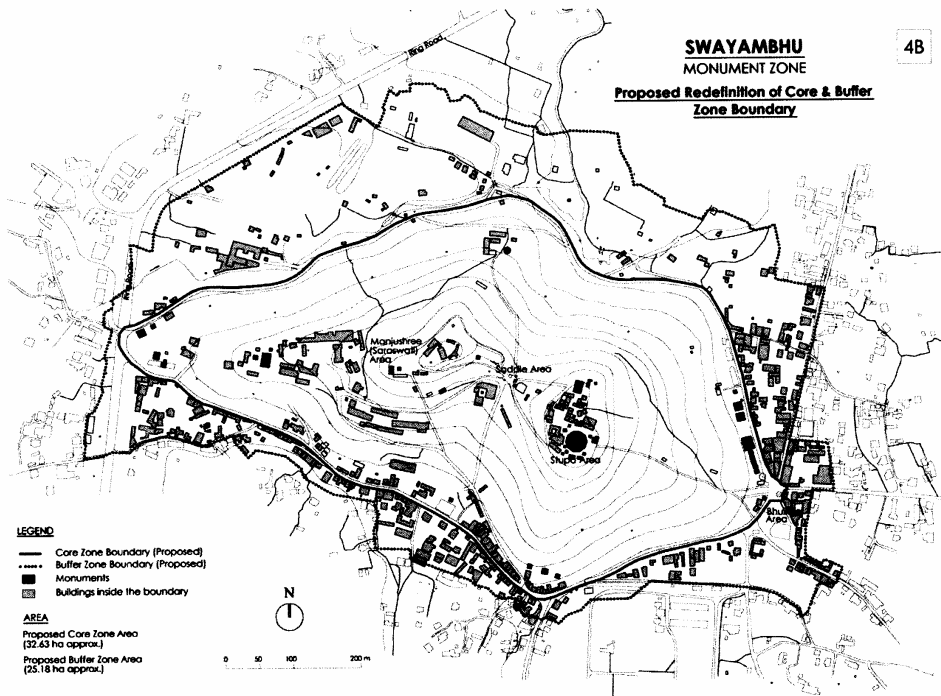
Map showing the revised boundaries of Hanuman Dhoka Durbar Square



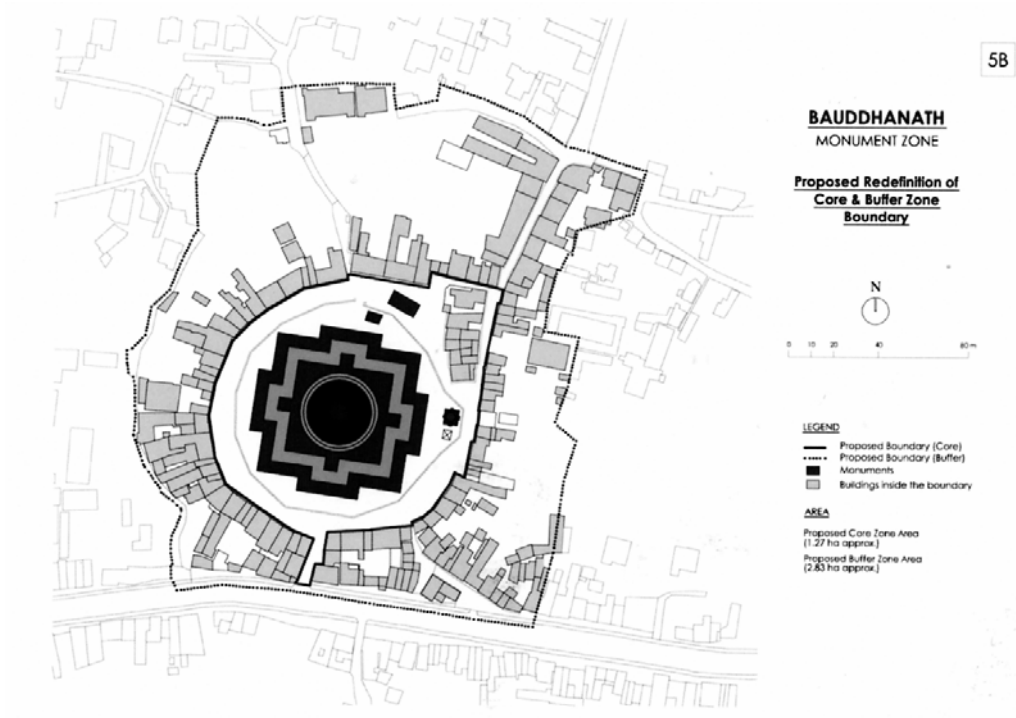
Map showing the revised boundaries of Patan Durbar Square



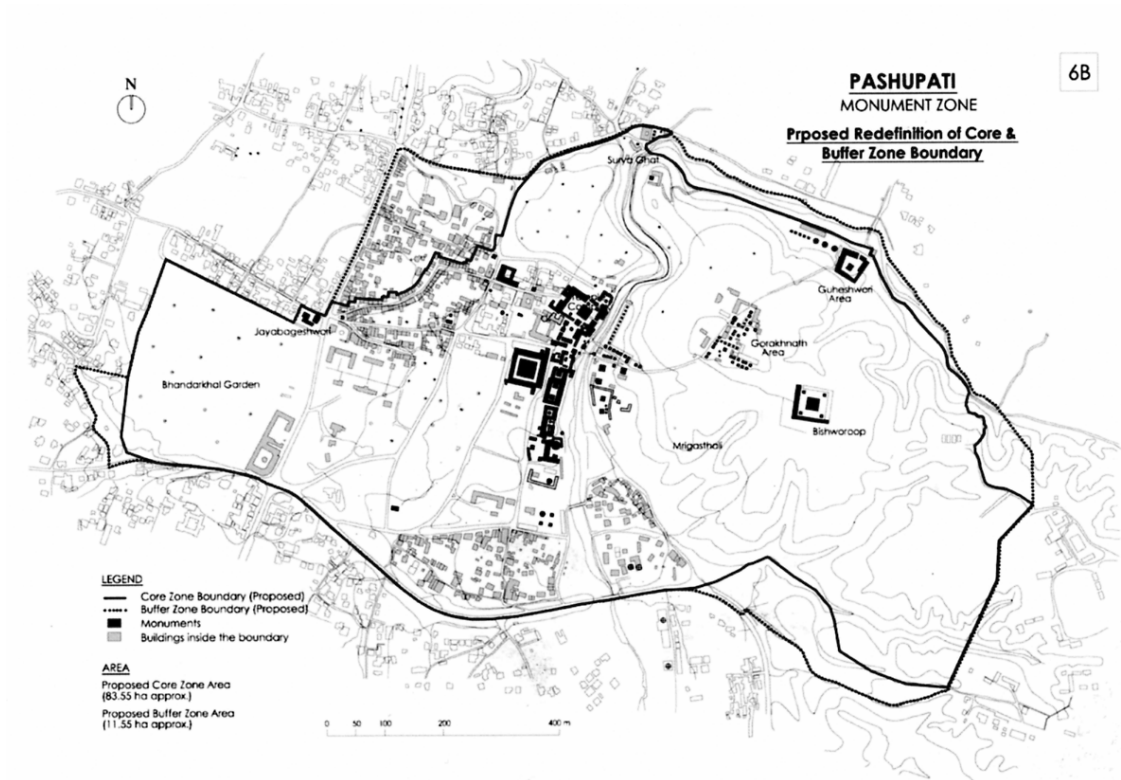
Map showing the revised boundaries of Bhaktapur Durbar Square



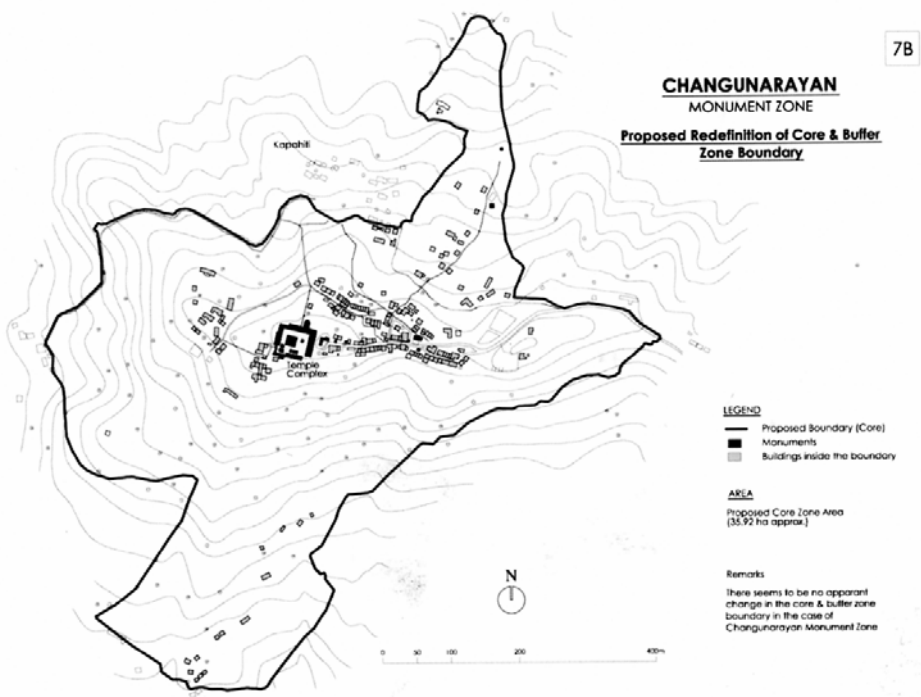
Map showing the revised boundaries of Swayambhu



Map showing the revised boundaries of Bauddhanath



Map showing the revised boundaries of Pashupati



Map showing the revised boundaries of Changunarayan

D - EUROPE – NORTH AMERICA

NEW NOMINATIONS

Ancient Plovdiv (Bulgaria)

No 218 rev

1. BASIC DATA

<i>State Party:</i>	Republic of Bulgaria
<i>Name of property:</i>	Ancient Plovdiv
<i>Location:</i>	Town of Plovdiv
<i>Date received by the World Heritage Centre:</i>	24 January 2005
<i>Included in the Tentative List:</i>	14 September 2004
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the implementation of the World Heritage Convention* (2 February 2005) Annex 3 (15 ii, c), the property is the historic centre of an inhabited historic town.

Brief description:

The historic town of Plovdiv in the Upper Thracian Valley has been the crossroads of civilisations over several millennia. The town has preserved testimonies of its history particularly relating to the Hellenistic and Roman antiquity. The principal historic buildings include the Roman theatre and the residential quarters from the late Ottoman period, in the 19th century, when the country experienced national revival.

2. ACTIONS

Background: The nomination of *Ancient City of Plovdiv* was first submitted in 1982, and discussed at the 7th session of the Bureau of the World Heritage Committee in Paris, 1983, who recommended that “the nomination file should be revised and completed by a list of urban rural ensembles of specific types of Bulgarian architecture”. The 7th session of the World Heritage Committee (Florence, 1983) decided not to include the Ancient City of Plovdiv nominated by Bulgaria on the World Heritage List. The World Heritage Committee considered that “it was difficult at that stage to include urban sites on the list for their vernacular architecture and that the problems concerning the types of towns characteristic of the different regions of the World would first have to be clarified.”

Date of the Technical Evaluation Mission: 29 September to 2 October 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Towns and Villages and on Vernacular Architecture.

Literature: There are numerous articles and monographic studies on Plovdiv, its houses and the ancient monuments. These are published particularly in Bulgaria but also in other European countries. Reha Günay, *Tradition of the Turkish House and Safranbolou Houses*, Istanbul 1998, gives a good overview to the development of the Ottoman house typology.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Plovdiv is located at the centre of southern Bulgaria, on a traditional transport route across the Balkans. This gave it a strategic role in East-West communications and in the interchange of influences within the Balkan geo-cultural region. Ancient Plovdiv was built on three Syenite hills (*Nöbet tepe*, *Taksim tepe*, *Jambaz tepe*), the so-called *Trimontium*, the historic centre of the present-day Plovdiv. The nominated core zone (28.29 ha) encloses the best preserved part of the historic centre of the town with the principal archaeological sites. The buffer zone (53.55 ha) encloses more recently built fabric and additional archaeological sites.

Most of the present building stock of the historic centre of Plovdiv date from the 19th and 20th centuries, i.e. the late Ottoman period, and the post-liberation period (after 1878). In the 19th century, the Ottoman government allowed more liberty, which resulted in the *National Revival* in Bulgaria, represented especially in the typology of residential architecture which was based on the Ottoman model, but also integrated western influences. This so-called Plovdiv house usually has 2 or 3 stories, built in a variety of materials: stone, timber frame, or timber. Plovdiv represents numerous examples of the development of this typology, ranging from an asymmetrical type (open or closed) to the closed symmetrical type with a central salon (*hayat*). This latter type rose fully detached in a grand courtyard, reflecting new European influences.

Several houses have been included in the UNESCO conservation project of Plovdiv. The *House of Argyr Hr. Kuyumjuoglu* (1847) is an example of the symmetrical Plovdiv house, including a beautifully gardened court. The *House of Stepan Hundlian* (1835-40) has a symmetrical plan and two storeys. The wall decoration of the upper floor has intricate geometrical, architectural and floral motifs, and landscapes. The house also contains technical innovations, such as rainwater reservoir, which provided water to the kitchen, bathroom and laundry. The *House of Georgi Clianti* (1846) is a late example of the asymmetrical type. Part of the house was lost in 1882 - 1920 due to changes in the street. Structurally the house represents a rare type, and it has magnificent interior decoration of carved ornaments and painted motifs.

Plovdiv has a number of Christian churches, including the Armenian Church of Surp Kevork (1828), the Church of the Presentation of the Blessed Virgin (1829), the Church of St. Nedelya (1831-32), Our Lady's Cathedral (1844), and St. Ludwig's Catholic Cathedral (1858-60). There is

also the functioning Friday mosque, the Jumaya Jamiya, of which the origins go back to the 14th or 15th centuries. In the interior, it painted ornaments from the 18th and 19th centuries.

Within this urban context, there are remains from ancient monuments and some excavated archaeological sites, representing the Prehistoric, Thracian, Greco-Roman, and medieval periods.

The Archaeological Complex on Nöbet tepe, the hilltop area in the northern part of the *Trimontium*, is especially rich of ancient remains. There is evidence of a human settlement in the late 3rd millennium B.C., and the oldest artefacts found so far are Neolithic. From the 2nd and 1st millennium B.C., there are remains of a fortified Thracian Iron Age settlement, believed to have been an important centre of economic and political life in ancient Thrace. This complex seems to have made part of the town's fortifications until AD 14th century, with numerous additions and improvements until the Middle-Ages. Remains of the medieval fortifications can still be traced, in the surroundings of the historic centre.

The Roman theatre is the most notable monument from the Roman period. It was built at the time of Emperor Trajan, AD 2nd century, with some later modifications. Its *cavea* was built on the saddle between two hills, using the natural slopes for the 28 concentric rows of seats, divided into 2 tiers by a *diazoma*, and the floor of the saddle, for the 27 m semicircular orchestra. The seating capacity has been estimated at 5,000. The two-storey *skene* has side wings in Ionic and Corinthian orders. The *proscenium* has an Ionic colonnade. The theatre is today used for classical drama, dance and music.

History

Earliest period: The site of Plovdiv in the Upper Thracian Valley offered a favourable natural environment for human settlement, and the earliest traces go back to the 6th millennium B.C. The site was an important crossroads connecting Western Europe to Asia Minor and the Middle East, and the northern people across the Danube to the Aegean Sea. The location was made attractive due to the cluster of hills rising from the plain, of which three formed a natural fortification, the *Trimontium*.

Hellenistic period: In 342 B.C., Philip II of Macedonia captured the Thracian settlement, and during the Hellenistic period it developed into Philippopolis, mentioned by many classical authors. In the 3rd century B.C., the town was dominated by the Celts, who then lost it to the Odrysaeans. They ruled until the 1st century B.C.

Roman period: In AD 46, in the reign of Emperor Claudius, the Thracian kingdom was annexed to the Roman Empire. In 106, Thracia was made a senatorial province, and Philippopolis grew into a metropolis and the seat of the provincial assembly. The fortification was completed during the 2nd century, and the theatre, the forum and the stadium were built at the same time.

The Middle-Ages (7th to 14th centuries): The first massive migration of Slavs to the area took place in the 7th century. The town was renamed Pulpudeva (from Philippopolis), then becoming Puldin or Plovdiv. After the creation of the first Bulgarian state in 681, the city had an important

strategic role, changing hands repeatedly. The Grand Prince of Kiev conquered it in 968 killing 20,000 inhabitants, and the army of the Third Crusade set the city on fire.

Ottoman period (1364-1878): In 1364, the town was captured by the Ottomans who kept their power in this region for 515 years. It was named Philipé and was one of the largest urban communities of the European possessions in the empire. The fortification was largely destroyed in 1410 during unrest. The city had various changes; the part on the plain, south of the *Trimontium*, was abandoned in preference to vacant areas further north. In this period, Plovdiv took its typically oriental character.

The 18th and 19th centuries mark a period of *National Revival*. Plovdiv benefited from the political and economic developments in the Ottoman Empire, which favoured land market and trade liberalisation. In the 19th century, the Christian Bulgarian and Greek population of Plovdiv increased resulting in an active construction period of representative houses, schools, and churches. The new residential architecture culminated in the Plovdiv house type with its distinctive architectural and urban character.

The Post-Liberal period (from 1878): introduced new building activities influenced by dominant European styles. The new construction took place mainly in the outskirts and in the southern part of the town. In 1956, the area of the Ancient Plovdiv was accorded protection under national legislation.

Protection and Management

Legal provision:

The nominated historic zone and the individual *monuments of culture* are legally protected under several laws. At the national level, these include the *Monuments of Culture and Museums Act* of 1969 (amended in 2004), the *Spatial Planning Act* of 2001, the *Protection and Promotion of Culture Act* of 1999, and several *Ordinances* by the Ministry of Culture.

About 77% of the properties are privately owned; the rest are mainly owned by the State or the Municipality.

Management structure:

The following agencies have management authority in Ancient Plovdiv: *Ministry of Culture* as the principal authority for policy making and implementation of government policies; *National Council for the Conservation of the Monuments of Culture* as an Advisory Body to the Ministry of Culture; *National Institute for the Monuments of Culture* as the principal specialist agency for immovable heritage. The other bodies include especially the *Municipality of Plovdiv* and the Municipal Ancient Plovdiv Institute, which direct and supervise locally the initiatives related to the safeguarding of the protected area.

The several plans include the *Master Plan of the Town of Plovdiv* with the related programme for implementation (2003), and the *Agenda for Ancient Plovdiv's Sustainable Development* (2002). *The Cultural Strategy for the Town of Plovdiv* sets out the general management strategy for cultural activities and events in Ancient Plovdiv. The UNESCO/Japan Trust Fund Project for Conservation of

Monuments in Ancient Plovdiv was adopted in 2003, and envisages pilot conservation works on eight of the most important historic buildings as well as a training programme.

Ca. 4% of the properties are state owned, 14% municipal, 76.8% private, 3.2% religious communities, and 2% mixed. In terms of management responsibility, the monuments are divided into four main categories: State, Municipal, Private, and Religious communities. A team of experts, including a conservation architect, a conservator, and additional experts, is established when needed. Plans are authorised at the state and municipal levels. Following authorization, implementation of plans is monitored by experts.

Resources:

The finances for the conservation of state-owned properties are provided from the annual national budget of the Ministry of Culture. Special funds can be allocated for endangered monuments of high significance. Due to general economic difficulties, these funds have been considerably reduced from the 1990s. The City of Plovdiv provides funding for locally significant historic buildings, but most of the maintenance work is covered by the owners.

Justification of the Outstanding Universal Value by the State Party (summary)

The nomination stresses the importance of Plovdiv at the crossroads of civilisations, being linked with Constantinople, Hadrianopolis (Edirne), Serdica (Sofia), Naissus (Niš) and Singidunum (Belgrade). The place developed as a ground for interethnic and inter-religious dialogue, and it was held sacred by Orthodox Christians, Catholics, Armenians, and Muslims. Today's Plovdiv represents particularly well two periods of its history, i.e. the antiquity and the National Revival period in the 19th century. From these periods, there remain outstanding examples of types of architecture. The nomination also stresses the continuity of living traditions as a home of artistic endeavour and as a focal point of various faiths.

Criterion ii: Situated on a crossroads of civilisations, Ancient Plovdiv holds testimonies to an important interchange of influences within the Balkan geo-cultural region. Vestiges of different cultures exist on the site in a unique historical stratification, from Thracian to Roman, to mediaeval times, to the Ottoman rule, the National Revival, and the 20th century Western European influences. Ancient Plovdiv exhibits a remarkably harmonious continuity of urban development in an architectural ensemble of exemplary evolutionary character which is representative of multiple internal and external influences in the Balkans and throughout Europe. The site is also notable for its testimonies to centuries of interethnic and inter-religious dialogue.

Criterion iv: Ancient Plovdiv offers outstanding examples of architectural types which are representative of Balkan values. In particular, it exhibits the worthiest local modifications of two important Balkan developments from Antiquity and from the National Revival period. The site includes an original example of an ancient urban plan - that of Philippopolis, the economic and administrative

centre of the Roman province of Thrace. Its main surviving landmark is the Roman Theatre - an outstanding example of provincial Roman architecture and among the most significant ones in the lands that formed part of the Roman Empire, described in an ICOMOS comparative study as representative in the typology of ancient theatres. The site is an outstanding local modification of a particularly characteristic Balkan cultural phenomenon: vernacular residential architecture. The National Revival period saw its coming to maturity in the innovative Plovdiv house, a Balkan contribution to world cultural history. Furthermore, Ancient Plovdiv is a rare, homogeneous ensemble of vernacular architecture and earlier historical strata in a symbiosis with the natural environment.

Criterion vi: Ancient Plovdiv can be associated with living traditions of artistic endeavour. It is a centre of religious painting and iconography, modern art, education, architecture and literature, associated with the French poet Alphonse de Lamartine and prominent Bulgarian writers. Ancient Plovdiv has always been a focal point for various faiths - from its early ages to its present day. Eastern Orthodoxy and Catholicism, Armenian Christianity and Islam coexist here in the spirit of genuine religious pluralism, notable in the Balkan context. Today, Ancient Plovdiv is a vibrant cultural centre of national and international importance.

4. EVALUATION

Conservation

Conservation history:

The site of Plovdiv has been subject to several disasters in its history, having suffered from invasions, fires and earthquakes. In the 19th century, there were several fires in the town, and the earthquake of 1928 destroyed totally some 3,600 buildings, damaging others. Fortunately, the 19th century building stock in the centre largely survived these recent disasters.

In 1956, the historic centre, the "Ancient Plovdiv", was protected as a national monument, and since then it has been subject to restoration programmes. As a result, 124 protected historic buildings have been restored, representing 63% of the total of listed properties. Restoration has focused especially on the best examples of the 19th century houses. The Roman theatre was restored in 1981. Since 1990, less funds have been available for restoration, and only very few projects have been undertaken.

In 2004, the international 3-year project for the conservation of selected historic buildings of Plovdiv was initiated, based on UNESCO-Japan Trust Fund of US\$ 1 million. The objective of the project is to provide a model for future conservation practices in Plovdiv.

State of conservation:

While a part of the listed historic buildings (63%) have been restored and are now structurally in a satisfactory condition, several buildings are in need even of urgent intervention. The works carried out so far have varied depending on the state of conservation and the value of the buildings concerned. Thus, 16.3% of the listed buildings

have had anti-seismic structural reinforcement, 23.6% have been restored keeping the original materials, 20.4% have been totally rebuilt, and 2% have been rebuilt based on records. Of the archaeological monuments, 1% of has been conserved, and 36.7% have been partially conserved. Conservation work has yet to be carried out for example in the area of *Nöbet Tepe*, which includes the remains of the Roman stadium and forum.

Protection and Management:

Plovdiv is perceived as the cultural centre for the country, and its historic centre is an important target for cultural tourism and VIP visitors. It is yearly the venue of a number of events, folklore performances, conferences, meetings, exhibitions, etc. Several listed historic buildings are used for cultural purposes, though there is also residential use and ca 1,500 residents. As a result of its national importance, the historic centre of Plovdiv has long been subject to special attention. At the same time, the area faces serious problems; e.g. many buildings lack care and maintenance, and there is lack of proper facilities for visitor management. While some of the archaeological sites have been restored, there are others that have not been given proper attention (e.g. the area of *Nöbet tepe*).

The principal management instrument is the *Building Development Plan of Ancient Plovdiv with Special Rules and Standards* (2000), adopted by the Ministry of Regional Development and Public Works and the Ministry of Culture. This is integrated with plans for the conservation of the historic urban area (2002) and the management of tourism (2002). While the management system and guidelines have been adopted, their reinforcement and implementation is still reported to be difficult especially due to the lack of funding. At the same time, the centre area is also subject to development pressures. The preparation and implementation of projects under the UNESCO-Japan Funds in Trust agreement, though limited in its scope, has started shifting the policy from the earlier practice of reconstruction and replacement of old with new to stressing the conservation of material authenticity in historic structures.

Risk analysis:

Plovdiv is subject to various types of risks. These include development pressures, air pollution, unstable ground conditions in some parts of the area, earthquakes, and fire. In 1998, Bulgaria established a disaster and accident relief system, which provides mechanisms for training and public awareness raising. The restored and/or rebuilt properties have been provided with anti-seismic measures (e.g. structural reinforcement). The currently adopted urban and management plans are comprehensive and provide reasonable proposals for future actions, but the efficacy of the implementation is yet to be seen. Considering that only a part of the buildings in the core zone are specifically listed for protection, it is particularly important to pay attention to their urban context, and involving the population and other stakeholders in joint efforts of sustainable development.

Authenticity and integrity

Authenticity:

Considering that the historic centre of Plovdiv has been subject to various destructions in the past, it has been rebuilt many times. The current historic building stock has some 170 listed buildings representing mainly the late Ottoman period of the 19th century. In addition, there are ancient monuments and archaeological sites that bear testimony to the antiquity and prehistoric period.

In the second half of the 20th century, about 63% of these buildings have been restored. The policy has been to preserve as much as possible of the original material in the most important monuments, and 23.6% of the buildings fall into this class. The rest of the restored buildings have had anti-seismic structural reinforcement using reinforced concrete, or have been subject to complete reconstruction, in some cases based on historic records. It is noted that, in all cases, the works have been carried out maintaining the architectural form. However, their material authenticity has been severely compromised.

The ancient Roman theatre is the most important antique monument of Plovdiv. It has been excavated and carefully researched. It was restored in 1981, partly as anastylosis using existing fragments, and partly rebuilding in modern materials especially the *scaena frons*. Even though partly rebuilt, the theatre is today an impressive site, and is often used for performances. The Odeon, near the Roman forum, has been rebuilt in modern materials and has lost much of its authenticity.

Integrity:

The overall urban form of the present-day historic centre of Plovdiv is basically given by the constructions dating from the 19th and early 20th centuries. The scale of the buildings and urban spaces has been retained, contributing to the structural and visual integrity of the place. The excavated antique monuments and sites offer 'archaeological windows' presenting fragmentary evidence of the earlier phases of the town's history. Unfortunately, due to its often destructive history, much of the historical stratigraphy of Plovdiv has been lost (e.g. most of the medieval and early Ottoman periods).

Comparative evaluation

The nomination document provides a detailed comparative study on the Balkan region, regarding the development of the typology of vernacular architecture and cultural routes. Comparable sites on the World Heritage List include: the Ancient City of Nessebar (Bulgaria); the Ohrid Region with Its Cultural and Historical Aspect and Its Natural Environment (FYROM); the City of Safranbolu (Turkey), and the recent inscription of Gjirokastra (Albania). The historic centre of Berat in Albania is also prepared for nomination.

The 18th – 19th centuries in Bulgaria coincide with the National Revival, called 'Bulgarian Renaissance', which is already represented on the World Heritage List in the reconstructed Rila Monastery (1834-62), inscribed in 1983. The so-called 'Plovdiv house' has also received influences from the western countries, but it is firmly based within the Ottoman tradition and should be seen in

this context. While recognizing that Plovdiv has retained an interesting ensemble of a Balkan type of Ottoman house, ICOMOS does not consider that the case for the outstanding universal value is made.

The Roman theatre of Plovdiv has been mentioned in the ICOMOS comparative study on antique theatres and amphitheatres (1999) as an example representing one of the seven principal types of Roman theatre. It is noted however that this alone would not guarantee its outstanding universal value. Several other elements need to be considered, including the authenticity and context.

Outstanding universal value

General statement:

The nominated property has been proposed in reference to various themes, including the interchange of human values in a remarkable continuity of urban development expressed in the historical stratigraphy of the town; representation of outstanding examples of types of architecture, and the continuity of living traditions and beliefs.

Plovdiv certainly forms an important historic urban landscape, carrying testimonies from Thracian, Hellenistic, Roman, and late Ottoman period (the period of national revival), which is of great interest in the national and regional context. Nevertheless, ICOMOS does not consider that the property meets the requirements for inscription on the World Heritage List. It is noted that historical stratigraphy in itself is not exceptional in the Mediterranean region and southern Europe. The Roman theatre is an interesting example of a type of antique theatre. Nevertheless, this alone does not suffice for inscription. The Plovdiv house relates fundamentally to the Ottoman building tradition, which is widely present in south-eastern Europe and in Turkey. The definition of the characteristics of type of architecture is considered to be too narrowly based to justify the outstanding universal value. Furthermore, many of the restored buildings do not meet the test of authenticity.

Evaluation of criteria:

The nomination is proposed by the State Party on the basis of criteria ii, iv and vi.

Criterion ii: is referred to Ancient Plovdiv at the crossroads of civilisations, where it holds testimonies to an important interchange of influences within the Balkan geo-cultural region. Nevertheless, there are many such crossroads in this region of the world and the remaining heritage does not provide an exceptional testimony to such interchange. ICOMOS considers that the property does not meet this criterion.

Criterion iv: is referred to the outstanding examples of architectural types which are representative of Balkan values, and in particular the Antiquity and the National Revival period. Its main surviving antique landmark is the Roman Theatre, restored in 1981. While it is recognized that the theatre represents an interesting example of a type of Roman theatre, this alone does not justify its outstanding value. The vernacular residential architecture of Plovdiv is a fine ensemble of late Ottoman houses, reflecting the Bulgarian national revival with influences from western countries. While the ensemble has

maintained much of its 19th-century integrity, many of the individual houses have however been rebuilt in the 20th century. Furthermore, the characteristics of the Plovdiv house are not considered to be sufficiently broadly based nor so distinct as to justify inscription on the World Heritage List. ICOMOS considers that the property does not meet this criterion.

Criterion vi: Ancient Plovdiv is associated with living traditions of artistic endeavour, a centre of art and literature, and a focal point for various faiths, Eastern Orthodoxy, Catholicism, Armenian Christianity and Islam. While this is certainly recognized as an interesting intangible dimension of the place, there is not sufficient evidence to justify the outstanding value in this regard. ICOMOS considers that the property does not meet this criterion.

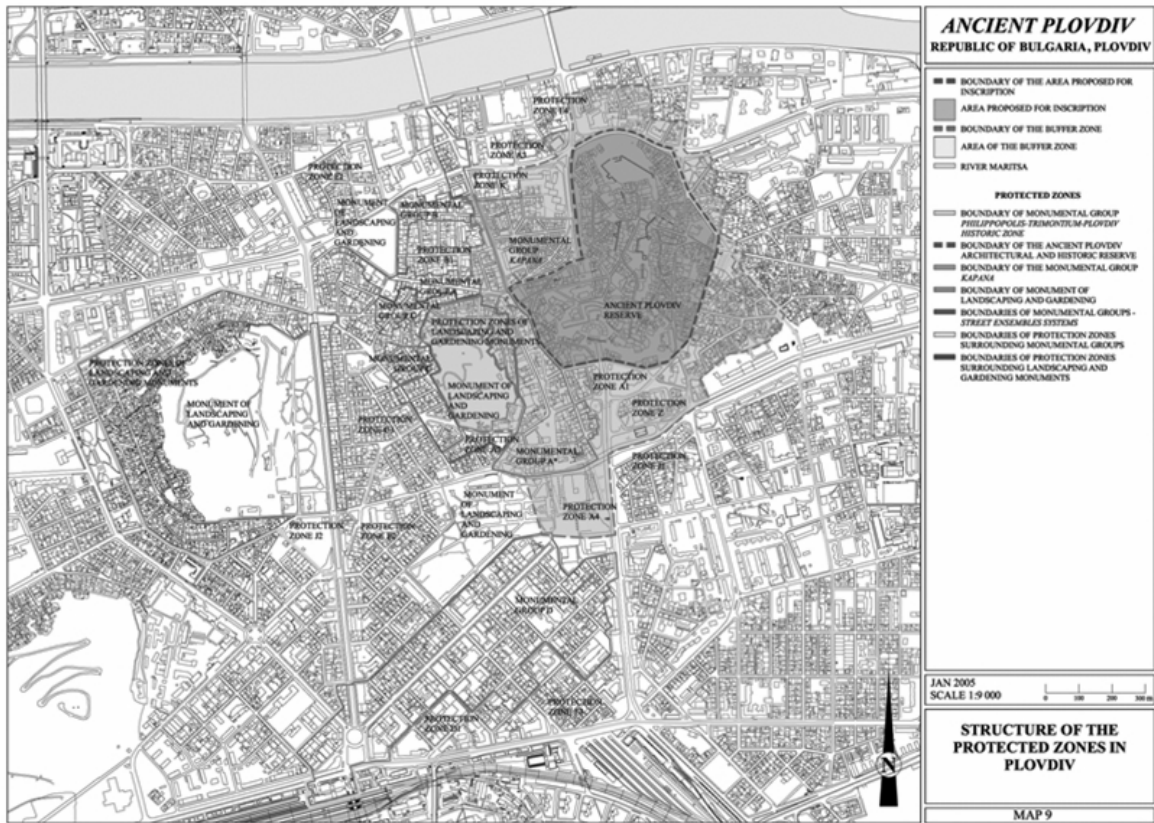
Criterion iii: has not been proposed in the nomination. Nevertheless, the nomination has stressed Plovdiv's historical stratigraphy. The site certainly carries evidence to a history that goes back to the 6th millennium B.C. There are traces especially from the Thracian, ancient Roman and late Ottoman periods. However, such stratigraphy is not exceptional in the region concerned, and unfortunately much has been lost, for example, from the medieval and early Ottoman periods. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that Ancient Plovdiv, Republic of Bulgaria, should not be inscribed on the World Heritage List.

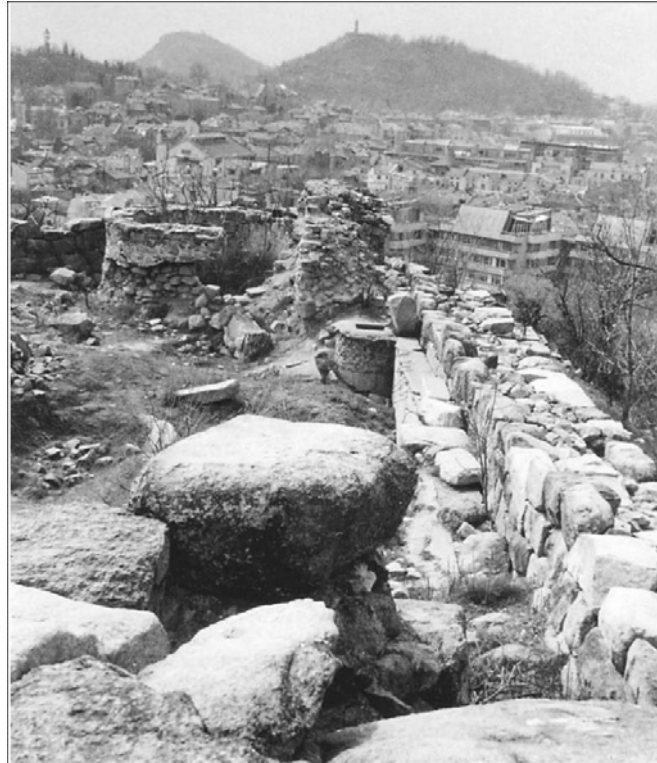
ICOMOS, April 2006



Map showing the boundaries of the property



Trimontium



Nöbet tepe



K. Nektariev street

Slavonice (Czech Republic)

No 1172

1. BASIC DATA

State Party: Czech Republic
Name of property: Renaissance Houses at Slavonice
Location: South Bohemian Region
Date received by the World Heritage Centre: 30 May 2004
Included in the Tentative List: 19 January 2001
International Assistance from the World Heritage Fund for preparing the nomination: No
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. It is a serial nomination consisting of 24 individual buildings within the core of a small rural township.

Brief description:

The Renaissance burgher houses of Slavonice are part of a small central-European market town of medieval origin, which has preserved its character and architectural qualities exceptionally well. The 24 houses form a coherent group of merchant houses, characterised by the quality of their cellular diamond vaults, built by the master craftsman Leopold Estreicher, and the typical *sgraffito* decoration of the main elevations.

2. ACTIONS

Background: This is a new nomination.
Date of the Technical Evaluation Mission: 12-14 September 2005
Dates of request for additional information and of receipt from State Party: None
Consultations: ICOMOS has consulted its International Scientific Committee on Historic Towns and Villages.
Literature: The bibliography contains some 40 titles in Czech, German and English, dealing with the history of architecture in Bohemia and especially the diamond vaults at Slavonice. Slavonice and its architecture have however been rarely discussed in more general histories of architecture.
Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Slavonice is a small rural town in the southern part of the Czech Republic, in the farming landscape of Southern Bohemia, close to the Austrian border. The town has its origins in a medieval Slavonic settlement. The centre of the current town is formed of the narrow triangle-shaped Lower Square (today: Square of Peace), the main market. The square opens towards the south-east, where it is closed by a 14th century parish church *Assumption of the Virgin Mary*, surrounded by burgher houses. To the east of this group, a wide street forms the Upper Square. The current nomination consists of a selection of 24 burgher houses (Nos. 449, 450, 451, 459, 460, 461, 462, 463, 464, 465, 476, 479, 480, 514, 517, 518, 519, 520, 522, 528, 533, 536, 537, 538), dating from the mid-16th century, located along both sides of the two squares. The historic core of the town is identified as the buffer zone (48 ha).

The Renaissance burgher houses of Slavonice represent two basic types of buildings, which initially developed in the Late Gothic period.

1) The first type is called the *width house*, i.e. a building where the longer side (14 – 17 m), faces the street. In the ground floor, there is an entrance hall for communication and commercial functions. This is connected with cellars and upper floors; the back section includes storage and service rooms. The upper floor is for the owner's living and representation. Secondary living rooms (used by assistants and craftsmen) are at the back.

2) The second type is a *house with a passage* built on a plot that is typically 10m wide. This type has a passage through the house leading to the back section. The passage is usually vaulted and includes access to ground floor trade rooms, cellars, and the staircase to upper floors. The passage served for transport of goods, materials or livestock to trade rooms in the back wing, which does not occupy the entire width of the site. The living part of the house is on the first floor. The central part of a site was used for storerooms.

The selected houses in Slavonice represent examples of these two types, but with varying layouts designed by a single building workshop who applied its creative mastery to different requirements. The houses have generally two stories, and they are topped with parapets hiding saddle roofs perpendicular to the decorative gable. The parapets were ordered for reasons of fire protection in the 16th century. The buildings have a number of well preserved interesting sculpted details in local granite, particularly in window and door frames. The main façades are richly decorated with *sgraffito* plasterwork. The interiors have spectacular cellular diamond vaults, combined with *sgraffito* and painted mural decorations on the walls.

Cellular diamond vaults: are an artistic phenomenon of the Central and North-Eastern Europe from the end of the 15th to mid-16th century, Late Gothic and Early Renaissance periods. The basic shape of such vault is the form common in mediaeval vaults - tunnel, groin, stellar, and reticulated vaults, but more elaborate. Between the groins that form the vault pattern, there are concave oblong or pyramidal vaulting cells built of bricks. Vault ribs are suppressed in most cases. Well defined contrasts of facets of vaulting

cells and sharp edges are the essential means of high-visual effects of cellular diamond vaults.

Sgraffito: is a form of decorative plasterwork, by which portions of the top coat of one colour are scratched off in order to expose an undercoat of another colour, thus producing the desired pattern. The technique originated from Italy and became a common feature in external façades and sometimes in interiors in Transalpine Central Europe from the late 15th to mid 16th centuries. In addition to simple decoration of walls by diamond-pointed rustication simulated in stucco, more demanding artistic compositions - ornamental and figural - won recognition especially in secular architecture (castles, town halls, burgher houses).

History

The name of Slavonice, originally a medieval Slavonic settlement, meant a “village of Slavon’s people”. The exact location of this early settlement is not known, but it probably coincided with the Lower Square market area. From the 13th century, this settlement was the property of the Lords of Hradec. The presbytery of the parish church is dated to the first half of the 14th century. In 1354, Slavonice is mentioned as a town (*civitas*) for the first time. A fortification then enclosed the entire market village. The earlier fort lost its significance. To gain more space for the burgher houses, the eastern half of the original market place, i.e. behind the church, was divided into housing plots.

The economic rise of Slavonice started after the Hussite wars, when the self-government of the town started developing. In 1464, the king confirmed the privileges awarding it the mileage right, the right to store salt, and to organise the Second Annual Fair. In 1497, Slavonice obtained the third annual fair, and it grew wealthy also due to revenues from newly built town ponds. Its position was further strengthened in the mid 16th century becoming an important commercial point on the new business route between Vienna and Prague.

In 1530, there was a major fire leading to the urgent need of renovation. The works started in 1540. Considering the wealth of the merchants, the town plan was first altered and the plots were made wider (14 m or more) to allow for larger buildings. The building was undertaken under the leadership of two master masons, Jörg Oesterreicher, who was acquainted with Vienna, and Leopold Estreicher, specialised in building vaults.

In the 17th century, Slavonice experienced a deep economic and cultural decline. The ruling family of the Lords of Hradec were extinguished leading to local controversies. During the Thirty Year War, the town suffered from occupation and high war reparations, exhausting its finances. In fact, the town never recovered. In 1750, the town was struck by fire, damaging some houses in the square. This was followed by renovation in baroque style. For example, the parish church received a baroque cupola. From the end of the 18th century, the suburbs were extended and new farmlands with small cottages emerged. In the 19th century, the town remained far from main communication routes and had no industry. Some Renaissance buildings were lost, including the salt house and the mansion, both replaced by school buildings.

In 1911, the town was protected as a ‘museum town’, and repairs of the burgher houses started in the 1920s.

Protection and Management

Legal provision:

The 24 nominated burgher houses are all in private ownership. The properties are protected under national legislation as individual cultural monuments in accordance with Act n. 20/1987 on the *State Care of Monuments*. The entire historic core was declared an ‘Urban Monument Reservation’ in 1950, and verified also in later legislation. This is defined as the buffer zone.

Management structure:

The principal management responsibility is with the Municipality of Slavonice. Any works on the property are approved and supervised by respective conservation authorities in the town office in Dacice, the regional office in Ceske Budejovice, and the Ministry of Culture in Prague. A management plan has been prepared for the nominated area.

Resources:

The financial resources are provided from the budget of the municipality. Additional funding is given from the State ‘Programme for regeneration of urban monument reservations and preservation monument zones’.

Justification of the Outstanding Universal Value by the State Party (summary)

The nomination presents the Slavonice houses as “a unique, extraordinarily well-preserved and sizable set of historic town buildings illustrating the form and appearance of residential houses in a small rural town in Central Europe in the 16th century”. The diamond vaulting developed in the Middle-Ages, and was originally only used in buildings of great social importance, such as Duke’s residence, then in aristocratic palaces, churches and monasteries in northern and eastern parts of Central Europe. Slavonice never had an aristocratic residence. The rich decoration of a large number of its merchant houses is exceptional and of great importance to the history of architecture.

Criterion i: A group of burgher houses at Slavonice with preserved cellular diamond vaults is a unique testimony of art and building mastery of Leopold Estreicher, a Late Gothic master builder and his creative applications of this vaulting system in secular architecture - residential burgher houses in a way in which development of this building technique culminated.

Criterion ii: A complex of burgher houses at Slavonice is a plentiful set of buildings witnessing well-developed town architecture in the period of transition from Late Gothic to Renaissance in Central Europe reflecting late mediaeval building and art principles of top European works applied in an environment of a small country town. Nominated houses exhibit the transmission and interchange of cultural influences of artistic style and building techniques ... Especially the complicated and very impressive diamond cellular vaulting - in other European countries used and

preserved almost exclusively in important church or noble family buildings; here are preserved in dwelling houses of burghers. Similarly, the *sgraffito* decoration ... represents dominant feature in appearance of the whole and witnesses of interchange of contemporary art motifs into the building mode of the 16th century burgher environment.

Criterion iv: The complex of burgher houses at Slavonice is an extremely coherent complex of buildings representing, by their layouts, construction details and art concepts, type of a town domestic building built in period of transition of the late Middle-Ages to modern times in the Central Europe. Renaissance appearance of nominated houses with their Late Gothic parts illustrates a significant stage of history of the estate of burghers on the central European territory. The era when Renaissance ruled the art, the burghers become here an important part of the social life their importance being expressed also through sound built and richly decorated houses.

4. EVALUATION

Conservation

Conservation history:

While the city of Slavonice has suffered several fires and some neglect in its history, the nominated properties have survived. The value of these houses was recognized already in the early 20th century. In 1911, a town museum was established here. At the time, the general state of conservation was reported as poor, especially in the roof structures. In the 1920s, the first houses started being repaired, and several *sgraffito* decorations were discovered under the plaster. These were uncovered and restored particularly in the 1960s. In several houses, secondary additions were removed to reveal the historical layout. In the 1990s, due to the national 'Programme of Regeneration of Urban Monument Reservations and Zones', the buildings of architectural interest in Slavonice have been restored.

State of conservation:

A detailed survey of the state of conservation of the individual buildings was carried out in 2002. It provided updated information and recommendations on every property: the desirable changes in the use and eventual rehabilitation, the treatment of surfaces: plaster facing, floors, roof covering, etc. Most of the nominated houses are in a good structural condition. Being listed as 'cultural monuments', they are supervised carefully. Maintenance is carried out on a regular basis and no major deterioration has occurred. The buildings are mostly used for residential purposes, with some commercial and service functions only as supplementary. The *sgraffito*, either as simulated rustication or representing rich iconography, is conserved and regularly inspected. None of nominated houses have structural defects or shortcomings that would require major construction works.

Protection and Management:

The Historic Core of Slavonice is declared an 'Urban Monument Reservation'. The purpose is to provide added protection to the historic urban ensemble and the care it needs also meeting the cultural, educational, social and economic needs of the society. Changes to the urban fabric

are under control, respecting road surfaces, underground spaces, the vistas, historic buildings, and public green areas. The 'Programme of Regeneration of the Urban Monument Reservation' in Slavonice relates to individual burgher houses: In 1990, the Municipality launched the programme of privatisation of the housing stock and non-residential spaces in the town, related to the restitution of property nationalised after 1948. The District Housing Enterprise in Jindřichův Hradec, which is responsible for the management of the housing stock, has been privatised. As a result, most buildings are now in private hands, though several listed properties and some public buildings and plots of land remain state property. The 'Municipal Programme of Regeneration of the Urban Monument Reservation in Slavonice' was launched, updated in 2000. This Management Plan is set within the context of the most recent planning experience. It is based on the legal regulations in force in the Czech Republic, setting out the conditions for managing the structural state and appearance of cultural monuments and their values.

Risk analysis:

Slavonice is a small town with some 2,500 inhabitants, and at the present there are no development pressures. There are no specified natural threats. In its history, the town has been damaged by fires, and this obviously remains a potential hazard also in the future. It is noted however that the town has a voluntary fire brigade, located close to the historic core. A professional fire brigade is in Dačice some 13 km from Slavonice.

In the future, it will be important to develop a programme for the new planned museum in Slavonice emphasising detailed documentation and the history of the nominated properties. The installation of informative signage at certain key points in the town could be helpful but needs to be made in a discreet manner. Strategies and plans should also further develop the instruments necessary to reconcile public and private interests in the uses of the historic centre area.

Authenticity and integrity

Authenticity:

Authenticity is not a problem concerning the Renaissance houses at Slavonice. The burgher houses have late mediaeval cores, modified in the mid-16th century and their basic layout is well preserved. Most buildings have remarkable details and decorations, proving their age and enhancing their art-historic qualities. Some minor alterations have been made over time, some in connection with fires, but these can be seen as a testimony of history. The town has long been in the political border area which has hampered its development. Apart from one building, now used as museum (Nr. 476), all houses are mainly in residential use. There are a few some shops, services or small businesses. The lack of tourism has allowed the houses to retain their traditional appearance without souvenir shops on ground level.

Integrity:

The historic core of Slavonice is relatively small, some 400 m long and 150 m wide. The ensemble is not planned, but rather the result of "organic" growth over time, based on its medieval foundations, which also form the core of

the nominated properties. The nominated properties form about half of the historic core, where most buildings have been listed for protection at the national level. Most of these buildings are around the two squares. The ensemble of the historic centre has well retained its visual and structural integrity.

Comparative evaluation

The nomination dossier proposes a comparative study, where the Renaissance burgher houses at Slavonice are compared with similar buildings in Central and North-Eastern Europe, referring to cellular diamond vaults, *sgraffito* decorations and Renaissance houses as an ensemble.

The late Gothic period in Central and Eastern Europe covers approximately the period from 1350 to 1550. The most salient feature of the style of architecture in this period was characterized by the search for spatial unity and monumentality. This was associated with open spaces and new forms of decoration. The cellular diamond vaults developed in this context in the 15th century. The early vaults built by Master Arnold of Westphalia in the castle of Meissen, in 1471, were soon imitated in many public buildings, such as town halls, and aristocratic palaces. Only later these were introduced to church architecture.

Cellular diamond vaults are found in Europe in three territories: in southern Germany and Austria, Bohemia, and Poland. The diamond-shaped vaults are common in all regions, while the details of construction, techniques and materials vary from region to region. In Poland, in particular, this type of vaulting is found almost exclusively in church architecture. The idea of cellular diamond vaults was introduced by Bernardine monks from Saxony to Bohemia, where it was creatively adopted by Bohemian master builders, who took this craft to its greatest splendour.

In Slavonice, the cellular diamond vaults were introduced in 1540 after a fire, which means that they represent the late phase in the development of this craft. At the same time, they are the earliest masterpieces by the master builder Leopold Estreicher, who worked in a vast territory, extending from Saxony and north-west Bohemia, to southern Moravia, Austria and the Danube basin. Within this context, the Slavonice houses represent the most coherent and best preserved group of examples.

The *sgraffito* decoration was a common feature in Renaissance houses from Italy throughout the central Europe. It was first developed in northern Italy in the 14th century, and was soon also introduced to Central Europe. Though the original decorations have in many cases been later lost, there are several towns, particularly in Czech Republic, with buildings retaining *sgraffito*, including also Prague. In the Czech Republic the best examples of this decoration are, in addition to Slavonice, in Český Krumlov and Telč, both on the World Heritage List, as well as Prachaticce.

Outstanding universal value

General statement:

The Renaissance burgher houses of Slavonice represent an exceptionally coherent ensemble of examples of particular architectural features, i.e. cellular diamond vaults, combined with *sgraffito* decoration. On the basis of the comparative study, Slavonice is a representative example of the development of these techniques, which were used in a large part of central Europe, ranging from Saxony and Bohemia to the Danube valley in the south and the Baltic countries in the north.

Thus, the nominated property undoubtedly has merits and represents an interesting and rare example of the application of the techniques of cellular diamond vaulting and *sgraffito* decoration to burgher houses in the 16th century. Nevertheless, such techniques were used in a fairly large territory in Central Europe, and examples are represented in various buildings already inscribed on the World Heritage List, including Český Krumlov, Telč and Prague. While the application of these techniques in burgher houses rather than noble residences, palaces or churches, certainly is interesting for the architectural and social history, ICOMOS does not consider this sufficient to justify the outstanding universal value. ICOMOS also considers that the justification focused principally on the use of one building craft, even though valuable, is not sufficient to meet the requirements of the criteria of outstanding universal value.

Evaluation of criteria:

The property has been proposed by the State Party on the basis of criteria i, ii and iv:

Criterion i: is referred to the cellular diamond vaults as “a unique testimony of art and building mastery of Leopold Estreicher”. The master builder Estreicher certainly has shown great mastery in the design and building of the cellular diamond vaults in Slavonice. This however is the result of long development, and there are important examples of such techniques found elsewhere in Central Europe. ICOMOS considers that the property does not meet this criterion.

Criterion ii: is referred to the property as a witness of “well-developed town architecture in the period of transition from Late Gothic to Renaissance in Central Europe”. In fact, the techniques of building cellular diamond vaults developed from Saxony to Bohemia, to Poland and even to Lithuania. The use of *sgraffito* decoration developed from Italy in the Middle-Ages. It was soon introduced to Central Europe, where it was a fashionable technique both in the exterior and in interiors. In this process, Slavonice represents the latest phase in the development of the Late Gothic architecture. While being an important example of such town architecture, the role of Slavonice in this process does not justify its outstanding universal value. ICOMOS considers that the property does not meet this criterion.

Criterion iv: refers to the burgher houses at Slavonice as an “extremely coherent complex of buildings representing, by their layouts, construction details and art concepts, type of a town domestic building built in period of transition of the late Middle Ages to modern times in the Central

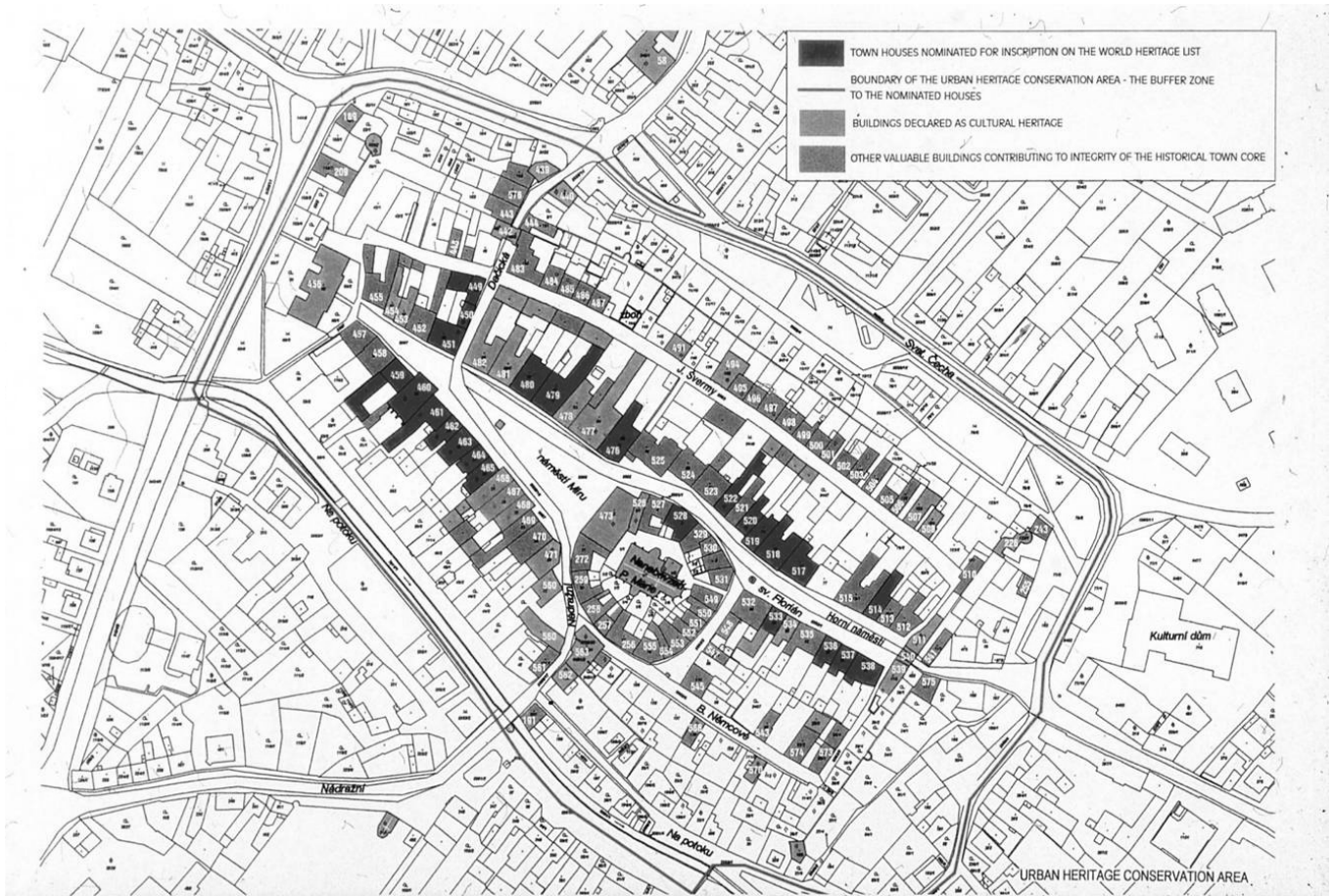
Europe". The nomination is based on a selection of 24 burgher houses in the historic centre of Slavonice. The particular quality of these houses is in the cellular diamond vaults, of which they represent a particularly numerous and coherent group. This type of vaulting was generally used in the most important palaces or churches. Examples in burgher houses tend to remain isolated cases. Taken as a whole, the burgher houses of Slavonice are of great value at the national level. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the Renaissance Houses at Slavonice, Czech Republic, should not be inscribed on the World Heritage List.

ICOMOS, April 2006



Map showing the boundaries of the property



Aerial view of the historic centre of the town



Width House (n°518)



Cellular diamond vaults

Causses and Cévennes (France)

No 1153

1. BASIC DATA

State Party: France

Name of property: The Causses and the Cévennes

Location: Languedoc-Roussillon, Midi-Pyrénées and Rhône-Alpes Regions

Date received by the World Heritage Centre: 25 January 2005

Included in the Tentative List: 1st February 2002

International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it could also be a *cultural landscape*.

Brief description:

The shale and granite Cévennes mountain chain, interspersed by wide deep valleys, rises above the plains of Languedoc and the Mediterranean and is the southern end of the Massif Central. Its dispersed farms on the mountain slopes, oases of green set amidst deep terraces and thick woodlands of chestnut and pine, are linked by high level tracks across the undulating plateaux of the mountain summits. In distinct contrast are the limestone uplands of Les Causses to the west and granite uplands of Mont Lozère to the north. Both are open almost treeless expanses of grazed grassland supporting scattered farms, the limestone areas dissected by deep gorges which carry the torrents of the western Cévennes down to the Mediterranean.

2. ACTIONS

Background: This is a new nomination. Supplementary information sent by the State Party has been received on 29 December 2005 and 10 January 2006.

Date of the Technical Evaluation Mission: A joint ICOMOS/IUCN mission visited the site from 18 to 23 September 2005.

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes.

Literature: Extensive literature on many aspects of the landscape such as transhumance, archaeology, history, the Templars, vernacular buildings, silk production etc; *Transhumance and Biodiversity in European Mountains*. Report from the EU-FP5 project Transhumount. Edited by R.G.H.Bunce, M. Pérez Soba, R.H.G. Jongman, A. Gómez Sal, F. Herzog and I. Austad.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The nominated area covers the *Parc national des Cévennes* (PNC), the *Parc naturel régional des Grands Causses* (PNR), and the *Causses méridionaux* and *Centre permanent d'initiatives pour l'Environnement des Causses méridionaux* (CPIE), in all an area of 4,764 sq km. It is surrounded by a Buffer Zone of 1,626 sq km.

Four towns, (Millau, Mende, Alès, and Ganges lying within the buffer zone to the west, north, east, and south respectively, are nominated as *villes portes* (gateway towns) where tourist and educational facilities will be installed for the benefit of visitors.

The Cévennes, Mont Lozère and Les Causses together form a large upland region in the southeast of the French Massif Central. The Cévennes range forms part of the Mediterranean-Atlantic watershed. West draining streams join rivers such as the Lot and the Tarn which drain to the Atlantic. On the east and southeast sides of the range, streams drain into rivers which join the Ardèche and the Gard, part of the Rhône drainage system which flows into the Mediterranean through the delta of the Camargue.

The shale and granite Cévennes mountain chain, interspersed by wide deep valleys, rises above the plains of Languedoc to the south and is clothed in dense woodlands of chestnut and pine. The villages and substantial stone farmhouses perched on deep terraces midway down the valleys reflect the organisation of the large abbeys of Languedoc and Ardèche from the 11th century, particularly in water irrigation, and the later prosperity brought by intensive chestnut and then silk cultivation, between the 16th and early 19th centuries. To the north around Mont Lozère the more open granite landscape supports cattle and sheep farming and is one of the last places where summer transhumance is still practiced.

High level roads passing along the summits of the mountains mark out the trade routes that in many cases followed ancient track ways. Along these roads diffused ideas particularly Protestantism which gained a foothold in the mountains and led to religious wars with Catholics in the 17th still reflected in the remains of fortifications in some villages.

In contrast Les Causses to the west is a high altitude grazed grassland steppe of karst limestone, one of the

largest expanses in Europe. The area is sharply dissected by steep often wooded valley with Gorges that channel the water from the western Cévennes to the Mediterranean Coast. On the grasslands, substantial stone-built farm complexes support sheep farming, their sitting and boundaries reflecting the development of large-scale agropastoralism by the Knights Templars and then the Hospitalers between the 12th and 14th centuries, made possible as in the Cévennes by the control of water. The Causses became the centre of trade between the Mediterranean and the flat lands to the north.

Both the Cévennes and the Causses landscapes reflect wars, pestilence, periods of high level prosperity followed by rapid decline and most markedly the migration of people away from the hills in the 19th and 20th centuries. Between 1846 and 1975 the area lost two thirds of its inhabitants.

Like many uplands areas of Europe, the Cévennes and Causses were discovered in the 19th century first by scientists, in this case geologists and geographers recording distinctive gorges, 'swallow-holes' and caves, and then by writers and tourists appreciating picturesque features. Robert Louis Stevenson's book of his travels with a donkey at the end of the 19th century brought the Cévennes landscape to wide attention, through his depiction of a pilgrimage to Protestant sites.

In detail the nominated property consists of the following:

Farming landscape of the Cévennes

- Water control and terraces
- Chestnut cultivation
- Silk cultivation
- Plantations
- Farmhouses
- Grazed lands of Mont Lozère

Farming landscape of the Causses

- Water control
- Farmhouses
- Sheep housing

Villages

Memories of Religious wars

Farming landscape of the Cévennes

- Water control and terraces

The influence of Abbeys which controlled many valleys of the Cévennes in the 11th and 12th centuries transformed the landscape from small-scale, isolated, subsistence farmers into a well ordered and structured landscape of mixed farms with irrigated terraces growing grain, hay and chestnuts, and with chickens, goats, sheep and cattle grazed on the high pastures and pigs and bees kept in the forests.

The water flowing off the mountains was directed into conduits or underground mined channels, which when they reached the farm branched into feeder channels for steep stone walled terraces. Below the farmhouse these terraces

were used for grain and hay; above for chestnut trees, pollarded to keep them to a manageable height. The summits of the mountains above the tree line were grazed by sheep and cattle.

- Chestnuts cultivation

In the 16th century a rapid expansion of chestnut farming led to the creation of many new terraces rising up the hillsides sometimes at considerable distances from their farms. Trade in chestnuts contributed to an increasing prosperity in the area, reflected in the re-building of more substantial farmhouses and two-storey buildings for drying the shelled nuts. For around 150 years chestnuts were the main cash crop. The creation of new terraces, the improvements to farmhouses and the creation of buildings for processing the chestnuts all contributed to establishing the bones of the Cévennes landscape as they exist today.

- Silk cultivation

After a particularly severe winter in 1709 which decimated many of the chestnut trees, many farmers change to growing silk worms and planted their terraces with mulberries, particularly in the warmer valleys that faced south to the Mediterranean Sea. Mulberries were the last addition to the landscape, together with the large multi storey buildings, *magnaneries*, with regular rows of windows and many chimneys constructed to grow and process the silk worms. These were often built as extensions to the existing farm complexes.

- Plantations

Some areas in the Cévennes landscape reflect the impact of recent small plantations of exotic species. In other areas indigenous species have been planted over larger areas, resulting in an incongruous monoculture. In recent years attempts have been made to introduce mixed-species planting in order to achieve landscapes that are closer to the natural forest cover in appearance and species diversity.

- Farmhouses

The traditional buildings of the southern Cévennes are characterised by dry rubble shale stone construction plastered on the inside and sometimes on the outside too. Roofs are of shell-shaped slates with rows of slates interlocking to protect the ridge. To the north around Mont Lozère the granite buildings are built of shaped square stones and are much squatter in character. Barley straw was widely used on roofs until the 17th century when it was replaced by slate.

- Grazed lands of Mont Lozère

The northern part of the Cévennes National Park encompasses the grazed granite uplands around Mont Lozère. Here year round cattle farming is supplemented on the good summer grazing by large flocks of sheep travelling north from farms to the south of the National Park in Languedoc near the coast, a system of transhumance that has persisted since the 12th century and is still worked by a few farmers today.

Farming landscape of the Causses

- Water control

In the Causses the Knights Templars provided the organisational impetus for the development of agropastoralism in the 12th century, systematically exploiting the resources of the areas over which they gained control. Huge quantities of grain were produced, in stone walled fields, and then stored in towers such as at Tour du Viala du Pas de Jaux. Water resources were organised for large farms and for the vast flocks of sheep which moved to into the Causses pastures in the summer months from the plains and traversed back again on the autumn along *drailles* or drove roads.

In the 20th century, there has been limited reforestation of the Causses. In the Causse Méjean, in particular, there are stark, rectilinear plantations of conifers.

- Farmhouses

The wide open Causses landscape has some remarkable examples of fine stone farmhouses such as the farm complexes of Les Monziols. Farmhouses and farm buildings were built of dry limestone blocks plastered both inside and outside. They are characterised by dressed stone lintels and door jambs and by the use of fine stone arches over doors and to support roofs in houses. The vaulted ground floors of houses often contained water storage cisterns.

- Sheep housing

The vast flocks of sheep kept on the Causses were in the winter housed in long low stone buildings known as *les Jasses*. Often more than 10 metres in length and containing water tanks and hay stores, they have come to be seen as the emblematic buildings of the Causses. Milk from the sheep goes largely to the making of Roquefort cheese – outside the nominated area to the west.

Villages

Villages in the Cévennes reflect their founders: many names begin with Saint reflecting the various Abbeys that owned land in the 12th and 13th centuries. The houses cluster together along narrow streets.

The limestone of the Causses has resulted in the impressive medieval military architecture of the Templar and Hospitaller towns such as La Cavalerie, La Couvertoirade, and Sainte-Eulalie de Cernon.

Memories of Religious wars

In the 16th century Protestantism spread into the Cévennes along the trade routes from Geneva. Many merchants, traders and craftsmen became converts, forming islands of Protestantism amidst Catholic farmers.

An explosion in numbers and the development of bastions of the faith in towns in the west, led to increasing tension which erupted into guerrilla type warfare over a period of 60 years with many defensive structures being erected, particularly in towns and villages.

Conflict again in the early 18th century centred on the Camisards Protestants of the Cévennes who revolted against the forces of Louis XIV, after the Revocation of the Edict of Nantes which had brought an uneasy peace between Protestants and Catholics. The clandestine meetings of the Camisards were known as *assemblées du désert*. The fighting was brought to an end in 1706 but the rebellion came to be seen as the symbol of the fight for the liberty of conscience and the rights of man and many claimed that this sowed the seeds for the revolution that destroyed the *Ancien Régime* in France in 1789, and was to spread over much of Europe and North America.

History

Roman rule touched the areas comparatively lightly. The Romans did not impose social organisation on the small scale farmers. However the landscape was exploited for its resources, minerals and particularly timber. During Roman rule much of the Causses was cleared of its pine trees. Pliny mentions cheeses from the area being marketed through Nîmes along trade routes across the summits of the hills, probably of much earlier origin and which have by and large persisted to the present day.

The end of Roman rule heralded hostile incursions from Visigoths and then the Franks in the 6th and 7th centuries which seem to have prompted the development of settlements in areas that could be defended readily.

The fundamental changes to the landscape that can still be perceived today took place between the 12th and 14th centuries when several Abbeys and the Knights Templar gained control of extensive lands and put in place strong social systems in order to harness water supplies and exploit more systematically forests and grazing lands.

In the Causses, the landscape structures put in place in the 12th and 13th centuries are still reflected in the commune boundaries of today. By the 16th century trade in sheep and cloth put the area at the centre of trade between the plains to the south and north.

The golden age of the Cévennes economy, was between the 16th and 18th centuries when prosperity first from chestnuts and sheep and then later also silk fostered the building of large farmhouses and established trade and permanent relations with the plains, the valley of the Rhone and the Mediterranean. In the 1840s the longest railway line of the time connected Grand Combe to Beaucaire. Silk production brought another boom era at the end of the 18th and beginning of the 19th centuries. By 1810 the number of peoples living in the region reached its apogee. The re-distribution of land after the Revolution of 1789 to the farmers added to the economic impetus: new techniques were introduced and successful farms absorbed others, leading to the demise of many smallholdings.

Boom was quickly followed by decline: disease amongst the silk worms in the mid 19th century started migration away from the mountains to the towns. Between 1856 and 1914, Cévennes lost 40% of its population to the urban centres and the mines. The war of 1914-1918 accentuated the demographic loss and this continued after the armistice. 20% of the men and 25% of the women between

20 and 40 years old left the area to find work in the cities. Sericulture and silk production finally came to an end in the 1950s.

By 1975, at the end one hundred twenty-five years of decline, only around 11,500 inhabitants remained - a loss of two thirds, the losses being most strong on the Atlantic slopes. Ruins invaded the territory, and many hamlets died.

Gradually the trend is reversing: in the last thirty years people have slowly begun to move back to some areas and reclaim the lands.

However the traditional transhumance of vast flocks of sheep seasonally from the plains of Languedoc to the uplands of the Causses and the Cévennes has now dwindled drastically.

Protection and Management

Legal provision:

The totality of the nominated area is protected in a variety of different forms, but only part is protected for cultural attributes. The *Parc national des Cévennes* (PNC), with its headquarters at Florac, is a public national administrative body (*établissement public national à caractère administratif*) created in September 1970 under the provisions of the Law of 22 July 1960. There are 117 *communes* within its 321,380ha. It has been a biosphere reserve as part of the UNESCO Man and the Biosphere programme since 1985. In the core area of the park, cultural property is protected and no new building is allowed. In the peripheral area there is no protection for cultural property.

The *Parc naturel régional des Grands Causses* (PNR) was founded in 1995 under the provisions of the Law of 5 July 1972 which established the category of Regional Natural Parks. At 315,949ha and covering 94 *communes* it is almost as large as the PNC. Its status and powers are broadly comparable with those of a national park. Its policies are determined by a *Syndicat de collectivités*, a public body which brings together *communes* and other entities with the objective of carrying out works and providing services for the communities involved. The park exists to protect natural attributes.

The *Centre permanent d'initiatives pour l'Environnement des Causses méridionaux* (CPIE), set up in accordance with 1901 legislation and representing 28 *communes* in the *Départements* of Gard and Hérault, is a body which enables these collectivities to prepare and implement policies and activities of common interest.

These regulations do not extend to all private property, which represents some three-quarters of the area nominated for World Heritage inscription. Landowners in France have virtually absolute rights over the development and management of their own properties, unless these are covered by specific legal instruments such as the *classement* of historic monuments which override the rights of private landowners

The Gorges du Tarn and de la Jonte, which extend over some 29,000ha, were classified as protected sites on 29 March 2002, as a result of which any proposed changes in their condition or character must be approved by the relevant Minister or by the Prefect of Aveyron. At the present time active consideration is being given to the designation of this site as one of the *Grands Sites de France*. This initiative has three objectives – the creation of a sustainable and autonomous management policy, restoration from the ecological and landscape point of view, and ensuring that any measures that are adopted will benefit local development. This designation would supplement existing ones.

In addition, a large number of historic buildings and architectural ensembles are protected under the provisions of the 1913 historic monuments legislation. A number of architectural groups and small villages are designated as *Zones de protection du patrimoine architectural, urbain et paysager* (ZPPAUP). These are listed in detail in Annexe 1 of the dossier. There are also a considerable number of measures for the protection of areas of special natural interest.

Management structure:

With the objective of preparing the nomination to the World Heritage List, and following the successful precedent established by the Val de Loire in 2001, an *ad hoc* structure was set up, known as the *Conférence Territoriale*, to oversee the preparation of the nomination. Under the chairmanship of the *Préfet* of La Lozère (the *Préfet coordonnateur*), its membership consisted of the presidents of the relevant *Conseils généraux* and *régionaux*, the presidents of the PNC and the PNR *des Grands Causses*, and representatives of the CPIE, the *Grands Sites*, the association of mayors, and the four *villes portes*. Specialist advice was provided by the *Comité d'Orientation*, made up of experts in a wide variety of fields, whilst the *Préfet coordonnateur* headed the mission responsible for setting up the partnerships and contracts between the different stakeholders.

The PNC is governed by a *Conseil d'Administration* of 52 people (civil servants, representatives of local administrations, and specialists). It employs some sixty staff, working either from its Florac headquarters or around the Park. The PNR is governed by a *Syndicat Mixte* made up of representatives of collectivities, the state, and private property owners. Its management team is divided into six sections, including heritage and landscape, maintenance of the rural environment, and socio-economic development. Analogous but smaller structures exist for the CPIE and the *Grands Sites*. All these bodies have structure plans of some kind governing their actions in the short and medium term.

It is envisaged that, in the event of the site being inscribed on the World Heritage List, the *Association de Valorisation des Espaces des Causses et des Cévennes* – AVECC – that was set up on 15 September 2005 will function as the overall coordinating body for policy-making and overall management.

A management plan has been drawn up with the support of the five principal stakeholders and with the agreement of the others. This has the following main objectives:

- Conservation, restoration, and management of the cultural and natural heritage;
- Making this heritage available for the benefit of the general public;
- Contributing to the social and economic development of the area;
- Coordination of the work of the various authorities involved in the management of the area;
- Creating a management structure for this purpose.

Justification of the Outstanding Universal Value by the State Party (summary)

- The Cévennes and Les Causses display a rich and varied natural framework of limestone, granite and schist mountains and flora and fauna. Together they reflect the wider common rural inheritance of southern Europe which today is confined to much smaller areas such as those nominated. Their fast disappearance over much of southern Europe during the last decades confers value on Les Causses and Cévennes.
- The interaction of man and nature which is at the origin of the landscape of Causses and the Cévennes has been built over many generations. The modernization of the cultivation methods has not resulted in a loss of landscape identity. Aesthetic qualities which were recognized in the 19th century are partly related to traditional agricultural production which is today being revived.
- The landscape is protected by a broad pallet of tools for both natural and cultural qualities and subject to management policies which are directed at the conservation of the landscapes.

4. EVALUATION

Conservation

State of conservation:

On the more open, flatter *Causses*, field boundaries dating back to the Middle Ages (and in some cases even earlier) are well maintained and still in use. Similarly, the ancient pools known as *lavognes* (some natural, some man-made) used for watering stock are for the most part kept in excellent condition by local communities working collectively or by individual landowners. With the gradual disappearance of transhumance many of the ancient

droveways (*drailles*) are now barely visible, but certain stretches that are still in seasonal use are well cared for.

In the Cévennes the decline of population has led to the decline in traditional active management of terraces, watercourse and chestnut trees. Many of the terraces are now not maintained at all: walls are beginning to crumble, water course channels are little maintained and the chestnut trees suffering from lack of pruning. As a result of this, and the resulting natural processes of recolonization, terrace systems are difficult to discern, except where they have been brought back into active use for growing chestnut trees and in the few green areas around farmhouses where some are used for hay and grazing. Maintenance of the terraces presents a huge conservation problem. The active encouragement given to farmers to return to this area has helped with the maintenance of the landscape associated with the farms still farmed, but this is a very small proportion of the whole. Sustaining the traditional farming practices with so few people and with comparatively low prices being paid for farm products makes maintaining the landscape increasingly difficult to achieve. Many of the medieval and early modern buildings and settlements within the nominated site have been maintained or conserved with care and respect for their historic values. There are also some cases of what must be judged to be poor restoration, involving the use of inappropriate materials and unsympathetic extensions or conversions, particularly in the peripheral zone of the PNC, in the nominated area, where buildings are not protected and it is difficult to impose conditions.

There have been some new recent interventions in this area and also notably along the Gorges du Tarn, where tourism over the past half-century has led to the appearance of hotels, restaurants, and the like along the roads linking the small towns and villages.

Steps are being taken in parts of the proposed site: for example, the *Conseil d'Architecture, d'Urbanisme et de l'Environnement du Gard* (CAUE 30) selected the Rieutord Valley in 2000 as a case-study for developing detailed practical recommendations regarding the conservation of the architecture and the landscape.

Protection and Management:

The whole of the nominated areas is protected either for natural or cultural heritage but only the core of the Cévennes National Park is protected for both. This is weakness as outside the core area of the park there is less control over changes to buildings and new development.

While these three main authorities have a very good collaboration, they have a limited power on land use and even cultural heritage conservation, most of the land being private property. Even on nationally owned land, the Park has not been able to prevent re-forestation with exotic species for wood production. In some areas, particularly the outer zone of the national Park in the nominated area there is evidence of development with houses being constructed on former fields for tourism purposes.

Many of the key built features of the landscape such as buildings terraces, stone walls and the water distribution systems, based on numerous dams and lengthy

underground channels (known as *béals*) need continuous maintenance and reconstruction, and this work is carried out not by a central authority but by the communities whose needs they serve. As the communities are now much reduced from their numbers a century ago, it is not possible to maintain more than part of what remains.

The same applies to many of the natural aspects of the landscape such as chestnut trees.

The management structure put in place is a collaborative one bringing together the key main players from all the main organisations to allow coordination and shared aims and objectives. This is very much in line with similar arrangements for other large scale expansive World Heritage sites which encompass several units of local control such as such as Hadrian's Wall (United Kingdom), the Camino de Santiago de Compostela (Spain), the Val de Loire (France), and the Middle Rhine Valley (Germany), where a number of local administrations at different levels have been involved.

- Boundaries

The precise boundaries are the result of studies carried out by representatives of the public administrative authorities involved working closely with the three major state-run management agencies (PNC), (PNR) and (CPIE). The nominated site excludes areas where the cultural and natural values have largely disappeared or where potential threats could be foreseen as a result of unavoidable infrastructural developments.

The main objective in defining the buffer zone boundaries was to ensure that entire *communes* are linked with the site, and not just those parts of them which lie within the nominated area, in order to establish a global commitment on the part of those *communes*.

Risk analysis:

- Farming regression

The farming community has declined over the past half century, particularly in the Cévennes area. Many properties are now only inhabited in summer months as holiday homes. Some farmers are moving back but the long-term stability of farms is in question. The income of many farmers has been supplemented by grants for landscape maintenance, but it seems that EU financial support under this heading might stop in the coming years. The wide "morale" support demonstrated currently by the different authorities might not be sufficient in the future to ensure the maintenance of activities which sustain the cultural landscape with its richness and diversity.

In Les Causses farming depends on the existence of cheese making companies (Roquefort, Feta, etc) which collect the milk from more than 1,600 family farms. The dependence on a few big external (to the region) owned and commercially orientated companies constitutes also a risk; a slight change in the marketing condition could lead to a large scale abandonment of the traditional activities with severe consequences for the landscape and the rich biodiversity. Similarly the enforcement of EU regulations prohibiting cheese-making from raw milk (not

pasteurized), could have a devastating impact on the viability of farms and the cultural landscape.

In the Causses, the sheep farmers still manage to survive largely through supplying ewes' milk for Roquefort cheese production. There has however been a marked increase in the size of farms needed to create viable units and this means there are many less people per hectare to manage buildings and the landscape generally. In places in the Causses, some land is turning back to scrub and trees where transhumance paths are no longer use or the land has been acquired for hunting. As with the Cévennes, the economy of sheep farmers is fragile. The nomination of the site for World heritage status is seen as a way to boost tourism particularly in the Causses.

The transhumance system involved animals coming from outside the area into the Causses and Mont Lozère in the summer months and then heading back to the southern plains of Languedoc in the winter. This system is therefore to a degree outside the control of those working in the nominated area. There is still some movement of animals within the nominated areas, particularly in the north, from pasture to pasture but this is a much modified form of what used to survive.

- Afforestation

In certain areas extensive planting of exotic species by private landowners has introduced a discordant note. In others indigenous species have been planted over large areas, resulting in an incongruous monoculture. In recent years attempts have been made to introduce mixed-species planting in order to achieve landscapes that are closer to the natural forest cover in appearance and species diversity. The more limited reforestation of Les Causses, has followed a similar development. The Causse Méjean, in particular, with its stark, rectilinear plantations of conifers, is less pleasing aesthetically and equally unacceptable in terms of biodiversity.

- Forest fires

Forest fires are a threat to all parts of the nominated area, but particularly the coniferous plantations in the Cévennes. The large areas of chestnut trees that are no longer maintained and thus cleared at ground level are also vulnerable. Since 1995 a fire prevention plan has been put in place to minimise fires and contain those that do break out.

- Tourism

World Heritage recognition might lead to a significant increase of visitors in some parts of the sites which are already overcrowded in summer for instance St Guilhem, Gorges du Tarn, etc.). Measures might need to be taken to control car and visitor flows, which might prove to be quite unpopular. The public transportation system is almost non-existent within the site, and this has not been addressed in the nomination file.

Authenticity and integrity

Authenticity:

The key structures of the landscape: buildings, terraces, walls and watercourses retain a high degree of authenticity in terms of their built fabric.

As for the authenticity of the processes that shaped the landscape, these are just about surviving but not across the whole of the nominated area and are vulnerable.

Integrity:

Where integrity has been compromised is in the peripheral areas of the PNC, where new building has impacted on the farmed landscape.

The wholeness or intactness of the cultural landscape related to the survival of the forces that shaped the landscape as well as to the symptoms that those forces produced. The whole area is maintained through the perpetuation of traditional activities and the support of those activities through Park staff and external grants.

In many places the landscape is almost relict – particularly the terraces in the Cévennes, where only a fraction are actively managed. The systems of transhumance along drove roads barely survives – only a few flocks make the long journeys each year and many of the tracks are beginning to be covered with scrub. The water systems that once were the lifeblood of the fields and bergeries are now only maintained in places.

Natural Landscape

IUCN took part in the field evaluation and assessed the attributes of the natural landscape. While acknowledging that the landscape and natural sites are of national and European significance, IUCN confirms that these would not be regarded as natural sites of outstanding universal value. However the natural values do contribute significantly to the dynamics of the cultural landscape. IUCN recommends that particular attention should be put on the maintenance of traditional activities likely to preserve the existing natural and semi-natural elements, and effort should be made to rehabilitate sites that have been transformed or strongly affected by using traditional materials and techniques, as well as re-introducing domestic species for plantations.

Comparative evaluation

The comparative evaluation in the nomination considers agro-pastoralism, karst limestone, grazed uplands, and terrace.

While acknowledging that agro-pastoralism and associated transhumance is prevalent all over the world, it suggests that if the area is narrowed to southernmost mountains of Western Europe, these forms of agriculture have disappeared other than in small pockets apart from in the Causses and Cévennes.

Comparison is made between the karst limestone of the Les Causses and the karst of Slovenia which has been inscribed on the World Heritage list as a natural site. In the case of the nominated site it is maintained that the karst limestone reflects the activities of man and is thus markedly different.

Comparisons are also made between the grazed uplands of the north of Portugal, the North-West of Spain, the North-West of Scotland and the west of Norway and it is said that the peculiar combination of factors in the nominated area, Mediterranean influence, Mediterranean, oceanic and mountain influences climatic, and the maintenance of a pastoralism make it stand apart.

It is acknowledged that terrace landscapes are found all over the world but it is maintained that the ones in the Cévennes are distinctive because of their associations with both chestnuts and mulberries.

Mention is made of the importance of the area as a centre of Protestant persecution but no comparative analysis is given for this aspect, although in Holland, the UK and other parts of France Protestants were persecuted for their faith.

One of the difficulties of the comparative evaluation is that it does not address how the whole of the nominated area shares outstanding universal value. The attributes considered exist in different parts of the nominated areas: terraces in the southern part of the Cévennes, agro-pastoralism in Les Causses and Mont Lozère, transhumance in Les Causses and particularly Mont Lozère. Taken individually it is not possible to demonstrate that any one of them has outstanding universal value on their own.

Agro-pastoralism and transhumance exists in several parts of Europe and in for instance Romanian Carpathians and Albania it is currently much more thriving than in the nominated area. In the Pyrénées it survives although now in some places with hired shepherds rather than farmers. There are still 10 million hectares in Spain and 5 million hectares in Greece under low-intensive livestock systems at high altitude, with several million animals still making annual summer migrations. In the nominated area, transhumance involves animals coming from outside the nominated area in the south to grasslands in the nominated area and although there are a few large flocks, the number of farmers involved in the process is small.

Chestnuts are found in all European countries bordering the Mediterranean. Corsica perhaps has the most intense cultivation also on terraces, and also grew mulberry trees. In Italy, coppiced chestnut forest, covers about 400,000 hectares of land and is still managed and harvested and represents one of the most characteristic aspects of Italian forestry.

The justification in the nomination and the comparative analysis given have not justified why the very large nominated sites holds together as an area that demonstrates overall outstanding universal value.

Outstanding universal value

Evaluation of criteria:

The property is nominated on the basis of criteria v and vi:

Criterion v: The nomination suggests that these areas can meet this criterion as they are the last bastions of the agro-pastoral system in Western Europe. From what has been set out above it can be seen that agro-pastoralism does still exist in other parts of Europe including Western Europe. Also agro-pastoralism does not really apply to the landscape of the forested Cévennes to nearly the same degree as it does in Les Causses and Mont Lozère. ICOMOS considers that this criterion has not been justified.

Criterion vi: The nomination suggests that the Cévennes is today a place which keeps alive the memory of episodes related to the diffusion of French Protestantism, fights with the Catholic Church, and the development of ideas of liberty and freedom. Each year there is a pilgrimage to commemorate the assemblies of the desert which has grown out of Robert Louis Stevenson's *Walks with a Donkey* published in 1768. His "invention" has conferred a cultural identity today on the Cévennes.

The dossier also cites the rural rebirth in the last third of the 20th century, of both the Causses and the Cévennes which followed upon more than a century of demise and abandonment.

Although the association between the persecution of Protestantism and the area is still strong and celebrated, and has been brought to wider attention through the works of Robert Louis Stevenson, it is difficult to see that this association is of more than of national significance. Considering Europe as a whole, there are other examples in for instance Holland, United Kingdom and other parts of France where protestant persecution and the impact that this has had on national history are also very strong. ICOMOS considers that this criterion has not been justified.

5. RECOMMENDATIONS

Recommendations

The nominated area is large and diverse and its three natural units have lead to the development of quite different traditional practices, reflected in grasslands shaped by agro-pastoralism and wooded valleys shaped by chestnut and mulberry cultivation. What has not emerged clearly from the nomination is the rationale for nominating the areas as a whole and how the property might be perceived as an entity with outstanding universal value applicable to all of it.

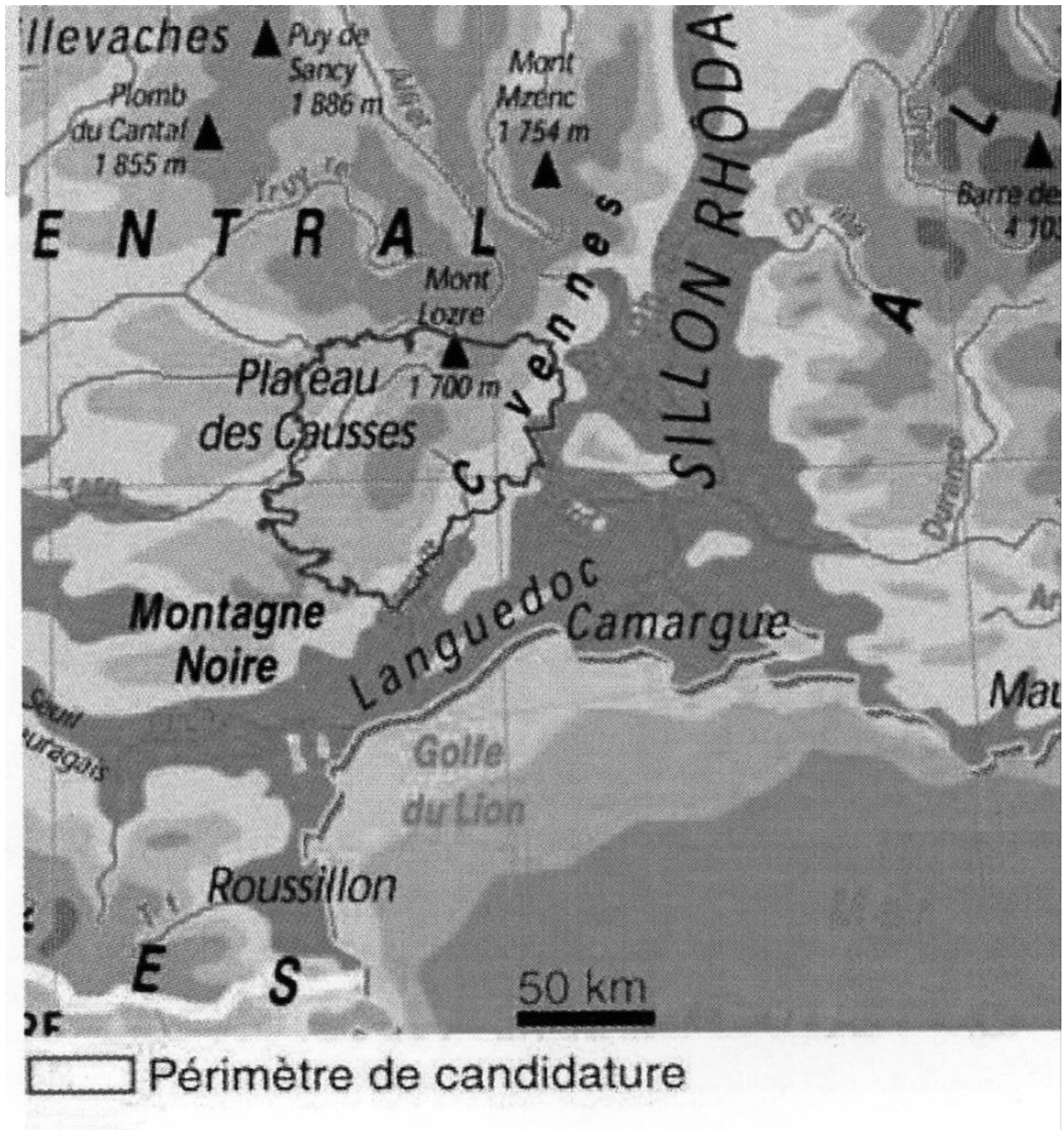
The area is an interesting example of where there is great local support for sustaining the landscape and trying to reverse the trend in movement of farmers away from the area. What has not been demonstrated is why it should be considered to have outstanding universal value.

ICOMOS suggests that the State Party consider further the qualities of the property.

Recommendation with respect to inscription

ICOMOS recommends that the examination of The Causses and the Cévennes, France, be *deferred* to the World Heritage List to allow the State Party to consider further the qualities of the property.

ICOMOS, April 2006



Map showing the boundaries of the property



Village in the Cévennes



Roof of shell-shaped slates



Cros Roux – Causse Méjean



Roof shaped for collecting water (Saint Jean de Balme)

Regensburg (Germany)

No 1155

1. BASIC DATA

<i>State Party:</i>	Federal Republic of Germany
<i>Name of property:</i>	Old Town of Regensburg with Stadtamhof
<i>Location:</i>	Bavaria
<i>Date received by the World Heritage Centre:</i>	24 September 2004
<i>Included in the Tentative List:</i>	20 September 1999
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a: *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (5 February 2005), annex 3, this is the historic centre of an inhabited historic town.

Brief description:

The Old City of Regensburg, located on the Danube river, is an example of a central-European medieval town. It has preserved a notable amount of historic structures spanning some two millennia, and including ancient Roman period as well as Romanesque and Gothic buildings. The buildings include the medieval Patrician towers, a large number of churches and monastic ensembles as well as the Old Bridge, which dates from the 12th century.

2. ACTIONS

Background: This is a new nomination. The State Party has provided supplementary information on comparative analysis on 8 July 2005.

Date of the Technical Evaluation Mission: 12-14 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Towns and Villages.

Literature: There is a vast body of literature on Regensburg, its history and architecture.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The Old City of Regensburg is located on the southern bank of Danube, at the northernmost point of the broad

Danube river valley, where it is joined by the Regen River. The nominated core zone (182.8 ha) encompasses the city centre on the south side of the river, two long islands in the Danube, the so-called *Wöhrde* (from the old German word: *waird*, meaning island or peninsula), and the area of the former charity hospital *St. Katharina in Stadtamhof*, a district incorporated into the city of Regensburg only in 1924. A navigable canal, part of the European waterway of the Rhine-Main-Danube canal, forms the northern boundary of *Stadtamhof*. The buffer zone surrounds the core zone (775.6 ha).

The medieval city developed over the remains of the Roman fort, the *Legionary Fortress Castra Regina* (name used at the end of the Roman period, or possibly *Regino*) which measured ca 540 m x 450 m. It had been established in AD 179 and abandoned in 470. In the early Middle-Ages, the Roman walls continued being used to protect the residence of the ruler. In 917-920, Duke Arnulf of Bavaria integrated the Roman walls into an ingenious defence system that enclosed the merchants' quarter. It became the earliest post-Roman defence wall built north of the Alps. With time, craftsmen started settling outside the walls, and in 1284 the decision was taken to also enclose these areas within the walls. By the end of the 13th century, the medieval city reached its maximum extent. The city was not planned, but developed in an organic manner. In its commercial centre, at *The Market*, there are the *City Hall* and the *Cathedral*, both originating from the 13th century. The city has retained a substantial amount of secular stone architecture from the 11th to 13th centuries, which still define its character marked with tall buildings, dark, narrow lanes, and strong fortifications. Most of the old buildings have a Romanesque or Gothic core. A particular characteristic are the many towers built along the east-west axis by patrician families. Another prominent feature in the Old City is the *Stone Bridge* (built starting in 1136) in the south-north axis. In the 12th century, three Benedictine monasteries were located in the periphery of the city, influencing its cultural, economic and political life. The monasteries also generated an important school of painting. The 19th century buildings include the Theatre (1803), modelled after the Weimar, and the Residential Palace (1804) with the first neo-classical portico in Bavaria. The other significant monuments include the following:

- The Roman remains include the building stone of the *Legionary Fortress Castra Regina* with an inscription from the time of Marcus Aurelius (AD 161-180). The *Porta Praetoria*, flanked with two massive towers, formed the northern entrance to the Roman fortress, and served as an entrance to the city until the 17th century. It was restored in 1887.
- Close to the Cathedral, there are remains from the ancient *Carolingian Palace*, including the *Bell Tower of Alte Kapelle* (9th century) that formed an entrance to the palace complex, and the massive *Roman Tower* (13th century) originally serving as a treasure chamber.
- *St. Emmeram's Monastery* was built on the grave of the holy Emmeram who was revered as a martyr. Of the original building (783/790) only a crypt and part of the eastern apse remain. It belonged to one of the most powerful Benedictine monasteries in Bavaria. In the middle of the 11th century, it was enlarged. The

limestone carvings (1049) are the oldest tympanum figures in German speaking lands. The church was rebuilt after a fire in 1166.

- The *Benedictine Monastery of St Jacob's* was founded in 1090 by Irish monks. Its church, dating from the 12th century, is one of the most important High Romanesque buildings in southern Germany.
- The early churches include: the *Mendicant Church of St. Salvatore* (13th to 15th centuries), and the *Dominican Church of St. Blasius* which is part of the convent of Holy Cross, the only convent in Germany that has remained in use since its construction in 1233. *St. Ulrich's* church (1225-1240) is considered one of the oldest and most important Early Gothic buildings in Southern Germany. *Neupfarrkirche* (16th century) was built on the site of the former Jewish synagogue after the community was expelled in 1519. The first Protestant service in Regensburg took place in this church in 1542. It was rebuilt in the 19th century. The Trinity Church (*Dreieinigkeitskirche*, 1627-31) became the second Protestant church.
- The ca 40 secular *Patrician Towers* have no comparable examples north of the Alps. Similar in form to north-Italian towers, they were built more for the purpose of representation rather than protection. The *Goldene Turm* (12th century) is nearly 50m high. The seven-storey *Baumburgerturm* was built in 1270, the Early Gothic *Goldenes Kreuz* (13th to 16th centuries) was used as an elegant residence hotel for princes and kings till the 19th century.

History

The history of Regensburg is complex ranging from the Roman Empire to the modern times. The following are the main periods:

- *Antiquity*: from AD 179, the site became a strong military base (*Castra Regina*), built in stone. It developed into a considerable trading post with workshops and also had a large temple. The fort had to resist continuous attacks from 230 until the fall of the Roman period in 476, when it finally passed to the hands of the Teutonic tribes.
- *Early Middle Ages*: the Roman buildings were not demolished, but continued being used and gradually adapted to evolving needs. It became the main centre for the Bavarians. From the 6th century, it was governed by the Agilolfinger dukes, whose palace was in the north-east corner of the Roman fort (*Alter Kornmarkt*). In 739, Regensburg was made the permanent seat of one of the four old Bavarian bishoprics. The last Carolingian king, Louis the Child, held the last Imperial Diet in the city in 901.
- *Later Middle Ages*: There followed a period of power struggle, but the importance of Regensburg continued growing. From the 10th to the 13th century, it often hosted royal sojourns, including the christening of Duke Miesko I of Poland, in 966, thus marking the beginning of Polish history. In the 11th century, Bavaria remained royal property, and from 1096 it was again ruled by dukes; the Welf dynasty. In 1139, Duke Leopold IV

took over the Bavarian duchy, but he failed to get the support of the Regensburg citizens, who were increasingly involved in decision making.

- *Imperial Free City*: throughout the 12th century Regensburg was administered by outside rulers, marked also by the struggle between the Bishop and the Duke. With the help of King Philip of Swabia (1198-1208), the citizens of Regensburg finally established a stronger position as an urban commune. In 1245, Emperor Frederick II laid the legal foundation for the establishment of the municipal rule, the election of the Council, Mayor, and the municipal officers. At the crossroads of important trade routes, Regensburg played a leading role in trading with eastern Central Europe and the Balkans. It then developed its contacts especially to Northern Italy and especially Venice. In the 15th century, Regensburg fell behind in comparison to growing cities such as Nuremberg, Augsburg and Ulm.
- *15th century*: After long negotiations, a royal governor was appointed by the Emperor to rule Regensburg, in 1499. The first governor prepared the Imperial Government Regulations to guide all important administrative issues. In 1514, in keeping with the city's constitution, an inner and an outer council were established. With some modifications, the constitution remained legally binding until 1802.
- *16th to 18th centuries*: Protestantism began officially in Regensburg, with a sermon in the Dominican church, 14-15 October 1542. Rapidly the citizens took over the new faith even though the city council was trying to counteract the trend. During the Thirty Year War, Regensburg was made into a garrison city. There was a bitter conflict between Regensburg and Bavaria, and the city suffered of plundering. In 1633, it was under the siege by the Swedes, but was saved from the worst. However, its economy suffered seriously. After the war, in 1663, Regensburg hosted the Imperial Diet, with some interruptions, until the dissolution of the Holy Roman Empire, in 1806.
- *19th century*: during the Napoleonic wars, Regensburg suffered some bombardment. After the peace treaty between France and Austria, in 1809, Bavaria was able to push its claim to Regensburg, which was handed over to Bavaria in 1810 becoming a provincial city. The destroyed buildings were now rebuilt. After the inauguration of Walhalla in 1842, it was decided to convert the Cathedral, which had baroque interiors, back into its Gothic form, and complete its western towers with Gothic spires. The city started expanding and, by 1878, most of its medieval walls had been demolished.
- *20th century*: in the 1930s, some industry was introduced to the city, but outside the medieval city. During the Second World War the town was also subject to bombing, but the Old City remained the only intact historic city in Germany. The population had grown from 29,000 in 1871 to 53,000 in 1914. After the Second World War, due to a flood of immigration, the population grew to 147,000. In the 1950s, the city was subject to restoration and improvement works. The protection of the historic area was integrated into city planning legislation in 1973-75.

Protection and Management

Legal provision:

The Old Town of Regensburg with *Stadtamhof* is legally protected since 1975 in accordance with the Bavarian law for the preservation of historic buildings. The nominated property is also ruled by the *Satzung über örtliche Bauvorschriften zum Schutze der Altstadt von Regensburg, "Altstadtschutzsatzung"* (Statutes concerning Local Building Ordinances for the Protection of the Old Town of Regensburg, "Old Town Protection Statutes"), of 1982. The Federal Building Code (1986/1997) constitutes the legal basis for building construction and development planning in respect of all building projects both inside and outside the nominated area.

Resources:

Financial instruments available for the protection, restoration and maintenance are based on support programmes from the Federal Republic of Germany, the Free State of Bavaria and the region of the Upper Palatinate, donations from Foundations and private means. Tax relief is used to support investments in the restoration of historic buildings.

Justification of the Outstanding Universal Value by the State Party (summary)

The city of Regensburg is nominated as a historical (medieval) city. Since 1945, Regensburg is the only intact larger sized medieval city in Germany which, from the Middle Ages till this day, has been able to function as an urban mechanism without interruption. Regensburg's Old Town has been able to preserve - as can be clearly seen from today's ground plan - its original basic outline since the 14th century.

Criterion i: (...) Largest coherent collection of Romanesque and Gothic architecture north of the Alps. Regensburg enjoys a unique concentration of original Romanesque and Gothic architecture, thanks to the fact that the Old Town has been nearly completely exempted from the destructions of World War II. The Old Town of Regensburg is the only intact larger sized medieval city of Germany. (...)

Criterion ii: Centre for early and late medieval architecture in southern Germany. As an ambitious and thriving trade centre during the early Middle Ages, Regensburg had a lasting influence on urban development north of the Alps. Both the sacred as well as the secular buildings of the Middle Ages are masterpieces of this epoch. (...)

Criterion iii: Political and Confessional Representation in Monuments.

a) Political Representation in Monuments: As an exposed Roman legionaries' camp, as an early mediaeval centre of the eastern Franconian Empire, as a much-frequented meeting place for Meetings of the Empire up to modern times, and especially, as the seat of the Perpetual Assembly from 1663 up to the end of the Holy Roman Empire in 1806 – Regensburg has been one of the most important scenes of European history. (...)

b) Confessional Representation in Germany: As the most southerly Protestant Imperial City, Regensburg became an

outpost in the 16th century for the expansion of the Lutheran teachings along the Danube towards the south-east. (...)

4. EVALUATION

Conservation

Conservation history:

During the Second World War, the city of Regensburg was bombarded from 1943-1945. The first raids aimed mainly at the airplane factory, and caused little damage to historic fabric. However, in 1945, a number of historic buildings were destroyed, though the historic centre was largely saved thanks to their surrender to the Allied Forces without fight. In fact, Regensburg survived better than most German cities. In the 1960s, the general traffic plan aimed to make the city more accessible causing the demolition of part of the medieval fabric. New apartment buildings were also built from the 1960s to 1990, as well as a large shopping centre, the polytechnic, the university and the clinic. The restoration policies in the 1950s and 1960s emphasised the adaptive reuse of the buildings, which resulted in losses of the interiors, while keeping the external façades. Due to rising criticism, these policies started to change in the 1970s, and the law for the protection of historic monuments (1973) gave the basis for a more conservative approach not only regarding the individual listed buildings, but also the historic centre as a whole. From 1986 onward, specific areas have been identified with the aim of more systematic restoration and correction of previous errors, a work which is ongoing.

State of conservation:

The current approach to the conservation of the historic town is based on five basic rules yielding from the idea to present the historic structures as integral components of a living city, which is a challenge particularly in regard to shopping. The conservation programme has succeeded in restoring about 50% of the historic buildings in the nominated area following "integrated conservation" plans. While the nomination documents offer a general picture on the state of conservation, there is a lack of detailed understanding of the variety of situations in the town especially following the developments in the post-war years. The ICOMOS expert visiting the site considered that the focus in the conservation has been more on the streets, and rather less attention has been given to the detailed study and management of the medieval fabric itself. In more general terms, the recent management efforts have succeeded in removing much of the vehicle traffic that used to crowd the streets.

Protection and Management:

The delimitation of the core zone (182,8 ha) corresponds to the extension of the urban area in the second half of the 19th century. The *Stadtamhof* in the northern part of the area correspond to the original plans for its reconstruction at the beginning of the 19th century. The boundaries also correspond to the legally defined area in 1975. The buffer zone is composed from several types of spaces, enclosing the areas around the conservation areas, as well as protecting visually the context of the Old Town. In this sense, the buffer zone certainly is a valuable planning control instrument. Regarding the core zone, its extent

requires verification in relation to the outstanding universal value that it represents and especially its historical integrity, taking into account the alterations in the urban fabric during and after the Second World War.

The nominated core zone and its buffer zone are protected under the Bavarian Laws on Monuments (revised in 2003) and on Nature and Landscape Protection (revised in 2002). Protection is also guaranteed by a number of local by-laws. This complex system of protection provides a suitable basis for safeguarding, also taking into account the visual context and townscape of the historic town.

Even though the legal protection certainly provides a good support to the conservation and management of the historic town, the great variety of ownerships and the number of stakeholders make the process complex and sometimes difficult. The management plan has been prepared specifically for the World Heritage nomination, and it is based on the Regensburg urban plan of 2000, clarifying the objectives and strategies of action. The aim of the management plan is to guarantee the conservation of the existing historic fabric and, at the same time, also correct the mistakes that have been taken place in the past. The aim is to strike a balance between conservation and development. ICOMOS acknowledges the serious efforts made by the local authority for the management of the old city, but also wishes to draw attention to the delicacy of this task in the living and developing town.

Risk analysis:

- Development

In the management plan there are seven specific projects. One of these aims at the reorganisation and redesign of public spaces, which can be highly problematic for the authenticity and integrity of the historic fabric if not carefully monitored. Secondly, there is a plan to develop a link between the old town and the main railway station, where the emphasis is more on development rather than conservation. The other projects include: the improvement of contact with the river, the restoration of the Old Stone Bridge, which is damaged, improving the illumination of the city, declaring a competition for the improvement of repainting historic building elevations. While the legal framework certainly does give support to control the implementation of such projects, ICOMOS considers that especially the first two projects can present a high risk on the authenticity and integrity of the historic urban fabric, and calls for caution.

ICOMOS has also been informed of other projects that have not been mentioned in the nomination, but will affect the Old City, such as the Culture and Congress Centre with parking garage and hotel, the construction of the 'Stadthalle' in the park near the Palace St Emmeram within the nominated zone, and the construction of a new bridge for bus transport so as to reduce traffic on the Old Bridge. There has been a long public debate about these projects, which however is not described in the nomination dossier. ICOMOS also draws attention to the current practice of replacing old windows and doors with industrial products using materials that are not always in line with the historical character of the buildings.

- Tourism

Regensburg has some two million tourists per year. There are several programmes mentioned in the management plan, and also implemented in reality. Such programmes are run by business companies and/or the City. They include education of tourist guides and providing services to visitors. The programmes also include various thematic tours, such as presenting archaeological excavations. It is expected that the possible inscription on the World Heritage List may increase the number of foreign visitors, and may help to better use the currently underused hotel accommodation capacity (less than 45%). ICOMOS considers that the city is well prepared for tourism.

- Floods

The northern part of the Old Town, particularly the side of Stadthof, has often been subject to floods of the Danube river. Since 2003, there have been efforts to provide protection against these risks. The ICOMOS expert verified that these measures are now in place, and persons involved are regularly trained.

Authenticity and integrity

Authenticity:

The individual listed buildings have maintained their historical authenticity, such as the Old Stone Bridge, the medieval monasteries, many churches, the city hall, as well as the tower houses. Considering that the city was built in stone, rather than timber, it has been preserved from fires. The restoration of the listed buildings is carefully monitored and correctly carried out.

ICOMOS however draws attention to private houses that are being renovated, and where windows and doors may have been replaced in materials that tend to detract from the overall environment. Attention is required on these issues. Furthermore, there is need to clarify the policies concerning the alterations of the interiors, and that the strategies of their possible improvement should be in line with the historical typology.

Integrity:

The old town of Regensburg has survived exceptionally well through the Second World War, compared with many other historic towns in central Europe. As a result, a large number of old buildings have been preserved, which contributes to the historical integrity of the town even seen in its visual context.

Yet, the town did suffer from some damage during the Second World War, and the lack of conservation-oriented policies in the post-war decades caused further losses, which have not been properly documented in the nomination. While ICOMOS recognizes that the current strategies include efforts to repair some of these problems, particular attention is still required. In fact, ICOMOS recommends that more information and examples be provided on these strategies and the results obtained so far.

Comparative evaluation

The State Party has prepared a comparative study, where Regensburg is seen in the context of relevant World

Heritage cities in Germany (Lübeck, Bamberg, Quedlinburg, Stralsund and Wismar), Austria (Salzburg, Graz, Vienna), Czech Republic and Slovakia (Prague, Český Krumlov, Telč, Kutna Hora, Bardejov), Switzerland (Bern), France (Strasbourg, Paris, Avignon, Carcassonne, Lyon, Provins). A selection of the most important buildings is also compared with equivalent architecture elsewhere in Germany. Nevertheless, the comparison places major emphasis on the numbers of historic buildings and their ages rather than the thematic issues and values that have justified the inscription of the historic towns in each case. While many qualities seem to emerge through this comparison, ICOMOS still considers that the comparison should have been made more appropriately on the specific thematic issues that could be considered as a basis for the assessment of its outstanding universal value.

Outstanding universal value

General statement:

The city of Regensburg has been presented by the State Party as “the only intact larger sized medieval city in Germany which, from the Middle Ages till this day, has been able to function as an urban mechanism without interruption”. Rather than seeing Regensburg as an historic town, however, it is presented as a “collection of Romanesque and Gothic architecture”. It is true that Regensburg has a large number of medieval buildings, but the number of buildings or even their age would not automatically suffice to justify its outstanding universal value. The State Party also refers to Regensburg as an early medieval trade centre, and stresses the political and confessional value of its monuments. These are certainly valid themes, which could be further developed. However, even here, the emphasis is laid on architectural values of individual buildings rather than the significance of the historic town as a market town or as a political centre.

ICOMOS recognizes that Regensburg does have a potential of outstanding universal value. Nevertheless, it would be necessary to re-assess the historic town of Regensburg in relation to the relevant themes. The State Party has proposed the property referring to criteria i, ii and iii.

Evaluation of criteria:

Criterion i: While it is recognized that Regensburg has a number of interesting and valuable medieval buildings, the case has not been for these to represent masterpieces of human creative genius. The comparative study has shown the particular interest of some of these buildings, but ICOMOS considers their interest to be more as part of a medieval fabric of the city rather than individual masterpieces. ICOMOS considers that the property does not meet this criterion.

Criterion ii: is referred to the architecture of Regensburg so far as this represents the city’s role as a medieval trade centre and its influence in the region north of the Alps. However, the criterion is principally justified on architectural merits of individual buildings rather than demonstrating the significance of the historic town. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion iii: is referred by the State Party to political and confessional representation in monuments. In fact, as the seat of the Perpetual Assembly from the 1663 to 1806, Regensburg has contributed to European history. Nevertheless, it is not demonstrated that this alone would be of outstanding universal value. The question of Regensburg being the southernmost Protestant Imperial City is not considered by ICOMOS sufficient to demonstrate the outstanding universal value of Regensburg. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion iv: has not been proposed by the State Party, even though the city of Regensburg has sometimes been described as “an almost perfect example of a central-European medieval trade town”. This criterion would certainly merit being taken into consideration in the assessment. ICOMOS considers that this criterion has not been justified.

As a conclusion, ICOMOS considers that Regensburg has many merits and qualities. However, these have not been sufficiently brought forward in the nomination. Considering the relatively large core zone, and the problems in its present-day integrity and management, ICOMOS considers that the nomination be revised in reference to clearly defined themes of outstanding universal value, and that the nominated area be defined accordingly.

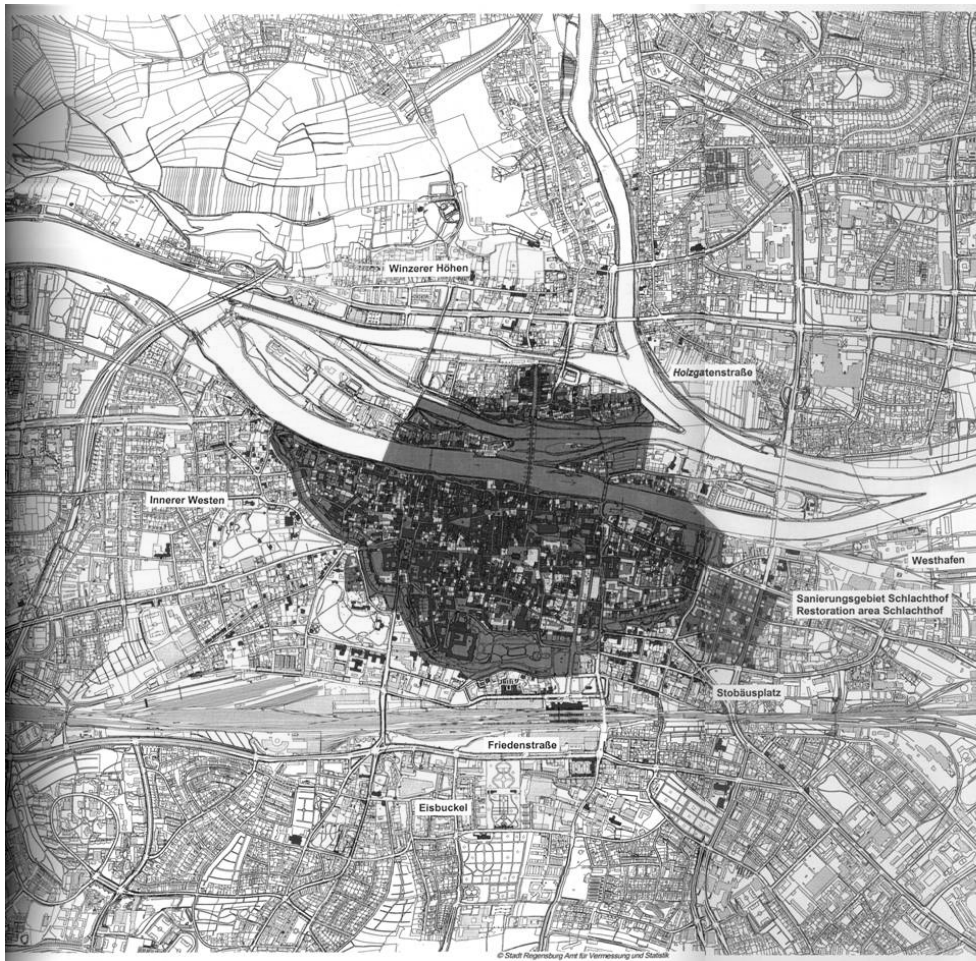
5. RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the examination of the Old Town of Regensburg with Stadtamhof, Federal Republic of Germany, to the World Heritage List be *deferred* to allow the State Party to:

- Revise the justification of the outstanding universal value, taking into account the historic town as an urban entity;
- Present a detailed study of the losses during the Second World War and the post-war changes in the urban fabric that have effected the integrity of the Old Town;
- Provide a comprehensive report on the new development projects that would have an impact on the Old Town, i.e. within the proposed core zone and buffer zone;
- Verify and eventually redefine the core zone (and buffer zone) in view of the values and the integrity resulting from the above studies.

ICOMOS, April 2006



Karte C / Map C:

Für die Eintragung vorgeschlagenes Areal
und Pufferzone
Area proposed for inscription and
buffer zone

Legende / Legend:

- Ensemble "Altstadt Regensburg mit Stadthof"
(für die Eintragung vorgeschlagenes Areal)
Monumental zone "Old Town of Regensburg with Stadthof"
(Area proposed for inscription)
Fläche: 182,6 ha
Area: 182,6 hectare
- Einzelbaudenkmäler
Individual historical buildings
- Andere Ensembles
Other monumental zones
- Pufferzone (Fläche: 775,6 ha)
Buffer zone (Area: 775,6 hectare)

Maßstab / scale: 1 : 15.000
0 500 m 1.000 m


Stadt Regensburg
Planungs- und Baureferat
Amt für Vermessung und Statistik

16.08.20

Map showing the boundaries of the property



View of the city from the northwest



Monastery of St Emmeram



Baumburg Tower

Genoa (Italy)

No 1211

1. BASIC DATA

State Party Italy

Name of property: Genoa: Le *Strade Nuove* and the system of the Palazzi dei Rolli

Location: City of Genoa
Region of Liguria

Date received by the World Heritage Centre: 4 January 2005

Included in the Tentative List: 28 June 1996

International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. It is a section of a historic city centre.

Brief description:

The *Strade Nuove* and the system of the *Palazzi dei Rolli*, in Genoa, in the late 16th and early 17th centuries, represent an innovative urban planning intervention associated with a particular system of 'public lodging', based on legislation. The Rolli palaces were residences built by the wealthiest and most powerful aristocratic families of the Republic of Genoa at the height of its financial and seafaring power.

2. ACTIONS

Background: This is a new nomination. A Site Management Plan sent by the State Party has been received on 10 January 2006.

Date of the Technical Evaluation Mission: 16-19 October 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter to the State Party on 30 January 2006 and the State Party has provided information on 31st March 2006.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Towns and Villages.

Literature: Genoa and its architecture are referred to in architectural and urban history, such as: E.A. Gutkind, *International History of City Development IV* (New York, 1969); Sir Banister Fletcher, *A History of Architecture* (Oxford, 1987); E. Poleggi, *Strada Nuova, una lottizzazione del Cinquecento a Genova*, Genoa, 1968; L. Grossi Bianchi, et al. *Una Città Portuale del Medioevo: Genova nei secoli X-XVI*, Genoa 1987; E. Poleggi, *Genoa, a Civilization of Palaces*, Genoa 2002.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The city of Genoa is located in the region of Liguria in north-western Italy on the coast of the Mediterranean Sea. The nomination consists of a section of the historic centre. It includes an ensemble of Renaissance and Baroque palaces along the so-called 'new streets' (*Strade Nuove*), on the northern edge of the old town of Genoa. The core zone (15.81ha) includes the principal palaces on two interrelated axes: a) Via Garibaldi (*Strada Nuova*), a part of Via Balbi and the linking Via Cairoli, and b) Via Lomellini and Via San Luca. The buffer zone (113ha) covers the entire historic centre of Genoa.

From the 10th to 13th century, Genoa had been tightly built with extremely narrow streets and tall buildings. By the mid 16th century, therefore, at the time of the growing commercial and financial influence, the wealthy aristocratic families who formed the oligarchy of the Genoese Republic decided to build a representative quarter in the upper part of the city. This was materialised in *Strada Nuova*, in 1551-83 (today Via Garibaldi), which was built following a public auction and parcelling of land under the hills in the northern part of the old town of Genoa. This 'new street' was 250m long and 7m wide (more than twice the width of medieval streets), and it became an exclusive area for the representational palaces and the manifestations of the leading families of the Republic (Pallavicini, Spinola, Doria, Lomellino, Grimaldi). The nearby area of Via Lomellini, formed the second group of prestigious palaces, this time renovating existing earlier structures. Following this example, a second *Strada Nuova* (1601-1618) was built further west by the members of the family of Balbi, today's Via Balbi. Finally, in 1778-86, another new street, *Strada Nuovissima* (today Via Cairoli), was built to connect the two earlier *Strade Nuove* (Via Garibaldi and Via Balbi), forming the third phase of the construction.

The grand residence palaces erected on the *Strada Nuova* (Via Garibaldi) in the late 16th century, formed the quarter of the nobility, who under the constitution of 1528 had assumed the government of the Republic and who felt the need to invest in the renewal of their properties. The design of the new street is attributed to architect Galeazzo Alessi (1512-72), who also designed several important palaces. The principal architects of the palaces in *Strada Nuova* were Giovanni Battista Castello (1509-69), known as Il Bergamasco, Bernardino Cantone, and the Ponsello brothers. They designed, e.g., the residences of the brothers Tobia and Agostino Pallavicino (1558), of G.B. Doria (1564) and of Nicolosio Lomellino (1563).

Due to the sloping ground, the typology of the palaces was adjusted to the specific conditions of each site. The palaces have generally three or four stories, combining the entrance hall with spectacular open staircases, courtyards, and loggias overlooking garden layouts, positioned at different levels in a relatively tight space. As a result of the constraints, each palace has its own architectural solution and individual character. The decoration nearly always starts with the façade *quadratura* with frescoes and/or stone décor, then continues in the interior with atriums, elegant staircases, corridors and galleries, decorated with stuccos and frescoes. The residences of the *Strada Nuova* benefited from the mastery of the creative craftsmanship of

Lombardy and the conspicuous life style of the wealthy Genoese bankers. This same grand style of construction continued in the Via Balbi at the beginning of the 17th century, where the themes were further developed. The palaces of Giacomo and Pantaleo Balbi (1618-45) and of Agostino Balbi (1618-70) were designed by architect Bartolomeo Bianco. The grandest of these was the palace of Stefano Balbi (1643-55), later *Palazzo Reale* for the Savoy family.

On the basis of a Senate Decree of 1576, the aristocratic palaces built on the *Strada Nuova* were placed on an official list (*Lista dei Rolli*) of 'public lodging houses', which meant that the owners were obliged to provide accommodation, on behalf of the oligarchic Republic, for distinguished guests. Later, the *Rolli* palaces came to include buildings elsewhere in the city, reaching 150 buildings by the end of the 16th century. The number was reduced to ca 100 buildings in the 17th century, but was again raised to 200 at the end of the 18th century. The *Rolli* list was articulated in three categories: the most representative palaces were reserved for cardinals, princes and viceroys, the second category for governors and land-owners, and the third for guests of lesser standing. The palaces of the *Strade Nuove* were always in the first category, while in other cases the identification of the category could be changed from time to time.

History

An ancient Ligurian port, Genoa was conquered by the Lombards in the 7th century, and sacked repeatedly by the Saracens in the 10th century. From the 11th century onwards, often in alliance with other city states, the Genoese were able to strengthen their trade connections, becoming experts and innovators in shipbuilding, navigation, and cartography, in industrial and banking techniques, and in drafting contracts that enabled overseas partnerships and investing in lucrative trade. During the 12th and 13th centuries, Genoa developed into one of Europe's largest cities, having some 100,000 population around 1300. In the 15th century, it suffered from decline and was frequently governed by the French or by Milan.

From the Middle Ages, Genoa became "*Libero Comune*", focused on a densely populated area between the sea and the hillsides. Politically, Genoa was characterised by a system of "*Contrade consortili*", corresponding to urban quarters, so-called "*Alberghi*", i.e. divided into zones influenced by noble families. Resulting from criticism of this system, a system of "*Dogi perpetui*" was established, which remained in force until 1528. Andrea Doria (1468-1560), a renown Genoese admiral, who had served the popes and several European kings, had built a powerful fleet overpowering the Corsairs in the Mediterranean. In 1528, he established a new social division and an aristocratic constitution in Genoa, which continued in force until 1798. Under Doria, in alliance with Spain, Genoese financiers started controlling Spanish and Neapolitan trade, and receive gold from the New World. By 1570, they were the principal bankers of the Catholic Europe, and Genoa was ruled by a stable and prosperous oligarchic government.

It is in this context that there was the need to provide new palaces for the extremely rich families, and residences that

could host distinguished guests, such as cardinals, governors, and ambassadors visiting the city. As a result of the need for such representation, the *Strada Nuova* was built starting in 1551, and the official list (*Rollo*) of palaces selected for official representation was proclaimed in 1576. The typology of these aristocratic palaces was clearly distinguished from the earlier, late-medieval typology, consisting now of grandiose spatial unities (entrance halls, vast staircases, atriums, gardens) and a rich internal decoration in the style of late Renaissance and Mannerism. This model was also applied in other parts of the city.

Thanks to the enthusiasm of artists, e.g. Peter Paul Rubens, who surveyed and published the drawings of the palaces, as well as Giorgio Vasari, Vincenzo Scamozzi and Joseph Furtenbach, the model of Genoese palaces was carried to other European cities, especially the Low Lands and Britain. From the end of the 17th and through the 18th century, the economic and political influence of the city of Genoa declined, and it was occupied first by Austria and then by Napoleon. In the unified Italy, Genoa has again emerged as a major port city, and has also succeeded in keeping its historic urban fabric.

Protection and Management

Legal provision:

A part of the nominated properties are privately owned, some are in public ownership, and others are in mixed ownership. The owners have established the *Association of Palazzi dei Rolli*, which has been confirmed by a protocol of Agreement and approved by the City Council Resolution in 2002. The purpose is to promote the enhancement and management of the palaces.

All palaces included in the nomination are protected under the Italian law on the conservation of cultural heritage (decree no. 42 of 22 January 2004).

Management structure:

The principal management instrument is the revised Urban Master Plan, approved by Regional Council Decree no. 44 of 10 March 2000. The palaces of *Rolli* are classified either as category A (major importance) or category B (typical with significant characteristics). The master plan is implemented through an Operational Plan, which is continually updated and redefined in the light of events that occur. An Urban Traffic Plan for the central area of the city of Genoa was adopted in 2000-01.

There is a management plan for the nominated properties, which is operated by a working group including representatives of the Genoa City Council, *Soprintendenza* for Architectural Heritage and the Ligurian Countryside of the Ministry of Cultural Heritage, and formalised by a protocol of 22 January 2004.

Resources:

The municipal resources are mainly allocated from the budget of the Operational Programme, which aims at the functional and qualitative rehabilitation of the whole historic centre. Additional funds for conservation and restoration are also raised. For example, 2001-03, an important part of the conservation work was financed from a special state budget referring to the nomination of Genoa

as the European Cultural Capital 2004. Furthermore, 2002-03, the City, the State and private owners jointly contributed some 10 million euros for the conservation of the Rolli palaces.

Justification of the Outstanding Universal Value by the State Party (summary)

The nomination recognizes the political and economic development of the Republic of Genoa as the principal foundation for the construction of the ensemble of the Strade Nuove and the establishment of the lists of Rolli. It further stresses that the urban planning and the architectural solutions were entirely new, experimenting innovative residential models that took into account the contemporary culture and the requirements of official representation of the republic.

Criterion ii: Strada Nuova in Genoa (1551-1583) constitutes the first example in Europe of an urban development project with a unitary framework, where the plans were specially parcelled out by a public authority and reserved for the major aristocratic houses. The influence of this urban design model is witnessed by the prominence which was given to it in the succeeding decades by important Italian and European treatise writers. Indeed, in the first twenty years of the 17th century, Strada Nuova appeared to four experts, Schickhardt, Rubens, Scamozzi and Furtenbach, as an original residential model, for the concentration of the palazzo in a single rectilinear precinct, for the complexity of the various residential solutions, for the sumptuousness of the decoration and the furnishings, and for the gardens rich in ornamental trees: an unprecedented urban structure, which the singular and archaic nature of the city made more evident.

Criterion iv: The Strade Nuove are a monument and document of the siglo de los Genoveses (1536-1640). The palazzi situated on the Strade Nuove, built over the 16th and 17th centuries, and the palazzo which with greater difficulty adapted the new architectural models to the dense layout of the historic city centre have as reference the European horizon of the most spectacular residential culture. Through the quality and accessibility of the entire scene, they exhibit a precise organisation in terms of space, structure, materials, forms and functions of a group of buildings that directly reflect a civilisation or succession of civilisations. The palazzi are laid out in a tripartite scheme, offering an extraordinary variety of different solutions, based on experience gained in the preceding century with villas on the outskirts of the city. The palazzi achieve a universal value in adapting to the particular characteristics of the site and to the residential and entertaining requirements of a peculiar social and economic organisation.

Criterion vi: The original example of the Strade Nuove was matched by a process of emulation so new and representative of a society of bankers and shipowners that out of it was created a network of public hospitality for visits of state (the Palazzi dei Rolli or 'Public Lodgings'). This residential heritage peculiar for its architectural characteristics of particular value, was indeed transformed, by a Senate Decree of 1576, into a public system of private residences which carried the obligation of hosting State

visits, thus contributing to the dissemination of knowledge of an architectural model and a residential culture which attracted famous artists and travellers, and of which a significant example is the collection of drawings by P.P. Rubens.

4. EVALUATION

Conservation

Conservation history:

Genoa was subject to bombardments during the Second World War. Fortunately however only minor damage occurred in the historic centre area. The Rolli palaces that are included in the nominated area survived fairly intact, except for the Palace of Francesco Grimaldi (1593), where the upper floor was destroyed. The palace has since been restored and is now used as a museum illustrating the system of the *Rolli*.

In the period following the Second World War, the historic centre of Genoa experienced various development trends, as well as facing social problems. Much of the building stock was also dilapidated due to the post-war lack of maintenance. Modern reconstructions were however only marginally touching the historic centre. In the 1980s and 1990s, the situation has much improved in terms of the state of conservation and the social-economic situation in the historic town. The City is now actively investing in sustainable development, and considers that the historic centre and the port area are special assets in this process.

Modern research on the historic palaces of Genoa started in the post-war period. In the 1980s already, the city of Genoa and the Superintendence of Monuments carried out a programme on the historic façades, illustrated in a conference, and resulting in conservation works, which have continued till today. In the 1990s, the City was able to undertake restoration works, benefiting from the G8 meeting in 2001. The works have continued as a joint effort of the City, the State and private property owners and sponsors.

State of conservation:

As a result of the initiatives undertaken particularly from the 1990s, the palaces included in the nomination have been surveyed, and their state of conservation verified. The façades and the interiors of many have been carefully restored. Some of the palaces are still used as private family residences, while others house museums or cultural institutions (e.g. *Palazzo Reale* is the seat of the *Soprintendenza* of Monuments), or are owned by banks and commercial firms or offices. The palaces are in good state of conservation, and their condition is monitored by the state authority.

Protection and Management:

The core zone encloses an ensemble consisting of the *Strade Nuove* with their *Rolli* palaces, and includes also a part of the medieval area, where palaces were renovated in the same period and included on the list of *Rolli*. The core zone contains the most representative part of the Renaissance urban renovation, and a part of the medieval fabric, which was renovated on the same model. ICOMOS considers that this definition responds adequately to the significance of the nomination. The buffer zone encloses

the entire historic centre. This area is defined as a conservation area with appropriate regulations in the Urban Master Plan, and the city has adopted a Conservation Management Plan for it. ICOMOS considers that the buffer zone is appropriately defined.

The municipal regulations for the management of the historic area are initially from 1986, but the norms have since been updated in *Piano Regolatore Generale*, which specifies the management of the places of Rolli, the Urban Master Plan (*Piano urbanistico generale*, 2000), as well as in the general urban and environmental master plan (1999). Together these plans form an adequate basis for the management system of the entire Old Town area included within the buffer zone.

There exists a coordinating committee for the management of the nominated property, and all stakeholders, including the relevant municipal and state authorities as well as private property owners, have signed an agreement to unify forces with shared objectives. The management system is operational and has demonstrated its efficacy. The results are not only shown in the successful conservation and restoration of the major palaces, but also in the more general improvement of the social, economic and physical conditions in the Old Town area. As a result, in many areas, the municipality has been able to provide incentives for new investments.

Risk analysis:

- Development

The present efforts of the City administration have significantly contributed to the control of development, which is currently managed taking into account the heritage potential of the historic town. There are still social problems in certain areas of the historic town (part of the buffer zone), but the City is taking initiatives to improve the situation. Also, part of the medieval building stock is still in need of repair and rehabilitation. After the Second World War, a motorway was built separating the historic centre from the port. However, in recent years, a pedestrian connection has been re-established. In the 1990s, the port was rehabilitated, and it has now become a favoured target for visitors. In the future, the aim is to eliminate the section of the motorway in front of the historic centre by building it into a tunnel.

- Tourism

Genoa established some of the first modern museums in Italy in the 1950s, using two Rolli palaces in Via Garibaldi (*Palazzo Bianco* and *Palazzo Rosso*). However, tourism was not the main focus until the 1990s. In the Management Plan, special attention is given to the active development of visitor facilities, sustained by the national law of 2001 on the development of local tourism systems. The area of the *Strade Nuove* forms one of the important focal points for tourism, while the rehabilitated port area is another. As a result of these efforts, Genoa has now much improved its capacity to manage reception of visitors.

- Natural hazards

The City has paid particular attention on monitoring environmental factors linked with the coastal climate. Steps have been taken to reduce air pollution (e.g. from traffic). The region of Genoa is not considered to be of special seismic risk.

Authenticity and integrity

Authenticity:

The nominated area encloses the ensemble of the *Strade Nuove*, and part of the medieval fabric. The area includes 42 palaces of those that were on the list of *Rolli*. These palaces include those that were the most representative and have best preserved their authenticity. Only one of the palaces was partly damaged during the war. The damaged upper story has since been rebuilt. This palace and other two palaces in Via Garibaldi are used as museums. Many of the *Rolli* palaces are privately owned, and some are in office or commercial use. However, the owners have made the necessary adaptations with due respect to the original structures and the historical authenticity of the buildings.

Integrity:

The ensemble of the *Strade Nuove* was built as a sequence of interventions in the 16th and 17th centuries, subsequently linked through another street in the 18th century. This ensemble was integrated with the medieval part of the city, and has retained its relationship with this context intact. In addition to the *Rolli* palaces, the nominated area also includes other historic buildings, including medieval houses but also buildings of more recent date. As a whole, the urban fabric of the medieval centre of the town has well kept its integrity. Modern interventions (e.g. the addition to the city's theatre) are relatively limited and do not disturb the overall character. As a sea power, the city of Genoa has always been closely associated with its port. In the post-war period, the port was separated from the historic centre by a motorway elevated on pillars above ground. The connection between the port and the centre has now been partly re-established by removing the railway and storage structures, and repaving the area for pedestrian use. In the future, the motorway is planned to be put into a tunnel in this section.

Comparative evaluation

The opening of the *Strada Nuova* for the construction of the residential palaces of the extremely rich Genoese noble families was in itself the first example in Europe of a new type of urban development with the plots parcelled out by the public authority and reserved for the major aristocratic palaces. This project was recognized as an important reference for principal architectural writers, such as Vincenzo Scamozzi and Joseph Furtenbach, but also Peter Paul Rubens who published the drawings of the palaces in their treatises. Several Italian cities have palaces of the 16th and 17th centuries, such as Florence, Venice, Ferrara, and Rome. However, the palaces of the *Strade Nuove* in Genoa introduce new qualities in the spatial articulation of architecture. They form an exceptional ensemble of aristocratic palaces, not found in other Renaissance plans. They were also built within a limited period in the second half of "cinquecento", giving them a unity difficult to find elsewhere. The palaces were all recognized for official representational use by the Republic of Genoa, being the basis for the system of *Rolli*. Examples of similar practice can be found in Europe, e.g. in Rome for Synods and Papal conclaves, and the *hôtels particuliers* of Paris used as part of the anti-feudal policies of Louis XIV. However, Genoa is distinguished by institutionalisation of the system based on the republican law.

Outstanding universal value

General statement:

The outstanding universal value of the ensemble of Genoa can be seen in relation to several themes, including the political-economic leadership of the Genoese, the originality of the urban planning solution, the innovative architectural solutions in further developing Renaissance ideas, and in the international recognition of influence of this architecture already at the time of construction.

Together with Venice Genoa was a major seafaring power commanding especially the western Mediterranean as well as being an international banking centre in the 16th and 17th centuries. In 1528, Admiral Andrea Doria, who saw himself as the Augustan founder and restorer of the 'ancient' republic, established a new constitution, under which the Republic was ruled by the principal aristocratic families and who made Genoa one of the principal mercantile cities of the world.

Within this political and economic context, the ensemble of the *Strada Nuova* was born as an elite quarter, placed in a panoramic position overlooking the old town, and symbolically representing the new governing class of the republic. In urban planning terms, this provided the leading aristocrats an exclusive compound, which had an important influence on the development of residential architecture in the rest of the city, and was extended to Via Balbi in the early 17th century. Architecturally, and particularly in spatial arrangements, the palaces represent innovative approaches based on Renaissance ideas then flourishing in Italy, and are already leading towards the baroque. The quality of the architecture of the *Strada Nuova* was highly claimed in contemporary treatises e.g. by Scamozzi, Furtenbach, Vasari, and Rubens. The establishment of the lists of Rolli was itself a recognition to the quality of the palaces.

Evaluation of criteria:

The property is nominated by the State Party on the basis of criteria ii, iv and vi:

Criterion ii: The nomination is referred to the influences that Genoa received from other Italian Renaissance centres, such as Florence and the Papal State, but also the examples that the urban and architectural examples of the *Strade Nuove* and the aristocratic palaces then offered through architectural treatises to others. Sustained and motivated by the economic and political power that the Genoese merchants and bankers had achieved by the mid 16th century, they were able to follow the major trends and provide themselves with highly representative residences. Through the architectural treatises of the time, these examples were brought into the consciousness of others making the *Strade Nuove* and the late-Renaissance palaces a significant landmark in the development of Mannerist and Baroque architecture in Europe. ICOMOS considers that the property thus exhibits an important interchange of values in the 16th and 17th centuries on the development of architecture and town planning, and thus that the property meets this criterion.

Criterion iv: The ensemble of *Strade Nuove* in Genoa represents a new approach in the 16th century urban planning, creating an exclusive quarter where the aristocratic palaces are concentrated, and which then

becomes the scenery for life and costumes representing the *siglo de los Genoveses* (1563-1640). The architecture of the palaces uses late-Renaissance and Mannerist language, translating this into an extraordinary spatial play of different levels, courtyards, and gardens that formed the framework for the official representation of the Republic of Genoa, established with the lists of Rolli. ICOMOS considers that the property is an outstanding example of an urban ensemble of aristocratic palaces of high architectural value, illustrating the economic and political power of the mercantile city of Genoa at the height of its power in the 16th and 17th centuries, and thus that the property meets this criterion.

Criterion vi: The State Party has proposed this criterion in reference to the idea of the legally established system of Public Lodgings, called Rolli. As a justification of the importance of this system the State Party has referred to the publication by Rubens. ICOMOS considers that the work of Rubens is more appropriately related to the criterion ii, referring to the influence of the *Strada Nuova* and the Rolli palaces. While recognising the interest of the system of Rolli, ICOMOS considers that the property does not meet this criterion.

Criterion i: The nomination has not been presented in reference to this criterion. ICOMOS has discussed this criterion, but considers that quality of the *Strada Nuova* and the Rolli palaces is sufficiently covered in the other criteria. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

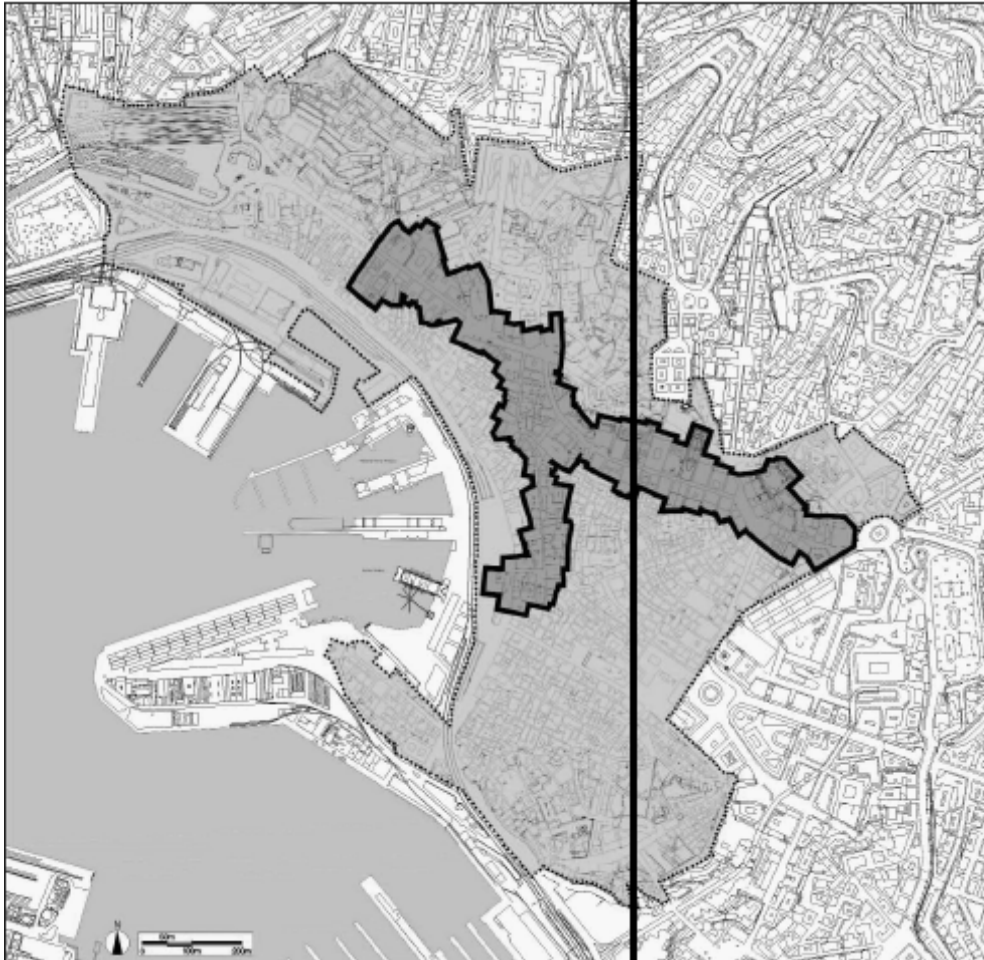
Recommendation with respect to inscription

ICOMOS recommends that Genoa: *Le Strade Nuove* and the system of the Palazzi dei Rolli, Italy, be inscribed on the World Heritage List on the basis of **criteria ii and iv:**

Criterion ii: The ensemble of the *Strade Nuove* and the related palaces exhibits an important interchange of values on the development of architecture and town planning, in the 16th and 17th centuries. Through the architectural treatises of the time, these examples were publicized making the *Strade Nuove* and the late-Renaissance palaces of Genoa a significant landmark in the development of Mannerist and Baroque architecture in Europe.

Criterion iv: The ensemble of *Strade Nuove* in Genoa is an outstanding example of an urban ensemble consisting of aristocratic palaces of high architectural value, illustrating the economy and politics of the mercantile city of Genoa at the height of its power in the 16th and 17th centuries. The project proposed new and innovative spirit, representing the *siglo de los Genoveses* (1563-1640). In 1576, the Republic of Genoa established a legally based list of Rolli recognizing the most outstanding palaces for official lodging of distinguished guests.

ICOMOS, April 2006



Map showing the nominated Palazzi and the buffer zone



Aerial view of Strada Nuova (via Garibaldi)



Palazzo Stefano Balbi



Palazzo Rosso

Centennial Hall in Wrocław (Poland)

No 1165

1. BASIC DATA

<i>State Party:</i>	Republic of Poland
<i>Name of property:</i>	Centennial Hall in Wrocław Poland
<i>Location:</i>	City of Wrocław, Historic region Silesia, Voivodship of Lower Silesia
<i>Date received by the World Heritage Centre:</i>	31 January 2003
<i>Included in the Tentative List:</i>	28 March 2000
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *monument*.

Brief description:

The Centennial Hall in Wrocław, Poland, was built in 1912-13 as part of the construction of new Exhibition Grounds. It is a pioneering example of the early modern architecture and engineering. It was a daring undertaking, the largest dome structure in reinforced concrete (65m diameter) built to date, using the most advanced technology of its time.

2. ACTIONS

Background: This is new nomination.

Date of the Technical Evaluation Mission: 18-21 September 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter of request for additional information 28 September 2005. The State Party has submitted the requested information on 6 December 2005.

Consultations: ICOMOS has consulted its International Scientific Committee on 20th Century Heritage.

Literature: The significance of the property in structural and architectural evolution is analysed in numerous publications, such as those one.g. the history of 20th century architecture and design by R. Banham, K. Frampton, H.- R. Hitchcock, J. Joedicke, U. Kultermann, V. Lampugnani, and B. Zevi, N. Pevsner, as well as Sir Banister Fletcher. The work of M. Berg is illustrated in the publication accompanying a 2005 exhibition in Wrocław: J. Ilkosz, *Hala Stulecia ...* (Wrocław, 2005); English edition forthcoming. The work of H. Poelzig is described in: J. Ilkosz & B. Störtkuhl, eds., *Hans Poelzig in Breslau, Architektur und Kunst 1900-1916*, (Delmenhorst 2000).

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The Centennial Hall (in German: *Jahrhunderthalle*, in Polish: *Hala Ludowa*) was erected in 1911-1913 by Max Berg, at the time municipal architect in Breslau (today's Wrocław). The Dresden company Dyckerhoff & Widmann, under engineer Willy Gehler (1876-1953), was contracted to erect the dome.

The Centennial Hall is a centrally-planned building situated in the middle of the Exhibition Grounds in the north-eastern part of Wrocław, adjacent to Szczytnicki Park. It stands at the crossing of the principal axes of the main Exhibition Grounds, which are part of the core zone.

The structure of the Centennial Hall is entirely in reinforced concrete. The overall plan of the building is laid out on a symmetrical quatrefoil form with a vast circular central space of 65m diameter and 42m high. The four principal entrances in the main axes lead into a spacious ambulatory, which surrounds the central hall and provides access to the upper levels.

The principal bearing structure of the central hall is a huge reinforced concrete truss ring founded on four main pillars. This is a sort of drum perforated by four semi-circular arches that open into large apses with audience seats. The hall can have seats for some 6,000 persons. Originally, one of the apses had a large organ - now lost. The concrete ribs of the central dome rise starting from the drum, supporting a series of concentric glazed rings. The dome is topped with a lantern in the form of a small dome in steel and glass. The four arches supporting the drum correspond to the corners of two overlapping, mutually offset rectangles circumscribed about the quatrefoil's inner circle. The total dimension of the domed interior is 95 m. Each arcade is enclosed by six ribs acting as relieving arches. The reinforced concrete structure has two self-supporting complementary structural systems: the 19 m high cylindrical base, consisting of four massive arches (span 41 m, height 16.7 m), opening into the apses, topped by a massive ring, and the 23 m high ribbed dome on its drum.

The structure of the dome is exposed, and opens into the interior. The dome is covered with a stepped roof, and the lantern is topped with a domed concrete roof covered with tar-board. The other roofs are flat and built in concrete. The windows are made of exotic hardwood. In order to improve the acoustics, the stepped walls are covered with an insulating layer of concrete mixed with wood or cork. Horizontally, the structure has been divided into two parts: the sprawling bottom section (with the dome's base and ambulatory) and the stepped upper section. The horizontal emphasis is reiterated by the projecting cornices above each of the nine tiers of windows of gradually decreasing height, the element additionally emphasising the dynamic aspect of the massive structure. The elevations have no decoration or ornament, but the exposed concrete texture is marked with the imprints of the wooden formwork.

On the west side of the Centennial Hall is a monumental square modelled like an ancient forum. On its north side is the Four-Dome Pavilion designed by architect Hans Poelzig in 1912 to house an historical exhibition. In the northern section of the Exhibition Grounds, Poelzig designed a concrete pergola surrounding an artificial pond. It is separated from the Centennial Hall by a building

housing a restaurant with an open terrace. Adjacent to the entrance is the office building of the company administrating the Exhibition Grounds (Breslauer Messe A.G.), built in 1937 to the design by Richard Konwiarz. The *propylon*, a monumental gateway leading to the 'forum', is in the form of a colonnade with reinforced concrete columns, designed by Max Berg in 1924, the roof of which was destroyed in World War II. A steel spire was mounted in the middle of the 'forum' in 1948.

History

The history of the city of Wrocław is coloured by many influences and rulers, also reflected in the varying forms of the name of this 'Island City': Wrotizla, Vretslav, Presslaw, Bresslau, Breslau, Wrocław. As the capital of an important province and one of the principal cities in the German Empire, Wrocław (then Breslau) developed rapidly in the late 19th century. Taking into consideration the city's historically strategic location and its role as an important multicultural communication centre, it was considered to require a permanent structures to house exhibitions such as those in Frankfurt am Main, Berlin, Leipzig or Dresden. An opportunity for building the new Exhibition Grounds was the commemoration of the 100th anniversary of the address to the German Nation presented by King Frederick William III, in 1813. The decision was taken by the City Council in 1910. The location was decided as part of the suburban complex (150 ha), consisting of the mid-19th century Park Szczytnicki, designed by distinguished garden designers, and the Municipal Zoological Garden of 1864-1865. This area was a favourite retreat for visitors, and a tram line had been built to connect it to the city in late 19th century.

In 1909, architect Max Berg (1870-1947), who had studied in Munich and worked in Frankfurt am Main, was appointed municipal architect. In the following year, he started preparing a design for a multipurpose exhibition hall, presenting the project in early 1911 as a part of a plan for city improvement. On 28 June, 1911, the City Council approved Berg's design and gave its consent to the construction of the Exhibition Grounds and the Centennial Hall.

At the same time, an architectural competition was announced for the design of the Exhibition Grounds. The task of developing the overall layout was entrusted to Hans Poelzig (1869-1936), the Principal of the State Academy of Fine and Decorative Arts in the city. The final project was developed by him in collaboration with Berg. The focal point was the Centennial Hall, and the overall layout of the grounds was based on two principal axes, instead of one as had been proposed by many other competitors. In 1912, the City Council approved the plans for the second exhibition building, the Four-Dome Pavilion designed by Hans Poelzig, to house a historical exhibition on the Napoleonic Wars. To this were added the administrative building and a restaurant, these structures formed a forum-like square, with the main gate located on the west side, and a view to the north over an artificial pond surrounded by a monumental pergola, designed by Poelzig.

The work site was opened in 1911, and the construction of the monumental arches started in April 1912. The technology was avant-garde. Specially designed electric

compressors were used to pre-stress the concrete. The stability was verified by Professor Heinrich Müller of Berlin. Building materials were selected with great care. Special cement, supplied by the Silesia Cement Plant in Opole and tested in Groß Lichterfelde, Berlin, was used for the concrete. High-grade rolled steel was employed for reinforcement rods instead of the standard structural steel. In the sections exposed to higher stress, an aggregate made of the highest quality granite was used. The municipal authority examined the hardening of concrete during month-long tests. The required strength was 6 times greater than estimated. A hardwood model of the apse was built in scale 1:25 and tested under a load of 6000 kg. Only qualified and experienced workers were employed.

The Centennial Exhibition opened in May 1913, attended by Crown Prince Wilhelm. Over 100 000 people visited the Exhibition. After it closed, the temporary pavilions were dismantled, but the Centennial Hall continued to serve as an assembly place and Poelzig's Four-Dome Pavilion as an exhibition hall. After World War I, the Exhibition Grounds were managed by a joint stock company. National and international industrial fairs were organised, as well as art exhibitions, concerts and theatrical productions. In 1924-1925 the Exhibition Grounds were expanded, and a large exhibition pavilion, *Messehalle*, and a monumental colonnaded entrance were built to Berg's design, but destroyed during World War II. In 1929, a "Living and Work-space" exhibition (WUWA) was organised in Breslau by the German Werkbund, an important manifesto of new architecture, innovative technologies and services.

The Exhibition Grounds survived World War II relatively intact. In 1948 the Exhibition of the Reclaimed Territories (returned to Poland) was staged here, commemorated by the steel Spire ("*Iglica*"), designed by Professor Stanisław Hempel, erected on the square in front of the Centennial Hall. In August 1948, the World Congress of Intellectuals in the Defence of Peace was staged at the Centennial Hall, attended by Pablo Picasso. In 1995-1997 the interior of the Centennial Hall was renovated.

Protection and Management

Legal provision:

At the time of the nomination, the Centennial Hall was the property of the State, and managed by a limited liability commercial company. The ownership has since been transferred to the Municipality in late 2005.

The Centennial Hall and the Exhibition Grounds are under legal protection, listed in the register of historical monuments (No. 198, by the decision of 24.04.1962 and 343/Wm,15.04.1977).

Management structure:

The management and maintenance of the Centennial Hall is the responsibility of the *Wrocławskie Przedsiębiorstwo Hala Ludowa sp. zo.o.* The management of the Centennial Board is supervised by the Municipal and Provincial Conservator of Historical Monuments.

The regional master plan for the Province of Lower Silesia from 2002 lists the Centennial Hall as a monument of unique value. The master plan of this part of Wrocław was

enacted in the bill of the City Council on 16 March 1990. It places the Centennial Hall and Exhibition Grounds in “Zone A” (strict conservation protection), together with Szczytnicki Park and the Zoological Garden, and defines the buffer zone. In 2002, the decision was also taken to prepare a detailed study and local spatial development plan for the conservation and management of the site.

Resources:

The owner finances maintenance and necessary repairs in accordance with a partnership contract.

Justification of the Outstanding Universal Value by the State Party (summary)

Criterion i: The Centennial Hall in Wrocław, built by Max Berg in 1910-1912, is a masterpiece of human creative genius. ... It was the first monumental building to take into account aesthetic possibilities of cast arcuated concrete. With its diameter of 65 m, the dome of the Centennial Hall was at the time the largest ever built, superseding the domes of the Hagia Sophia and the Pantheon. The dome’s enormous span presented a major structural challenge solved by applying pioneering structural solutions which produced the work of great architectural beauty. ... The Centennial Hall in Wrocław became a departure point for modern monumental structures of the 20th century. ...

Criterion ii: Max Berg’s Centennial Hall in Wrocław is an example of innovative architectural and structural solutions. The first to take into account and explore the possibilities of a new material (*ferroconcrete*) and use it to create a monumental public building with new functions, it must be considered one of the most important architectural works of the 20th century. Until it was erected, the largest dome ever built was that of the Pantheon in Rome. The dome of the Centennial Hall had the diameter two times bigger: the stunning achievement made possible by the new material (*ferroconcrete*), Berg’s innovative approach to design and his innovative structural solutions. ...

Criterion iv: The Centennial Hall in Wrocław is a pioneering work, integrating dynamic and harmonious architecture with social function. Max Berg referred to tradition searching for order and harmony that would define a new approach to architecture focused on simplicity of form and truth of the material. His rational interpretation of techniques as the source of style anticipated the avant-garde ideas. Berg emphasised the functional aspect informing the structural solutions. The building was to perform a double function of an exhibition space and an assembly place. Berg envisioned the entire structure cast in reinforced concrete, with glazed walls. This reflected his approach to the design process, taking the interior space as the departure point and resulting in the ‘de-materialisation’ of the walls. The expression of the interior relied on its exposed reinforced concrete structure appearing “just as it left its mould”, deprived of any superfluous ornament. The Centennial Hall in Wrocław is one of the first examples of 20th century modernist architecture. It reflects the avant-garde ideas and concerns of the pioneers of modern design. Its modernity is expressed in novel structural solutions and the innovative approach to the design process. The Centennial Hall in Wrocław is an outstanding example of building designated

for large assemblies, the first testimony in the world to the emergence of architecture addressed to modern, democratic society.

4. EVALUATION

Conservation

Conservation history:

The Centennial Hall survived intact the World War bombardment in 1945, while the exhibition grounds suffered from the loss of some other buildings designed by Max Berg. The hall and the exhibition grounds have continued to be utilised until the present. In 1997, a part of the exhibition grounds was flooded, but the Hall was not affected. From the mid 1990s, the Hall has been subject to maintenance and repair works that still continue. These works have included the repair of roof coverings, the replacement of seats in the audience hall, the repainting of the foyer, the updating of the wirings and other technical facilities.

State of conservation:

The current state of conservation of the Centennial Hall is good. The roofs and fittings are in good state. The concrete structures are in good condition.

The exhibition grounds have been repaired after the 1997 flood and are now in good condition.

Protection and Management:

The buildings of the Exhibition grounds are under a mixed ownership. The domed building designed by H. Poelzig remains in state ownership, while the Centennial Hall and the exhibition grounds are owned by the City of Wrocław. There is a property management plan, which is adequate for the property, and is being implemented by the responsible administration. It obviously needs to be complemented with action plans on a yearly basis subject to the emerging needs regarding the use of the property regards especially the possible design of new services and facilities on the grounds.

Originally, the State Party proposed to limit the core zone to the sole building of Centennial Hall. The Exhibition grounds were defined as a buffer zone. As a result of the ICOMOS field mission, it was decided to change this, and to enclose the Exhibition grounds within the core zone together with the Centennial Hall, considering that this ensemble has a clear unity of design, and was planned as one whole. The buffer zone has been extended to cover a much broader area, including the zoological garden, part of the park, as well as the nearby small housing areas, which are all legally protected. The nominated area and its buffer zone are situated in a park with some small housing, and the whole area is under strict planning control, which is considered adequate.

Risk analysis:

The main risk in the area of the exhibition grounds is the flooding of the Oder River. Major floods have occurred at certain intervals over the centuries, the latest being in 1997.

Currently the exhibition grounds and the Centennial Hall lack various facilities such as storage for equipment, social

services, restaurants, and parking areas. It is planned to satisfy these needs using the sites of the buildings destroyed in the Second World War. This is considered appropriate, but attention is drawn to the need to fully respect the quality of the historic context.

Authenticity and integrity

Authenticity:

The Centennial Hall has well retained its structural and architectural integrity and historical authenticity. Some minor changes or repairs have been carried out, including lowering of the central floor area by about one meter to facilitate performances. Originally in the Hall there was a large organ and a special balcony for the king, which were removed after the exhibition. The fittings, i.e. the wooden window frames and most doors are also original, which have been subject to maintenance and repainting in 2005 from the first construction

Integrity:

The Exhibition Grounds have retained the main features along the two principal axes. In addition to the Centennial Hall, several buildings remain from the pre-war construction, including the four-dome structure by Hans Poelzig. Some structures have been lost, such as the original entrance gate, the roof of the entrance hall and the restaurant building. The tall and slender pillars of the entrance gate have been preserved. During the Centennial Exhibition, the zoological garden was integrated with the exhibition grounds by two footbridges across the street, designed by Poelzig. One of the original bridges still exists, and a second bridge has been added recently. As a whole, the Exhibition grounds and the Centennial Hall have retained their structural and visual integrity. Also the use of the grounds is compatible with the originally intended functions.

Comparative evaluation

The construction of the Centennial Hall (*Jahrhunderthalle*) in Wrocław is the result of various developments, including the worldwide trend to build international exhibition grounds and, more specifically, the development of new concepts and technologies in architecture and engineering. Following the theme of exhibitions, the property can be compared to the Royal Exhibition Building and surrounding Carlton Gardens, designed by Joseph Reed for the great international exhibitions of 1880 and 1888 in Melbourne, inscribed on the World Heritage List in 2004. As its name already indicates, the 19th century building is, however, completely different. The Wrocław Centennial Hall was also built to commemorate the 100th anniversary of victory over Napoleon in the Liberation Wars of 1813-15. In its daring design, the Centennial Hall can be compared with the Tour Eiffel in Paris, built in 1889 to commemorate the French Revolution, equally daring in its engineering design.

The use of reinforced concrete developed in the second half of the 19th century, especially in France, e.g. François Hennebique (1842-1921), Anatole de Baudot (1834-1915) and Auguste Perret (1874-1954). Max Berg (1870-1947) and Hans Poelzig (1869-1936) were pioneers in the early

phase of the development of modern architecture and contemporary with or slightly older than other German masters, including Peter Behrens (1868-1940), Walter Gropius (1883-1969), Max Taut (1884-1967), Mies van der Rohe (1886-1969), and Erich Mendelsohn (1887-1953), who all contributed to the development or reinforced concrete skeleton structures. In this development, Max Berg's Centennial Hall is an avant-garde structure which opens new grounds in the use of the materials and in spatial conceptions. It is the largest dome structure in reinforced concrete built before the First World War. It used the latest technology and the most advanced testing of the materials.

While displaying regard of major architectural creations in the past, such as the Pantheon, Hagia Sophia, or S. Lorenzo in Milan, as well as reflecting the latest developments in modern architecture, the Centennial Hall anticipates the large reinforced concrete structures in later 20th century, e.g. by Pier Luigi Nervi in Italy and others around the world.

Outstanding universal value

General statement:

The Centennial Hall (*Jahrhunderthalle*) of Wrocław is distinguished as an outstanding example of early modern architecture and in its innovative use of reinforced concrete structures in the construction of a large hall. It was the largest dome in reinforced concrete built until its time, a modern interpretation of the amphitheatre. It was significant in creating a new technological solution of great aesthetic value, which became a major reference in the further evolution of such technology in the design of public spaces.

While having traces of historic evolution in its architectural forms, it was a pioneering work integrating a dynamic architectural solution to respond to emerging social needs that ranged from an auditorium for conferences, theatre and opera functions as well as being an exhibition space. The architecture of the Centennial Hall is considered of outstanding universal value from the point of view of art and science as well as presenting a significant watershed in the history of modern architecture.

The principal focus of the nomination is the Centennial Hall. However, this project was well integrated with the design of the exhibition grounds and the different components therein, which cannot be separated from the overall layout of the site.

Evaluation of criteria:

The property has been proposed by the State Party on the basis of criteria i, ii and iv:

Criterion i: The Centennial Hall of Wrocław is a creative and innovative example in the development of construction technology in large reinforced concrete structures. The Centennial Hall occupies a key position in the evolution of methods of reinforcement in architecture, and one of the climax points in the history of the use of metal in structural consolidation. ICOMOS considers that the property meets this criterion.

Criterion ii: The Centennial Hall is a pioneering work of modern engineering and architecture, which exhibits an

important interchange of influences in the early 20th century, becoming a key reference in the later development of reinforced concrete structures. The combination of three building materials – *concrete, metal and glass*, which were used by Berg as structural elements of the Centennial Hall, to a great extent determined key positions of a new architectural vision in Germany. Breslau was one of the leading centres of Modern Movement in Europe as was shown by the works of Mendelsohn, Poelzig, Scharoun, and the influence of the Centennial Hall on the theories of Bruno Taut, R. Steiner, the German Expressionism, as well as on Werkbund and Bauhaus, which in turn inspired new architectural movement internationally. ICOMOS considers that the property meets this criterion.

Criterion iv: As part of the exhibition grounds of Wroclaw, the Centennial Hall is an outstanding example of modern recreational architecture that served a variety of purposes, ranging from conferences and exhibitions to concerts, theatre and opera. ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendations

While recognizing the efforts already made for the conservation and management of the Centennial Hall, it is recommended that due care be continued in this regard, and particular attention be given to the planning and design of any new structures to house the services and facilities in the Exhibition Grounds, respecting the values of the existing historic context.

It is further recommended that the name: “Centennial Hall in Wroclaw Poland” be changed to: “Centennial Hall in Wroclaw”.

Recommendation with respect to inscription

ICOMOS recommends that Centennial Hall in Wroclaw, Poland, be inscribed on the World Heritage List on the basis of *criteria i, ii and iv*:

Criterion i: The Centennial Hall of Wroclaw is a creative and innovative example in the development of construction technology in large reinforced concrete structures. The Centennial Hall occupies a key position in the evolution of methods of reinforcement in architecture, and one of the climax points in the history of the use of metal in structural consolidation

Criterion ii: The Centennial Hall is a pioneering work of modern engineering and architecture, which exhibits an important interchange of influences in the early 20th century, becoming a key reference in the later development of reinforced concrete structures.

Criterion iv: As part of the exhibition grounds of Wroclaw, the Centennial Hall is an outstanding example of modern recreational architecture that served a variety of purposes, ranging from conferences and exhibitions to concerts, theatre and opera.

ICOMOS also Recommends that the name of the nominated property be changed to: “Centennial Hall in Wroclaw”.

ICOMOS, April 2006



Map showing the revised boundaries of the nominated property



Main Entrance



Interior

Marvão (Portugal)

No 1177

1. BASIC DATA

<i>State Party:</i>	Portugal
<i>Name of property:</i>	Site of Marvão
<i>Location:</i>	Province of Alentejo, District of Portalegre
<i>Date received by the World Heritage Centre:</i>	12 January 2004
<i>Included in the Tentative List:</i>	5 June 2000
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a group of buildings.

Brief description:

The Site of Marvão is a small fortified castle and settlement located in the large natural park in central Portugal, close to the Spanish border. The site has its origins in the Islamic period. It was taken over the Portuguese troops in the 12th century, receiving its first municipal charter in the 13th century. The fortification was rebuilt in the 14th century. It remained in use until the 19th century, and was associated with numerous battles being in the frontier zone.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 18 – 21 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Towns and Villages and on Fortifications and Military Heritage.

Literature: Marvão has been subject to a number of reports, articles and monographic studies, mainly in Portuguese language. The site is not described in more general histories of architecture.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The fortified settlement of Marvão is located in central Portugal, some 12 km north of Portalegre, close to the Spanish border. The settlement is built on a long, rocky promontory in quartz and granite. It has an altitude of over

800 m and is part of the central massif of the São Mamede Mountains. The site represents a marked biodiversity in flora and fauna, including some rare species, e.g. birds.

The nominated area covers the top of the promontory with a medieval castle, a fortified settlement, and the adjacent convent of Nossa Senhora da Estrela. The core zone is ca. 76 ha. The surrounding buffer zone is ca. 307 ha, enclosing the entire rock down to the valley below. The site of Marvão is at the centre of a large natural park, Serra de São Mamede.

The layout of the small town of Marvão is defined by the fortifications, enclosing a medieval castle in the north-west and the residential quarters extend to the south-east. The castle area has two interconnected enclosures. The larger enclosure, built in granite, dates probably from the 13th century. It measures ca 150 m x 50 m, and was used to accommodate the population in the event of danger. On the east side is a small gate with an arch opening to a barbican of later construction. The walls are topped with walkways and a parapet. The main entrance in the south-east is dominated by a square tower and four round turrets. The entrance is linked with a large cistern. The second enclosure is the castle proper with its keep, built in rough ashlar. Parts of the walls probably date from the 12th century. The keep has a simple square plan, and is connected with the castle yard through a round-arched doorway. The interior of the keep is formed of a single vaulted space.

The residential part of the township occupies the rest of the promontory, extending some 500m south-east from the castle with the maximum width of 150m. The current walls were built in the 14th - 16th centuries with some additions (e.g. a barbican) in the 17th - 19th centuries. The urban layout has grown organically along four or five streets running longitudinally from the entrance in south-east toward the castle. The houses are simple vernacular constructions, generally with two floors. In the 19th century, the houses were connected internally so as to be able to move from one area to another without being seen. They often have two entrances. The earliest buildings date from the 13th century and the most recent from the 20th century. There are some simple decorative elements in stone dating back to the 16th - 18th centuries.

The religious buildings of Marvão are testimony to the existence of two medieval parishes with the churches of *Santa Maria* and of *Santiago*, first mentioned in 1321, the chapel of the Holy Spirit (*Espírito Santo*) (1573), and a small chapel built in 1804 (*Calvário*). These were enclosed within the urban defence walls in the 19th Century for reasons of military strategy. Outside the walls, south-east of the fortified area, there is the Franciscan *Convent of Nossa Senhora da Estrela*, founded in 1448. It was originally built in Gothic forms, but has had changes and additions in the 16th - 18th centuries. The surroundings of the settlement have modest rural houses grouped in small agglomerations.

History

The earliest references to Marvão date from the 9th or 10th centuries, when it seems to have served as refuge. The founder of the fortification was probably a Muslim general called Badajoz. Once the line of the Tagus river had been

conquered by Christian knights in 1147, tradition has it that Marvão fell into Portuguese hands between 1161 and 1167, and was in the possession of the Templar Knights in 1167. Marvão received its first charter in 1226, and its district corresponded more or less to the present-day District of Portalegre. D. Afonso III donated the fortified settlement to the Order of the Hospitallers. In 1271, the region came under the rule of his son, D. Afonso.

The fortification was rebuilt in the 14th century. In 1378 it hosted some 200 fugitives, and in 1407 it received various privileges. In the 15th and 16th centuries, the construction works continued and the town was given its present form. In the 16th century, its population increased to the maximum as a result of the immigration of several thousand Jews. The fortification then became mainly a prison and a garrison for soldiers and their families. From the 1970s, Marvão has been attracting tourism. At the present, the number of inhabitants within the walls is ca 200, and the total in the municipality is ca 300.

Protection and Management

Legal provision:

The buildings and areas which constitute this site are mostly privately owned, but the monumental site is publicly owned.

Marvão castle classified as a National Monument, by Decree no. 8228, enacted on July 4th 1922. The same applies to the Cross of the Convent of *Nossa Senhora da Estrela*, outside of the walls, as a National Monument.

Delimitation of a special area of protection (ZEP) was published in D.G. Series 2, no. 246, enacted in 1960. Additional delimitation of a special area of protection (ZEP) encompassing the Town as a whole, was published in D.G. Series 2, no. 116, and enacted in 1962.

The Site and its buffer zone form part of the *Serra de São Mamede Natural Park* (PNSSM), created by Statute Law no.121/89, enacted on April 14th 1989. The delimitation set out for the property corresponds to the "Type I Area of Partial Protection" in the zoning of the Land Use Plan for the above Park.

The PNSSM was reclassified, and its borders were extended, by Regulatory Decree no. 20/2004, enacted on May 20th 2004. The protected areas of national interest, as Natural Parks are classified, and form part of the National Network of Protected Areas, established by Statute Law no.19/93, enacted on January 23rd 1993, within the remit of the Environmental Outline Law, Law no. 11/87, enacted on April 7th 1987.

Management structure:

The following bodies have authority in matters of management: Marvão City Council, Alentejo Region's Coordination Commission; Directorate-General of Buildings and National Monuments; Portuguese Institute of Architectural Heritage; Archaeological Heritage Institute; Serra de São Mamede Natural Park/Institute of Nature Conservation.

The plans in force, whose area of intervention includes the Marvão Site and its buffer zone, are of different types and

pertain to land planning and management, to conservation and to local and regional development.

There exists an *Integrated Management Plan for the Site of Marvão*, adopted in 2000, which identifies the bodies and instruments in the management system, and the proposed management model for the site.

The broadest instrument for tourism development is the Alentejo Tourism Development Plan, which incorporates the North Alentejo Tourism Development Plan, approved in 1999 and managed by the São Mamede (Portalegre) Tourism Region. The guidelines set out in these documents form the framework for the Study of the Use for Tourism of the Serra de São Mamede Natural Park (EATPNSSM), approved in 2001.

Resources:

The resources come from several sources, such as the municipality, the region, the central government. Financial resources have also been received from the Community Support Framework (QCA) and from the European Union's structural funds.

Justification of the Outstanding Universal Value by the State Party (summary)

The Marvão site is the best example of a medieval rocky strategic fortification in the Iberian Peninsula, and concomitantly of the type of habitat in inhospitable locations but with natural defences, forced by the confrontation of Christians and Muslims. Though little more than barracks and a prison, even in 18th century, it has remained well conserved until our days. The aesthetic values and environmental quality of the landscape are a fundamental part of the character of the site.

Criterion iv: This strategic fortification, inspired by the Muslim *alcáçova*, is the largest, most complete and most rocky in the Iberian Peninsula, and it completely crowns the crest of the rock. Furthermore, the fortification and vernacular architecture of the town form a whole which is uncommonly archaic in terms of its architecture, urban settlement and landscape, representing a significant stage in the history of the Iberian Peninsula - more specifically, the Islamic and "Reconquest" Period (8th - 15th century).

Criterion v: When the military troops left Marvão in the 19th century, it lost the only function which justified its existence and became vulnerable. With regard to the continuous depopulation of the town, the town council has been able to stabilise the situation via a supported housing policy: new construction and purchasing of houses for rehabilitation, restoration and letting, at enticing prices. Marvão is located in the natural context of exceptional beauty.

4. EVALUATION

Conservation

Conservation history:

The fortification of Marvão has been involved in various wars and armed conflicts until the 19th century. As a result, it was subject to repairs and rebuilding in different periods. Since it was protected, the tops of the walls have been

restored. The residential quarters have been subject to gradual renewal over the centuries, and many houses have been renovated or rebuilt in the 20th century.

State of conservation:

Part of the fortification has been restored, and its general condition is good. The state of conservation of the inhabited historic buildings in Marvão is also satisfactory. Nevertheless, a large number of houses are vacant and thus subject to deterioration.

Protection and Management:

The core zone covers the town and its immediate surroundings, about half of which is defined as a special area of protection, ZEP. The rest of this area and the whole buffer zone are also in the process of being defined as ZEP. Considering that the site is enclosed within the limits of a natural park, it is sufficiently well protected also in its context.

The management plan is well presented. Its principal aim is to guarantee the survival of Marvão and to reverse the current trend of emigration of inhabitants. The scope of the plan is to work for integrated conservation taking into account the natural and cultural heritage resources of the region. The management system is expected to be strengthened with the strengthening of the local technical office into a special World Heritage office in case of inscription. The management plan correctly emphasises the importance of the municipality to enforce collaboration with other authorities at the regional level and to open for a broader scale in the development of strategies.

Risk analysis:

The principal problem of Marvão in recent years has been to stop the emigration of population. The management plan proposes to continue to focus on tourism as a potential resource. The site is known in Portugal as a natural resource area, but most tourism is limited to spring and summer. In August 2001, Marvão had some 5,600 visitors, of whom half were from other countries than Portugal. At the present time, it is not foreseen that the numbers would increase radically.

The region is not subject to earthquakes or floods. However, the creation of the Serra de São Mamede Natural Park in 1989 was justified as the traditional systems of soil usage in the humanised landscape were threatened.

Authenticity and integrity

Authenticity:

The fortifications have well retained their historical authenticity. Modern restorations and repairs have been relatively limited. A number of the residential buildings in the town have been renovated in the 20th century, but many have vernacular character, which is not easy to date. Most of the churches have retained their medieval structures, and a few houses have date from the 16th – 18th centuries.

Integrity:

As a whole, the site of Marvão has well retained its overall integrity and its rural and vernacular character.

Comparative evaluation

The State Party has provided a comparative study on similar forts and fortified vernacular settlements in Portugal and Spain. The study identifies a number of parameters related to the layout of the fortified area, whether or not it has residential quarters, and the length of time that the fort had been in military use. Out of this comparison, the study concludes the exceptionality of Marvão. The study mentions Alhambra, already on the World Heritage List, but it does not mention for example Cuenca, in Spain, inscribed on the World Heritage List in 1996. Similar to Marvão, Cuenca has its origin in the Islamic period; it was captured by Alfonso VIII of Castille in the 12th century, and then developed particularly in the 16th century.

ICOMOS considers that the comparative study is rather narrowly based. In fact, in the Mediterranean area there are numerous vernacular fortified settlements comparable to Marvão, which have not been taken into account in the study. While certainly recognizing the qualities of Marvão as a small fortified settlement within an impressive natural environment, this alone does not justify the outstanding universal value of the site.

Outstanding universal value

General statement:

The site of Marvão has been proposed by the State Party on the basis of historical, typological and environmental grounds.

Historically, the fortification is referred to its foundation in the Islamic period, and the development in the Reconquest period. The earliest material testimony on the site does relate to the Reconquest period, but there is no evidence of any specific role then. Most of its history relates to later centuries. Even though the churches indicate the existence of parishes in the Middle-Ages, the existing residential quarters relate to more recent times. The site has been associated with armed conflicts up to the 19th century, but the case has not been made for it to bear exceptional testimony to this history.

Regarding its typology as a fortified settlement, Marvão was a fort in a border zone between Portugal and Spain. It has retained the basic elements built over the centuries. However, as a strategic medieval fort, it is neither exceptional nor unique.

Marvão is located in an isolated region, where it is part of a protected natural park. The creation of the park was justified, e.g., for the protection of traditional types of land use. Nevertheless, the nominated area of Marvão only encloses the fortified settlement and its immediate surroundings, which have little relevance to farming or other types of traditional land use.

In conclusion, ICOMOS does not consider that Marvão meets the criteria of outstanding universal value.

Evaluation of criteria:

The State Party proposes the nomination on the basis of criteria iv and v:

Criterion iv: Marvão is defined by the State Party as “the largest, most complete and most rocky” fortification in the Iberian Peninsula. This justification is based on the comparative study, which, however, is fairly narrowly based and is only limited to the Iberian Peninsula. However, even here, there are sites, such as Alhambra and Cuenca, which are already inscribed on the World Heritage List and which are much more significant both in their history and their architecture. The site of Marvão has not been demonstrated to show architectural or technical features that would qualify it as an outstanding example of a type of ensemble that illustrates significant states in human history. ICOMOS considers that the property does not meet this criterion.

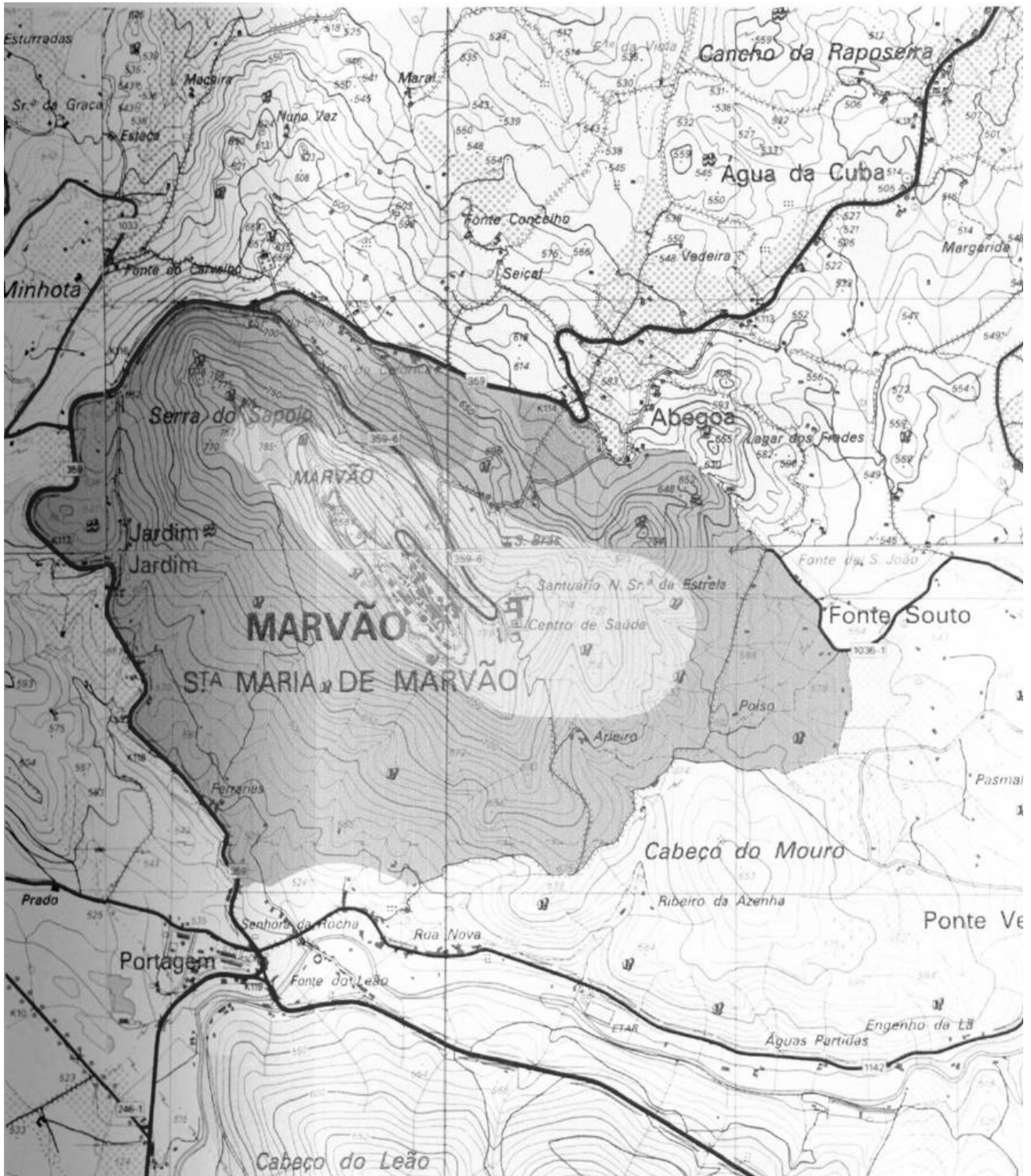
Criterion v: The natural environment of Marvão certainly has many qualities, which are referred to in the nomination. However, the nomination is limited to the fortified settlement, and ICOMOS considers that the property is not an outstanding example of traditional land use, even though traditional type of soil use in this region as a whole is vulnerable under the impact of change. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the Site of Marvão, Portugal, should not be inscribed on the World Heritage List.

ICOMOS, April 2006



Map showing the boundaries of the property



Aerial view of Marvão



Castle



House

Vizcaya Bridge (Spain)

No 1217

1. BASIC DATA

State Party: Spain

Name of property: Vizcaya Bridge

Location: Basque Country, Province of Bizjaia

Date received by the World Heritage Centre: 25 January 2005

Included in the Tentative List: 20 December 2002

International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *monument*.

Brief description:

The monumental lattice iron transporter Bridge which straddles the mouth of the Ibaizabal estuary west of Bilbao, was designed by the Basque architect, Alberto de Palacio. It merged 19th century iron-working traditions with the new lightweight technology of twisted steel ropes created by the Frenchman, Ferdinand Arnodin, to create the first bridge in the world to have a hanging transporter - carrying people and traffic on a suspended gondola high above passing ships.

Built by private initiative between 1887 and 1893, it has operated almost continuously since it was built.

Vizcaya Bridge was used as a model for many other similar bridges in Europe, Africa and the Americas, only a few of which have survived.

2. ACTIONS

Background: This is a new nomination. Supplementary information sent by the State Party has been received on 25 November 2005.

Date of the Technical Evaluation Mission: 31 August – 3 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted TICCIH.

Literature: De Lony, Eric, *Context for World Heritage Bridges, ICOMOS & TICCIH, 1996*; Barres, Michel, *Les premiers ponts suspendus de Ferdinand Arnodin à Saint-Lpize et Chilhac, 1992*; Perez Trimino, Alfredo, *Puente Vizcaya. Su historia en imagenes, Bilbao, 1994*; Perez Trimino, Alfredo, *Puente Vizcaya, Padre y hermanos, 1990*; Santana Ezquerro, Alberto et al, *Cien anos del Puente Bizkaia, Bilbao, 1993*; AA.VV., *Le pont transbordeur et la vision moderniste, Paris, 1992*.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Vizcaya Bridge, which was opened in 1893 was the first bridge in the world to transport passengers in a hanging transporter. The bridge spans the mouth of the River Ibaizabal and joins two towns, Getxo and Portugalete, west of Bilbao.

Only the bridge structure is nominated. This includes the land on which its two support pylons are sited, the superstructure over the river, and the surface area under its cables. The nominated area is 0.8595 ha. Two buffer zones, one on each bank of the river, encompass the neighbouring urban areas. The land covered by the buffer zones is 12.36 ha.

Vizcaya bridge synthesized new technological advances in steel with engineering solutions evolved for iron railway architecture to address the problem of transporting people regularly across wide shipping lanes, in flat urban landscapes, without interrupting shipping or raising and lowering bridges. Vizcaya's mechanised aerial 'gondola' suspended from the bridge's high horizontal platform created when it was built a new method of transport.

The architect, Alberto de Palacio, conceived the project and brought it to fruition. Using exchanges of knowledge with French engineers such as Gustave Eiffel, and working with Ferdinand Arnodin, creator of twisted steel cables, which through their lightness revolutionised the design of suspension bridges, de Palacio patented the idea of a transporter bridge jointly with Arnodin.

Vizcaya Bridge is 45 metres high and has a 160 metre span.

Since it was completed, Vizcaya Bridge has operated continuously, apart from during the Spanish Civil War between 1937 and 1941. Each year it now moves 6 million passengers and functions 24 hours a day as a toll bridge.

It has been modified in part and upgraded to meet new requirements (see History below). Since 1999 the public has had full access including a walkway on the bridge deck – something envisaged in the original scheme. So far 250,000 people have taken advantage of this deck access.

The technical details of the construction are as follows:

The deck or platform which suspends the gondola is constructed of lattice, rolled and riveted iron. It is connected to two tall double-lattice lightweight pylon towers of similar construction and the whole structure is braced and anchored by steel cables stretching some 110 metres from the towers.

The towers are made of iron rolled at the rolling shop and hot-riveted to one another. They are double structures with the couples braced at three levels. The highest and lowest braces are elliptical arches. The central brace is the deck. Each of the couples is formed in diagonal lattice work with the lowest diagonals forming a pointed arch.

The deck is a lattice girder constructed in a similar way to the towers. The mobile gondola hangs from a 'car' mechanically rolling along the deck. It is suspended by a

system of crossed cables to prevent it swinging horizontally.

Unlike many transporter bridges that declined in use or were abandoned when their surrounding industries declined over the past fifty years, the Vizcaya Bridge has by contrast been restored and continues to provide a continuous and valued service between two towns that now have developed new industries, related to tourism and a new port.

Since 1996 the Vizcaya Bridge has been managed by a private company, El Tranbordador de Vizcaya S.L.

Although more than twenty transport bridges were built in Europe, Africa and the Americas, in the forty years following Vizcaya's completion, only eight have survived. Vizcaya has taken the lead in organising an international committee for those remaining transporter bridges.

History

The Vizcaya Bridge can be seen as a culmination of iron working practices in the Basque area. The local iron seams were mined in Roman times; from 13th -16th century iron was exported to France and the Low Countries from as many as 300 Basque ironworks. And by the 18th century Basque iron was being used as agricultural implements for colonising new lands in South America. At the end of the 19th century, the ironworks were at the peak of their output with the adoption of new production methods disseminated by the industrial revolution. A dense array of iron and steel works and shipbuilding were developed around the mouth of the River Ibaizabal and Bilbao was the most important industrial, mining, commercial shipping and financial centre in Spain. Around 12 million tons of goods, mainly iron ore and iron products, were exported each year along the three miles of the River Ibaizabal to the port on the Bay of Biscay. Industry developed all along the river on its west bank towards the estuary.

Towards the end of the 19th century, as the population increased, the right bank of the estuary was colonised for housing. This brought the need for transport across the mouth of the river for people moving from where they lived to where they worked and to link the railways on both banks. This link could not interrupt the dense shipping traffic in the river.

Many solutions were considered; it was architect, Alberto de Palacio who developed the idea of a cable reinforced transporter bridge, making use of the lightweight twisted steel rope cables newly invented by Ferdinand Armodin. This allowed a bridge to be built on flat land without the need for ramps and created a structure that did not have to be raised and lowered to allow the passage of ships.

The iconic nature of the bridge was recognised at the time. De Palacio said that it should endow the estuary with a 'elegant and grandiose aspect' and be proof of the 'extraordinary wealthy Bibao mining area'.

The bridge was opened on 16 June 1893. It has operated continuously since apart from during the Spanish Civil War.

Protection and Management

Legal protection:

The bridge is owned by the Spanish State. Property rights are exercised by the Ministry of Development who delegates this to the State Ports Authority, who in turn delegate most decisions to the Bilbao Port authority.

The bridge is a listed cultural monument approved by decree in 2003 under the Basque Cultural Heritage Act 7/90.

The Getxo buffer zone is part of a protected urban area under the Getxo Development Plan. The Portugalete buffer zone is protected under the Portugalete Town Development Plan, in which the bridge and its moorings are listed as singular elements. These plans limit the heights of existing buildings to between three and five stories and approval is needed for changes to frontages.

Management structure:

The management of the bridge of Vizcaya has since 1996 been in the hands of a private company, El Tranbordador de Vizcaya S.L. In 1995 they were given a concession by the harbour authorities to run the bridge until 2025. The company employs 30 people.

A Management Plan (in Spanish) has been drawn up by a group of stakeholders who comprise representatives of the Ministry of Culture, Basque Government, Bizkaia Provincial office, Portugalete and Getxo Town Councils, and the Vizcaya Transporter Company. The main aims of the plan are to coordinate actions of the various stakeholders, to draw up agreements with public or private institutions who can improve conservation, knowledge of the bridge, and to promote understanding of the bridge at local, regional and national level.

A Trustee Board is to be created to advise the Monument Commission on the drawing up of programmes and projects relevant to the objectives of the management plan.

An Advisory Board has already been created with representatives from government departments, NGOs, Universities and relevant individuals. One of its main functions will be to assemble adequate studies, analysis and research.

A Technical Team will be set up to implement approved plans and keep control of documentation.

Cultural tourism will be a key focus of the activities of all these groups.

Resources:

The main funds for the bridge come from the income generated by its use. Currently around half a million vehicles and 6 million passengers use the bridge each year and their dues are considered to provide adequate revenue for maintaining the bridge. Further funds for large-scale projects are provided by the company and for extraordinary needs or initiatives, subsidies can be provided by Bizkaia Provincial Council's Department of Culture.

Justification of the Outstanding Universal Value by the State Party (summary)

Vizcaya Bridge is one of the outstanding architectural iron constructions of the European Industrial revolution, synthesizing new technological advances in iron and steel. It is also known for its aesthetic qualities.

As the first transporter bridge in the world, it represents an innovation in methods of transport and has influenced bridge construction around the world.

The bridge represents a culmination in iron working traditions in the Basque region.

4. EVALUATION

Conservation

Conservation history:

The bridge was damaged in the Spanish Civil war in 1937 when the bracing cables on the Getxo side were blown up causing the deck to fall into the estuary. Reconstruction commenced in 1939 and certain modifications were introduced. The lattice work on the deck was given a wider mesh and a deeper girder.

The energy source for the bridge has also been modified several times. The original system involving a steam boiler which lasted only twenty years and was replaced by an electric motor. This has been replaced twice and its position moved from high up in a cabin to a lower level.

The bridge was subject to a major restoration scheme between 1996 and 1999, after the present company took over the concession. Restoration has included work on all the main structures, using original materials and techniques, replacement of the gondola, installation of new lift, replacement of wear-generating elements with synthetic substitutes, and removal of ancillary structures such as restaurant and ticket office. These changes are discussed under authenticity below.

The work programme also included the development of mobile scaffolds for maintenance, the installation of security system, and the drawing up of specifications for regular maintenance such as painting, and good practice for element substitution.

Public access, envisaged at the time of construction but not implemented, was made possible as part of the programme.

In order to keep disruption of the bridge to a minimum, the work programme confined activity to three hours a day.

State of Conservation:

The state of conservation of the bridge is now very good.

Protection and Management:

The contract to run the bridge was given to the current private company on 1995. It has an obligation to run a public utility and keep the bridge functioning 24 hours a day.

The Company employs nearly 40 people, of whom a few more than 30 have a permanent status. At the technical level, the central point of the policy of the Company is technical maintenance work through regular diagnoses,

using modern technologies, if necessary, and preventive measures.

The public Company has a workshop run by a team of four permanent technicians. They organize daily inspections of the superstructures, and weekly visits of the bearings support of the cables at the top of the pillars and of the cables.

All the personnel of the Company take part in annual training activities, where the values of the inheritance and its importance are pointed out and strengthened.

The five year restoration programme completed in 2000 was entirely supported by the Company at a cost of 3 million euros, paid for by the Company in bank loans and with the assistance of Basque private companies. Annual running costs are supported by subsidies from the Basque government.

It received in 2004 an important European award for its management and conservation of the bridge.

The restoration project and all other smaller projects have to have the authority of the Basque government in Bilbao who have a technical team of specialists, including a conservation architect, to advise on the bridge.

The Advisory board already set up under the Management Plan has established good working arrangement with the company.

- Buffer zones

The buffer zones are protected by virtue of the town development plans for the two banks of the river.

It remains less than clear how these development plans will protect the area from large-scale tourism projects such as one currently being considered (see below).

Risk analysis:

The nomination dossier only considers risk to the nominated area – i.e. the bridge structure. Given the protection the bridge enjoys and its current good state of conservation, those risks are minimal.

However there are risks associated with its setting – in the area designated as a buffer zone. The greatest threat is inappropriate development. Currently a very large five-storey car parking scheme, partly underground, but also involving corbelling out from the cliff at the south-western limit of the buffer zone, (outside the directly protected area) is being considered in order to respond to anticipated increases in visitor numbers if the bridge is inscribed. The area is presently a public garden. The change of use, and the bulk and scale of this scheme, would have a considerable negative impact on the surroundings of the bridge and views from the bridge. Other considerations are the undesirability of excavating the wooden piles near the right bank pillar, as this might lead to biological deterioration of the wood.

ICOMOS considers that if the tourism potential of the bridge is to be development in a sensitive way, there will be a need to provide the necessary tourism infrastructures in away that does not impact on the setting of the bridge.

Authenticity and Integrity

Authenticity:

The key issue is whether the modifications and repairs carried out to the bridge since it was built can be justified as reasonable interventions to keep the bridge as a working entity, while still respecting the fundamental characteristics that give it its value. The main interventions have been the replacement of the gondola and new energy systems.

The energy systems, as outlined above, have been subject to several changes. The benefit of the preset system is that it does not involve any control box at high level, it is efficient and reliable – the latter two essential if the bridge is to function continuously.

The new Gondola is a distinct departure from the old one, both in terms of design and technical arrangements. The old Gondola carriage presented high loads at the axle and its wheels pressed on overhead rails in a way that led to oscillations being generated whose frequency was relatively close to that of the beam apron. This could have caused problems in the long term.

The solution chosen has a radically different arrangement of polyurethane rollers, instead of cast-iron wheels, that dampen oscillations and gives a much quieter operation. All of this will be less damaging to the overall structure and thus contribute to its long-term preservation. The new Gondola is also lighter and more aerodynamic, and thus safer in high winds. Visually it does not match the original. Rather, it is seen as a technical answer to today's needs. In these terms, ICOMOS considers that the changes can be justified.

Integrity:

The in-depth restoration of the vital elements of the bridge, between 1996 and 2000, has saved the bridge from inescapable technical decline. The bridge as nominated includes all the key elements of the original structure which defines it as a transporter bridge. The modifications to the Gondola and energy systems can be seen as ways of preserving most of the original structural elements in working use and thus sustaining the integrity of the structure as a working transporter bridge.

Comparative evaluation

The Vizcaya Bridge is the first transporter bridge to be constructed. Its form and construction are strongly related to iron suspension bridges constructed in the 19th century, starting with Thomas Telford's Menai Straights bridge in 1826, and also to structures such as the Eiffel Tower in Paris, all reflecting the wide availability of iron manufactured by industrial processes.

The lattice work of the iron frames on the Vizcaya Bridge are not innovative. What is new, however, is the use of lightweight steel cables instead of iron chain to support the towers, and the use of a bridge to carry a mobile, suspended gondola for the transport of vehicles and people. This allowed a large bridge to be constructed across a wide estuary without ramps and the need to raise and lower the bridge for ships.

Such was the success of Vizcaya Bridge, that its design and technical characteristics were copied many times over the following decades. Between 1896 and 1933 the main transporter bridges built were in France (6), UK (4), USA (2), Germany (2), Tunisia (1), Holland (1), Argentina (1) and Brazil (1). Of these eight survive. Most of the French bridges were destroyed in World War II: only the one at Martrou-Rochefort remains. In the UK, one has been demolished, while in Newport the largest transporter bridge to be constructed still gives service, the Middlesbrough bridge gives limited service, and the small bridge in Warrington operates occasionally. The other remaining bridges are Osten and Rensburg, Germany, and Duluth, USA.

The transporter bridges that followed Vizcaya did not fundamentally alter the model. Vizcaya can therefore be seen as representing a new development, rather than a tentative step, to something that others perfected and the spread of metal working technology from France to Spain and then further a field.

Outstanding universal value

General statement:

Vizcaya Bridge is of outstanding universal value for a combination of the following qualities:

The bridge:

- Is one of the outstanding architectural iron constructions of the Industrial Revolution;
- Combines iron technology evolved for railways with the innovative technology of lightweight, twisted steel cables;
- Is the first hanging transporter bridge in the world;
- Had a marked impact on bridge construction around the world.

Evaluation of criteria:

Vizcaya Bridge is nominated on the basis of criteria i, ii, iii and iv:

Criterion i: The bridge is a dramatic and aesthetically pleasing addition to the river estuary, and an exceptional expression of technical creativity, reflecting an entirely satisfactory relationship between form and function. ICOMOS considers that the property meets this criterion.

Criterion ii: Vizcaya Bridge, through the development of the hanging transporter mechanism and its fusion of iron working technology with new steel cables, created a new form of construction that influenced the development of bridges around the world over the next three decades. ICOMOS considers that the property meets this criterion.

Criterion iii: Vizcaya Bridge cannot be said to represent a civilization or cultural tradition in its entirety; rather the bridge represents a facet of industrial engineering, for which criterion ii is appropriate. ICOMOS considers that the property does not meet this criterion.

Criterion iv: Vizcaya bridge represents a notable point in the development of large bridges. It is more difficult to justify that as being an important point in human history. For these reasons ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendations

Vizcaya Bridge has survived in use remarkably well and is now being managed and conserved within an appropriate framework involving representatives from relevant stakeholders and the potential to draw in experts as necessary. The one vulnerability is the setting of the bridge. Although buffer zones have been identified, it is not clear that the planning controls within these buffer zones will be tight enough to deter inappropriate development. In particular, the proposed car park development is seen as undesirable and should be re-considered.

Recommendation with respect to inscription

ICOMOS recommends that Vizcaya Bridge, Spain, be inscribed on the World Heritage List on the basis of *criteria i and ii*:

Criterion i: The Vizcaya Bridge is a dramatic and aesthetically pleasing addition to the river estuary and an exceptional expression of technical creativity, reflecting an entirely satisfactory relationship between form and function.

Criterion ii: Vizcaya Bridge, through the development of the hanging transporter mechanism and its fusion of iron working technology with new steel cables, created a new form of construction that influenced the development of bridges around the world over the next three decades and exported French and Spanish technologies.

ICOMOS recommends that the State Party re-consider plans for the development of a large car-park complex in the buffer zone because of the adverse impact of the scheme on the setting of the bridge in visual and physical terms.

ICOMOS, April 2006



Map showing the boundaries of the property



Bridge from the street



Suspended gondola



Walkway

Cornwall and West Devon Mining Landscape (United Kingdom)

No 1215

1. BASIC DATA

State Party: United Kingdom
Name of property: Cornwall and West Devon Mining Landscape
Location: Cornwall and Devon Counties
Date received by the World Heritage Centre: 25 January 2005
Included in the Tentative List: 21 June 1999
International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is also a *cultural landscape*.

Brief description:

Much of the landscape of Cornwall and West Devon was transformed in the 18th and early 19th centuries as a result of the rapid growth of pioneering copper and tin mining. Its deep underground mines, engine houses, foundries, new towns, smallholdings, ports and harbours, and ancillary industries together reflect prolific innovation that drove this crucible of industrial development which in the early 19th century produced two thirds of the world's supply of copper. The substantial remains are a testimony to the contribution Cornwall and West Devon made to the industrial revolution in the rest of Britain and to the fundamental influence the area had on the mining world at large.

Cornish technology embodied in engines, engine houses and mining equipment were exported around the world. Cornwall and West Devon were the heartland from which mining technology rapidly spread. When Cornish and West Devon mining declined in the 1860s, large numbers of miners emigrated to work and live in mining communities based on Cornish traditions, in for instance South Africa, Australia, and Central and South America, where Cornish engine houses still survive.

2. ACTIONS

Background: This is a new nomination. On 31st March 2006, the State Party has sent information on a development project planned for the Centre of Hayle Harbour.

Date of the Technical Evaluation Mission: 19-24 September 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter on 9 November 2005 and the State Party has provided information on 23 December 2005.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes and TICCIH. IUCN has provided an evaluation of the natural attributes of the site.

Literature: Extensive literature on Cornish mining, mining engines, mining processes, mining transport, mining settlements, mining social structures, the contribution of Cornwall to the industrial revolution, geology & mineralogy and the Cornish Diaspora, particularly in the *Journal of the Trevithick Society* (1973 -), from local publishers such as D Bradford Barton Ltd., Twelveheads Press, Landfall Publications, and Dyllansow Truran, by Prof Roger Burt between 1969 and 1987 on the organisation of Cornish mines; also unpublished thesis by G Burke, *The Cornish Miner and the Cornish Mining Industry 1870-1921*, 1981.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The extensive nominated site consists of the most authentic and historically important surviving components of the Cornwall and West Devon mining landscape from around 1700 to 1914. The area covers 19,808 ha. There is no Buffer zone. There are ten areas representing the heartlands of former mining districts spread throughout Cornwall County and just over the border into West Devon County. These areas share a common identity in being part of the overall massive exploitation of minerals in the early 19th century. Having developed separately from one another, they also display distinct differences reflecting the location of mineral ores as well as the relative independence of the landowners and merchants who controlled mining, banking and ancillary industries. Together the areas form a unified cultural landscape that reflects all aspects of the mining industry – both technological and social– mine sites, mine transport, ancillary industries, mining settlements, smallholdings, great houses & estates and mineralogical sites. That landscape is in part relict, where mines and mine transport for instance, are no longer worked, and part evolving, where for example the agricultural landscape which supported the mining settlements are still working places, as are the rural settlements and towns.

The mines in Cornwall and West Devon produced copper, tin and arsenic. The combined output dominated the world's supply in the early 19th century. The success of the mining industry was based on technological innovation which made feasible deep-shaft mining. Local pioneers invented the steam engine for pumping water out of the mines and then in response to the expense of shipping coal into the region made the engines much more efficient through the development of high-pressure steam pumping technology. The safety fuse for blasting was also developed locally.

Subsidiary industries contributed to the overall prosperity. Much of the ore was dressed and smelted locally. The

steam engines and rail tracks, rail engines and barges needed for the growth of the industry were also produced locally in foundries such as Perran, Harvey's, Holman's, Sara's, Mount Tavy, Bedford and Charlestown.

Effective use of the technology demanded good transport and a tight social structure. A high-quality transport network involving canals, railways and tramways connecting mines to ports was constructed in the early 19th century. This included ports and quays at Hayle, Portreath, Devoran, Charlestown and Morwelham; tramways and railways at Poldice Plateway, Redruth & Chasewater Railway, Liskeard & Caradon Railway and the East Cornwall Mineral Railway.

The social structure that emerged was a dispersed one with no one central large town. This reflected the disposition of granite outcrops where minerals could be mined and the mobilisation of private capital. Large new settlements grew at Camborne, Carharrack and Minions and many smaller towns and villages were also built with rows of terraced houses clustered around groups of mines, developed by entrepreneurs.

To support the needs of these urban areas, large parts of the uplands (around 50,000 ha) were turned from grazing into smallholdings, patchworks of small fields demarcated by hedge banks, with small one-storey, usually self-built, cottages.

The mine owners lived in large houses, many developing horticulturally important ornamental gardens (some of which are outside the nominated area). The owners exercised power through their agents and stewards. Many of these men had their authority reinforced through their involvement in the non-Conformist Methodist chapels that were built in nearly all the mining settlements. The dominant outward manifestation of the industry were the large three storey engine houses with tall chimneys that rose above the mine workings, peppering the landscape particularly in the central area around Camborne and Redruth. Around three thousand were constructed across the region. Robustly constructed of local stone with slate roofs, almost two hundred have survived. Four still have beam engines in situ for winding or pumping.

The nominated areas are the following mining districts:

- St Just
- Port of Hayle
- Tregonning and Gwinear with Trewavas
- Wendron
- Camborne and Redruth with Wheal Peevor and Portreath Harbour
- Gwennap with Devoran and Kennall Vale
- St Agnes
- The Luxulyan Valley
- Caradon
- Tamar Valley with Tavistock

These are considered in turn:

St Just

The majority of the mines sites lie in a rugged and dramatic coastal belt 6km long by 2km wide. The area includes St Just town built to serve the local mines, mining hamlets, smallholdings and Portledden House, the home of a successful mine owner. Mineral processing sites such

Botallack and Levant mines demonstrate the use of steam power for ore-processing. The dramatically sited mines have attracted generations of writers and artists. The area has mineralogical significance. Noted individual sites are:

-Botallack mine, with mine shafts running under the ocean and on the cliffs a Crowns engines and at surviving arsenic-refining works.

-Levant mine, with the oldest surviving Cornish engine from 1840.

-Geevor mine, a 20th century tin mine with well preserved earlier remains including a Brunton calciner.

-Kenidjack valley, with remains of many water driven crushing mills

Port of Hayle

On the north Cornish coast, this was the main port for the Cornish mining industry. Large amounts of coal and timber were imported through the port, and copper ore exported. Extensive quays and wharves survive largely intact in a dramatic open estuarine setting flanked by villas for managerial classes and terraced housing for workers.

Hayle also includes the remains of two iron foundries, Harvey's, where the largest mine steam engines in the world were produced, and the Cornwall Copper company. Both generated substantial, distinguished urban buildings.

The port was served by a Copperhouse canal constructed in 1769/87, and a railway constructed from 1834 with a bridge of 1837 and a swinging bridge across the canal.

Tregonning and Gwinear with Trewavas

Some of the richest and deepest tin and copper mines are found in this area. Together with a very well preserved patchwork of miners' smallholdings around Tregonning Hill, the area has larger mining terraces built with large dressed granite block facades and examples of early mine adventurers' houses. Notable individual sites are:

-Wheal Vor mine, the richest mine in Cornwall employing at it height some 1,100 people.

-Extensive remains of steep, open cast mining in Great Wheal Fortune.

-Godolphin House dating from the 17th century, the home to the mines adventurer Sir Francis Godolphin, and Trevanno House home of the Wallis, and later Bickford-Smith, mining families.

Wendron

This sparsely populated upland area contains fine remains of extensive miners' smallholdings with single storey houses interspersed around the fields.

The area also includes several prominent engine houses and Porkellis Chapel, an early 19th century Chapel with larger adjacent 1866 chapel complete with original internal fittings.

Camborne and Redruth with Wheal Peevor and Portreath Harbour

In the centre of Cornwall the mineral resources of the granite ridge that dominates this area produced some of the richest and deepest copper and tin mines in the world and generated the wealth to build Camborne and Redruth as

virtual new towns. The wealth of the mines is reflected in the many substantial public buildings in Redruth such as the Mining Exchange, the School of Science and Art, Plain-an-Gwarry Chapel, St Andrew's Church and in Camborne the Wesleyan Chapel and the Passmore Edwards Library. Both towns still maintain their 19th century layout and have examples of speculatively built housing terraces; while Redruth also has large houses built for the middle classes.

Noted individual industrial buildings are the three large Cornish beam engines that survive in their mine contexts at East Pool & Agar mine, and South Crofty Mine, the last continuing to work until 1955.

Gwennap with Devoran and Kennall Vale

This somewhat desolate heathland landscape has extensive remains of copper mines and engine shafts and the railways that linked the mines to the ports, such as Devorran, developed in the 1820s and 1830s.

The area also includes smallholdings, well preserved mining villages next to the mines they served at St Day, Carharrack and Chacewater, and examples of houses built by mining industrialists such as Sorrier House, Treguilow and Burncoose.

On an inlet to the River Fal stands the remains of the Perran Foundry, one of the three largest in Cornwall.

St Agnes

Like St Just, this area exemplifies a coastal mining tradition including some sites worked since pre-historic times. Inland from the mines, the downland was taken under plough to feed the expanding urban mining populations.

Notable individual sites include Wheal Coates mine with three engine houses for winding, pumping and stamping.

The Luxulyan Valley and Charlestown

The Luxulyan valley reflects a concentration of industrial remains related to one man, Joseph Treffry. These include the Par Canal constructed in c1835 to take ore from his large Fowey Consols mine to the port he constructed at Par. The thickly wooded valley provided charcoal for smelting tin.

Charlestown is a very well preserved industrial harbour designed by the civil engineer John Smeaton at the end of the 18th century and built for a local industrialist. It was used to export copper ore and china-clay. It includes large terraced houses and a foundry.

Caradon

This open moorland site with its massive waste tips reflects intensive mining activity over around forty years from 1840 until its abandonment. Small mining settlements spread out across the moor and older villages expanded in the mining boom. There are several notable engine houses including Wheal Jenkin, South Phoenix mine and the large landmark Phoenix mine, a symbol of misplaced optimism, built as late as 1907 to house the last pumping engine built in Cornwall by Holman's Foundry in Camborne.

Tamar Valley with Tavistock

The mines in this West Devon site were clustered around the sinuous River Tamar valley which provided water power. Several contain impressive waterwheel pits. The river proved to be inadequate for all the traffic and the East Cornwall Mineral Railway was built in 1863 to link the mines with the developing ports of Calstock in Cornwall and Morwellham in Devon. Only parts of the track survive.

The largest mine is the Devon Great Consols which produced the greatest output of any mine in the nominated site. Remains of arsenic refining are spread across the landscape: its arsenic output dominated the world's supply.

Tavistock is a mediaeval town remodelled by its estate owner in the 19th century with the profits of copper mining, particularly from the Great Consols mine. The town contains many imposing and confident public buildings such as the Guildhall, Town Hall, Corn market and the large Fitzford Church, all built between 1835 and 1867. High quality 'model' short terraces of houses for workers, with gabled windows and hipped roofs, in distinct contrast to the simpler designs in Cornwall, were built between 1845 and 1866 by the Duke of Bedford.

The town contains three 19th century iron foundries, Mount Foundry, (which produced iron barges for the canal), Tavy Foundry and Bedford Iron Works. Tavistock was linked to the port of Morwellham by the Tavistock canal built for mineral traffic between 1803-17. It extends for 7.2km including a 2.4km tunnel and is still in good order.

History

Archaeological evidence suggests that the mineral resources of Cornwall and West Devon have been exploited for over 3,500 years. Until 1700, tin was the most important ore, its extractive production only being exceeded in Europe by Erzgebirge in the early 15th century. The Romans extracted the ore from tin streams to supply countries across northern Europe and extraction continued in early and later medieval times. In 1201 the importance of the tin industry was recognised by the establishment of a special legal framework that gave privileges to the tanners. It was administered through eight 'Stannary' areas and persisted until 1838.

By the early 16th century, many tin streams were becoming exhausted and miners turned to the exploitation of outcrops. At first the shallow ore was mined in an open cast process. Once this was exhausted, progressively deeper shafts needed to be sunk. These had to be drained of water, usually by water-powered pumps.

In the 1580s German miners began mining copper ore. The first mines were unsuccessful and it was not until the early 1700s that a successful mine was established at Chacewater. Around the same time, gunpowder was introduced into mines and this greatly increased the speed at which mines could be established and the depth to which channels could be sunk. The development of steam engines allowed water to be pumped from these deep mines.

It was Thomas Newcomen from Devon who developed the 'atmospheric' engine. The first to be installed in a metal mine was at Great Wheal Vor between 1710 and 1714.

This heralded the beginning of industrialisation of the mining process. The early engines were however expensive and inefficient to run and their number increased only slowly until the more efficient Boulton and Watt engines were brought to the region in 1778. By 1790, 45 engines were working, laying the foundations for the expansion of the industry. The technology was in place to exploit the plentiful deep seams of copper and tin ore.

The last great technological leap was the invention of the high-pressure steam engine by Richard Trevithick of Camborne, which was more powerful and efficient. His first machine was constructed in 1800. The early three decades of the 19th century saw much experimentation with engine design, promoting competition amongst engineers and mine owners. And Cornish foundries were developed to meet the growing demand for the engines.

The construction of a transport infrastructure and the development of subsidiary industries accelerated the pace of change; by the 1850s Cornish mines dominated the world's copper markets.

Of course the extraction of copper and tin as a profitable business was only possible because of the high demand for these minerals, tin for plating and cans and copper for the brass products needed for ships and engines.

The landscape was transformed by the mines, engine houses and spoil heaps, by new towns and mining settlements constructed to accommodate the rapidly increasing number of miners, and by ports, harbours, railways and canals. Wealth generated was used to create copious public buildings and fine houses and landscape gardens for the mine owners.

At the same time, the technology that allowed the development of the mines was exported around the world to countries which had appropriate mining deposits. As a result, there are important examples of the diagnostic beam-engine houses surviving from 19th century Spain, Mexico, South Africa and Australia.

The copper crash of 1866 caused by increasing competition from Chile, Lake Superior and South Australia, precipitated the rapid closure of many copper mines, leaving only the tin mines active. They survived for a few more years until competition from Australia and Malaya led to an unsustainable drop in price. Miners started to emigrate taking their knowledge and technology with them to develop 'Cornish' mines around the world. By the end of the 19th century, it was mainly arsenic workings that remained, exploiting the arsenical pyrites formerly discarded as waste.

A few mines survived, the last, South Crofty, closing in 1998.

Protection and Management

The nominated area is owned by both public and private organisations and charitable institutions. The largest percentage is collectively small private owners.

Legal provision:

In the UK, World Heritage status is not recognised currently in planning law. Individual elements within World Heritage Sites are protected by a range of

designations and local policy plans. In the case of the nominated areas for cultural property, this means that those parts that are scheduled ancient monuments (not all the mines), listed buildings (only applies to a proportion of the buildings), registered parks and gardens, and conservation areas (not all settlements are designated) are protected but currently some large areas of landscape and some urban areas, such as Camborne and Redruth do not have specific protection (apart from that given for natural qualities of the landscapes – see below). However World Heritage status is a key material consideration when planning applications are considered.

Many of the mining landscapes are valued for their natural qualities – either coincidental or arising from the nature of the mineralised spoil heaps. 37.4% (7369 ha) of the nominated area is also designated as an area of Outstanding Natural Beauty, a landscape designation in UK law that is recognised as Category V protected area. There are 6 Candidate European Special Areas of Conservation (CSACs) in the area. These cover 1208ha or 6.1%. There are 26 Sites of Special Scientific Interest (SSSIs), covering 723 ha (3.6%), some listed for their geological interest. These designations provide indirect protection to the cultural qualities of the nominated site, through prohibiting certain types of development, but are not a substitute for protection for cultural attributes.

Management structure:

A detailed and comprehensive management plan has been created which stresses the need for an integrated and holistic management of the large, fragmented and diverse nominated areas. It lists policies to address key issues. These are however in some places advisory.

The main strength of the plan is the effective network of stakeholders that underpins it. A Partnership consists of representatives from 73 stakeholder organisations. It established 6 area panels based on District Councils, and two thematic panels to guide the nomination and creation of the plan. A Working Group of officers from key governmental and non-governmental organisations was involved in the production of the nomination and plan. Both these structures will continue in place in the interim while a governance review is carried out to discuss whether successor bodies are needed to agree future shared investment and management procedures.

The main thrust of implementation lies with the Site office for the nominated property with staff responsible to the Partnership for the implementation of the Management Plan. This office consists of a full-time Site Co-ordinator and Research officer and part-time Historic Environment Record mapping and administrative staff. They have access to extensive planning and conservation advice from the County Council and English Heritage.

Resources:

Resources for delivering the Management Plan will be drawn from a range of partners, such as English Heritage, the National Trust and funding streams including the European Regional Development Fund. The Site office has annual revenue of £200,000.

In the five years from 1998, capital expenditure on the nominated site by major public and charitable trust owners

totalled over £26 million. A further £7.7 million was projected for 2004/5.

Justification of the Outstanding Universal Value by the State Party (summary)

The transformation of the Cornwall and West Devon Mining Landscape contributed substantially to the development of the Industrial Revolution in the rest of Britain

The Cornish mining industry was characterised by prolific technological innovation, such as the Cornish beam engine and boiler, and the involvement of local pioneers. The diffusion of this technology to mines overseas proved to be of international significance; Cornish engine houses are striking evidence of this world-wide impact.

Cooper production from West Cornwall during the first three decades of the 19th century amounted to two-thirds of the world's supply.

4. EVALUATION

Conservation

Conservation history:

The conservation of the historic remains of mining in Cornwall and West Devon has been undertaken since the 1930s, and thus represents one of the longest histories of industrial heritage conservation in the world. The nomination sets out in detail the preservation work carried out and the development of the various preservation societies that spurred action, such as the Cornish Engines Preservation Committee set up in 1933 that led to surveys of mines and engines and the establishment of the Cornish Engines Preservation Society in 1944, which over the next 20 years acquired and handed over to the National Trust (a conservation Charity) five key sites. In 1969 this society became the Trevithick Society and in 1993 the Trevithick Trust to develop the idea of a dispersed museum of mining.

The history set out demonstrates how interest in individual mines and engines broadened in the 1970s to the wider mining landscape. Surveys were undertaken by Cornwall County Council and in the late 1980s government funds became available for site conservation. A project by Kerrier District Council in 1987 around the Camborne - Redruth area brought about a change of attitude in highlighting the need to see mining areas as part of the region's identity.

In the past 16 years, nearly 100 engine houses, 40 chimneys and over 100 other significant mine buildings have been conserved. All the nominated area has been surveyed and recorded (see below) and there is in place a detailed inventory of sites needing consolidation and conservation.

State of conservation:

The state of conservation of those mining remains that have been consolidated is good. Of the remainder, some need no more than minor consolidation: others are awaiting funding. Approximately half the engine houses have been consolidated. For instance in St Just 32 survive

and 19 have been consolidated; in Tregonning 3 have been consolidated and 11 need attention; at Camborne and Redruth of 41 surviving, 35 have been consolidated; at Gwennap 8 have been consolidated out of 26; at Caradon of 59, 34 have not been consolidated; while at Tamar 16 have been consolidated and 22 require work.

Many of the Foundry buildings have been abandoned and are in need of conservation or new uses. Domestic houses are generally in a good state of conservation (apart from joinery details –see below) as are harbours and ports, and the remains of transport such as canals, viaducts and railways.

Since 1995, National Trust (a land-owning charity) has acquired a substantial proportion of the coastal landscape where mines were constructed.

Protection and Management:

The nomination acknowledges that statutory and other protection in place at present do not adequately reflect the importance of the nominated areas in all cases. This is the case in some of the urban areas, for instance Camborne and Redruth, where only a few of the buildings are protected, some of the mining areas such as Gwennap where the majority of the mining structures are neither listed nor scheduled, and also those parts of the landscape which are not part of Areas of Outstanding Natural Beauty or Conservation Areas. Many of the mining sites are being considered for statutory protection, but are not yet listed, and other areas are being considered as conservation areas.

As part of a heritage protection review, the UK government has announced its intention to put World Heritage sites on a new Register of Historic Sites and Buildings in England. This Register, it is said, will give World Heritage sites statutory recognition for the first time. This system will be introduced once legislation has been passed through parliament. Until this is introduced, however, there is no protection for many parts of the nominated site.

The Management Plan that has been developed is very thorough and comprehensive and has drawn in a large number of partners. The key challenge is to balance conservation and development across the very large areas nominated. The fragmentary nature of the boundaries and the several separate discrete sites will present challenges in terms of resources for monitoring.

The Plan and the compilation of the nomination have both been carried out with extensive local support and both demonstrate substantial local commitment.

- Boundaries

The nomination is underpinned by an impressive GIS based documentation system that in turn reflects detailed surveys of all the key mining areas from which the nominated areas were chosen. The nominated areas are therefore based on detailed knowledge and rigorous analysis of what remains. The nominated areas reflect the disposition of mining activity rather than a random pattern of what has survived.

No buffer zone has been identified for any part of the nominated areas. Where nominated areas are set within land that is protected, for instance as an Area of Outstanding Natural Beauty that controls development, the

lack of a Buffer Zone could be said to be justified as the setting is protected. Where, however, there is no such designation, for examples around Camborne and Redruth, Hayle and Tavistock, protection is needed for the setting of the nominated areas and it is considered that a buffer zone should be in place.

Risk analysis:

The following threats are identified in the nomination:

- Development

In several urban areas where there is no specific or general protection, the erosion of architectural details in many mining terraces is acknowledged. Protection needs to come first in order to prevent further modifications that could affect the integrity of the property, and a positive action plan should also if possible be put in place to reverse some of the changes.

In all cases where development is planned within the nominated site, the archaeological evidence must be respected – both for the intrinsic evident and for the way it reflects former buildings and spatial arrangements.

Certain urban areas, Camborne, Redruth and Hayle Harbour, have been designed as priority areas for economic regeneration areas by the government, which has had the effect of rapid development of industrial areas around Redruth.

Given the lack of specific protection (see above) there is concern that in some cases the need for heritage led regeneration may give way to commercial pressures. There is a positive commitment to the former in the management plan, but as yet no case studies to show how unsuitable development will be turned down without added protection.

A major development planned for the centre of Hayle Harbour could be the test case. On 31st March 2006, the State Party submitted details of a £25 million scheme for 54,000 sq ft of industrial units, 23,000 sq ft of wavehub building, marina, over 800 residential units, shops, pubs, restaurant, two hotels, and leisure facilities. This planning application is apparently to be determined before the World Heritage Committee and has the support of English Heritage and the State Party. This very large development is justified on the grounds that it will bring much needed development. It does however go beyond the minimal development needed to support restoration and regeneration. The scale and scope of the project would mean that, if built, the new structures would dominate the harbour and compromise its integrity as the main port for the Cornish mining industry.

- Conversion

Funds to conserve unused mine buildings and foundries are not in all cases in place. In some instances development is offered as a way of funding conservation and achieving the right balance is acknowledged as being a challenge. It is essential that any new uses for mining remains respect the significances of the buildings in terms of the evidence embodied in them for industrial uses.

- Resumption of mining

While acknowledging the importance of the landmark pledge made by the International Council on Mining and Metals at

the Durban World Parks Congress to treat natural World Heritage sites as ‘no go’ areas for mining, the nomination considers that mining is such an important part of the tradition of the area - and indeed the *raison d’être* for the nomination - that “proposals for a resumption of mining will be supported where they do not adversely affect the outstanding universal values of the Site”. Currently there is an active proposal for a mine outside the nominated areas which it is said could impact on setting. Any proposals for new mining activities that impact on the nominated areas or their setting will need to be subject to appropriate notification and debate under the terms of the *Operational Guidelines* paragraph 172.

- Waste heaps

Within Cornwall as a whole, there are nearly 4,900 ha of derelict land, including 3,900 ha of old metalliferous spoil heaps. Most of these occur within the nominated site.

A need to acknowledge the cultural value of old waste heaps (as well as their natural value) is highlighted in the face of active encouragement to re-use spoil heaps by certain tax regimes. This threat underlines the need for all the nominated areas to be protected.

Spoil heaps associated with the mines and particularly arsenic mines are toxic. There is a need to ensure that access to sites is kept away from potentially toxic areas. The wider issue of dealing with toxic water seepage from spoil heaps and mines is actively addressed by the National Environment Agency.

- Farming activities

In the face of potential changes in the viability of the farming industry in Europe, the threat from energy crops, new woodlands and lack of grazing is highlighted. This also points to the need for protection of the landscape areas for their cultural qualities.

Authenticity and integrity

Authenticity:

The nominated site as a whole has high authenticity in terms of what remains. The mines, engine houses and associated buildings have either been consolidated or await work. In the villages and towns there has been loss of architectural detail, particularly in the terraced houses, but it is considered that this is reversible. The main threat to authenticity is in terms of development that might compromise the spatial arrangements of areas such as Hayle harbour or the setting of Redruth and Camborne.

Integrity:

The integrity of what is nominated relates to the way it represents the scope and extent of the mining activity in the area in the 18th and 19th centuries. As has been noted, this activity was dispersed and based on the disposition of mineral veins. The nomination satisfactorily reflects the way the prosperity of mining transformed the landscape both in urban and rural areas and encapsulates the extent of those changes.

IUCN:

IUCN has evaluated the nominated site for its natural values. It considers that these are considerable, and notes in

particular that more than 37% of the nominated Site lies within a Category V protected area as a protected landscape (Area of Outstanding Natural Beauty). It also notes that several sites, including the highly unusual habitats and plant communities created by some of the former waste tips, have been nominated for inclusion as part of the European system of Special Areas of Conservation or designated as Sites of Scientific Interest. However these habitats and plant communities are distinctive precisely because they have adapted to some of the most polluted land in the UK, which has had and continues to have considerable impact, not only on the natural communities of the waste and spoil tips, but on the downstream aquatic and estuarine environments as well. Indeed the toxicity is a clear manifestation of the interaction of humans and nature in this special environment, and should be given more prominent recognition as an important element of the cultural landscape.

IUCN is pleased to note that these natural qualities and the associated designations have been taken fully into account in the nomination. It considers that nature conservation and landscape protection policies are important in delivering the objectives of the nominated site and should not be seen as in any way obstructive to them. In general, it welcomes the aims of the Management Plan, and advises that policies for biodiversity and protection of the natural elements of the landscape should be fully integrated into the future management of the site.

Comparative evaluation

A detailed comparative analysis is given in the nomination. The distinctive qualities of the site are related to industrialised non-ferrous metal mining and its dispersion around the world. In Europe the copper mines of Falun, Sweden, Roars, Norway, and Rimersburg, Germany, were active at an earlier period and did not involve industrialised processes. Further field comparisons are made with silver and gold mines in Mexico, Bolivia, and Brazil which again were earlier and non-industrialised. The analysis does not mention later industrialised mines such as those developed in the late 19th and early 20th century in the Americas and Australia. These to an extent built on the successes of the industrialised processes developed in Cornwall and West Devon and were its successors. It was the growth of mines in Chile, (such as Sewell, also nominated), North America and South Australia, that precipitated the demise of those in South-West England.

The value of the Cornish and West Devon mines is related to their role as the first proponents of an industrialised process at a time when copper and tin were in great demand. And this value is enhanced by the amount surviving of the 18th and 19th century landscapes created by the industry. This landscape is, moreover, highly legible, susceptible to detailed interpretation, and *in toto* a valuable, evidential source.

Outstanding universal value

General statement:

The outstanding universal value of the Cornish and West Devon mining landscape nominated areas is based on a combination of the following qualities:

- Between 1700 and 1814, the industrialisation of non-ferrous mining in Cornwall and West Devon transformed the landscape and the structure of society and contributed substantially to the development of an industrialised economy in Britain and around the world.
- The mines of Cornwall and West Devon, through the development and use of steam technology, became proponents of industrialised mining processes that had a profound effect on mining around the world.
- The remains of mines, engine houses, foundries, new planned towns, villages, smallholdings, ports, harbours, railways, canals, and tramways together are testimony, in an inter-linked and highly legible way the energy, to the sophistication and success of early, large-scale, industrialised, non-ferrous mining.
- The survival of Cornish engine houses in Spain, Mexico, South Africa and Australia reflects the migration of Cornish miners from the 1820s, and particularly in the 1860s and 1870s, to mines around the world.

Evaluation of criteria:

The site is nominated on the basis of criteria ii, iii and iv:

Criterion ii: The development of industrialised mining in Cornwall and West Devon between 1700 and 1914, and particularly the innovative use of the beam engine, led to the evolution of an industrialised society manifest in the transformation of the landscape through the creation of new towns and villages, smallholdings, railways, canals, docks and ports, and this had a profound impact on the growth of industrialisation in the United Kingdom and then on industrialised mining around the world. ICOMOS considers that the property meets this criterion.

Criterion iii: The extent and scope of the remains of copper and tin mining, and the associated transformation of the urban and rural landscapes, including the now distinctive plant communities of waste and spoil heaps and estuarine areas, presents a vivid and legible testimony to the success of Cornish and West Devon industrialised mining when the area dominated the world's output of copper, tin and arsenic. ICOMOS considers that the property meets this criterion.

Criterion iv: The mining landscape of Cornwall and West Devon, and particularly its characteristic engine houses and beam engines, as a technological ensemble in a landscape, reflect the substantial contribution the area made to the industrial revolution and formative changes in mining practices around the world. ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendations

The nominated site is extensive and complex. ICOMOS commends the State Party for putting forward a property that demonstrates nearly all the facets of the mining revolution that transformed Cornwall and West Devon's

landscape in the 19th century and displays their social as well as economic and natural impacts.

As acknowledged in the nomination, there are developmental threats to part of the nominated site and currently protective designations do not adequately reflect the value of all the remains. Some parts of the nominated site are unprotected. The State Party has indicated that in the near future it is anticipated that World Heritage sites will be given status in planning law. The size and complexity of the proposed nomination, the comparatively large proportion of the property currently not protected and the degree of developmental pressure in certain areas raises cause for concern. ICOMOS considers that the nominated areas should be given legal protection.

The management plan stresses the need for heritage-led regeneration and the challenge of balancing development with conservation, both of which ICOMOS strongly support. However there is a need to define the extent and scope of regeneration projects within the nominated area and where they could impinge on it. Development that dominates the landscape, is incompatible with its industrial patterns, or is out of balance with conservation of existing settlements could compromise the integrity of what has been nominated.

ICOMOS considers that the proposed development at Hayle harbour would not be consistent with the importance of Hayle as the main port of the mining industry and thus a key part of the nominated cultural landscape.

Though some of the rural areas of the nomination are set within protected landscapes, some areas are not and are also within development zones. ICOMOS considers that these areas should be provided with buffer zones.

Although the re-opening of mines in the nominated areas could be considered as re-energizing the cultural landscape, great care would be needed with any such proposals to ensure that the values associated with early steam technologies are not harmed. It is therefore recommended that any such proposals, within the nominated areas, or their setting, are forwarded to the World Heritage Committee for debate and scrutiny.

In line with IUCN's recommendations, ICOMOS recommends that the natural values of the cultural landscape should be fully integrated into the future management of the site in a way that demonstrates the link between biodiversity and landscape protection and that policies should be developed for biodiversity, the protection of natural landscapes and contamination control.

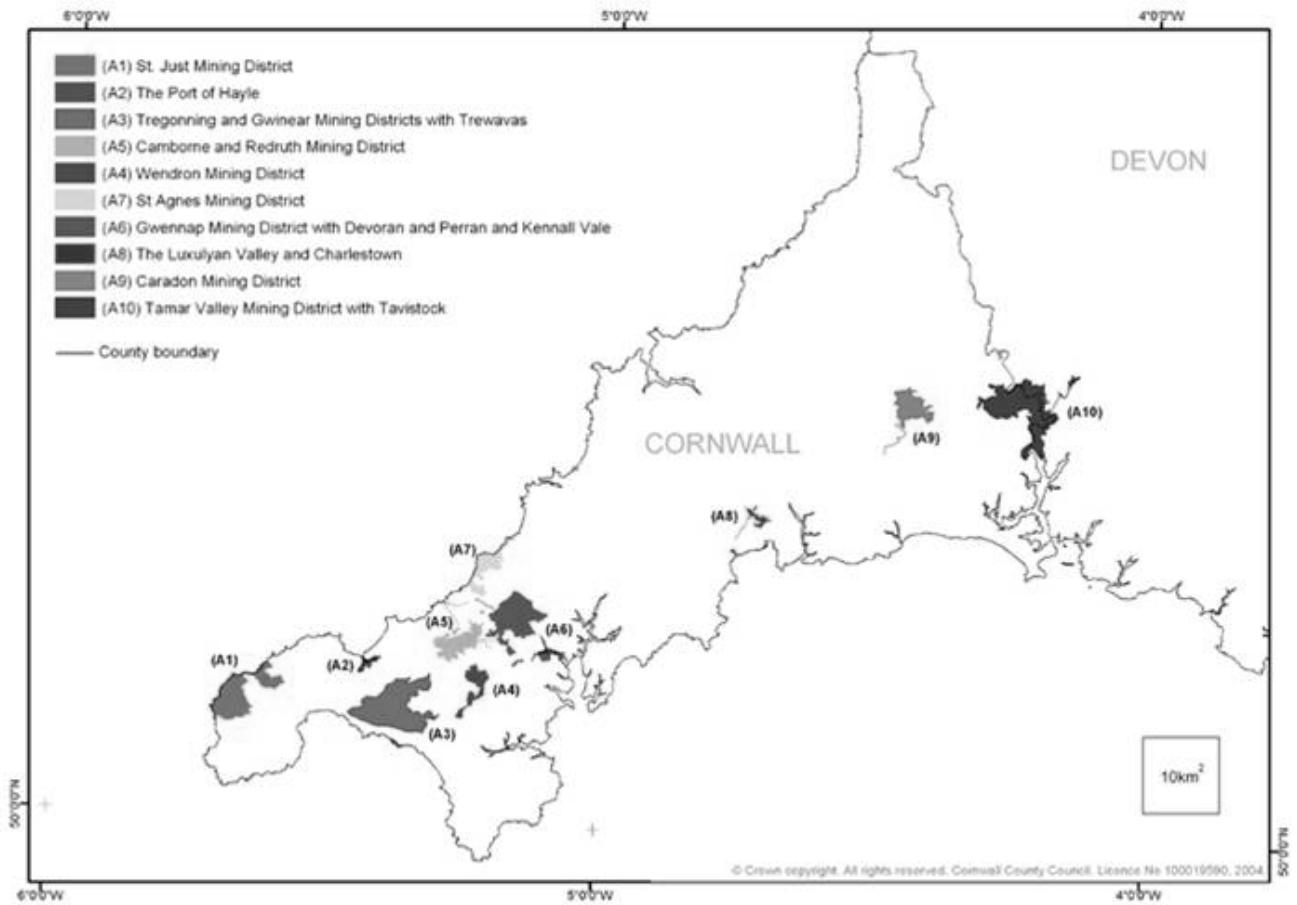
Recommendation with respect to inscription

ICOMOS recommends that the nomination of Cornwall and West Devon Mining Landscape be *referred* back to the State Party of the United Kingdom to allow them to:

- Re-define the nominated areas to reflect the key assets of the Cornwall and west Devon mining cultural landscape, consistent with their history, and surviving testimonies to industrialised mining processes, where they can be given protection from large-scale development that might impinge on their integrity and value;
- Put in place appropriate legal protection;

- Create buffer zones around those areas not set within protected landscapes;
- Put in place policies for the protection of distinctive habitats and plant communities related to mining, and also for contamination control.

ICOMOS, April 2006



Map showing the boundaries of the ten nominated areas



Botallack Mine



Charlestown Harbour



British and Colonial Explosives Company works



Union Street, Camborne

EXTENSIONS

Graz / Eggenberg (Austria)

No 931 bis

1. BASIC DATA

<i>State Party:</i>	Republic of Austria
<i>Name of property:</i>	The City of Graz – Historic Centre and Schloss Eggenberg
<i>Location:</i>	Province of Styria, Community of Graz
<i>Date received by the World Heritage Centre:</i>	31 January 2005
<i>Included in the Tentative List:</i>	8 February 2005
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, the extended property is a *group of buildings*.

Brief description:

Schloss Eggenberg is a late Renaissance-Baroque castle, located just outside the historic centre of Graz. The castle was built as the ducal residence of the influential Eggenberg family after 1625. Its exceptionally well preserved interiors date partly from the 18th century. The design of the castle was based on the Italian, Spanish and French Renaissance models.

2. ACTIONS

Background: The nomination is a proposal for an extension of the City of Graz – Historic Centre, inscribed on the World Heritage List at the 23rd session of the World Heritage Committee (Marrakech, 1999) on the basis of criteria ii and iv.

Date of the Technical Evaluation Mission: 28-30 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Towns and Villages.

Literature: The property is referred to in a number of monographs and other publications, as well as in: *Pelican History of Art* (E. Hempel, *Baroque Art and Architecture in Central Europe*, Penguin Books, 1965).

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Schloss Eggenberg is located some 3 km west of the historic centre of Graz. It was constructed shortly after 1625, on the site of an earlier palace, as the state residence for Duke Hans Ulrich von Eggenberg (1568-1634), one of the most prominent political personalities of 17th century Austria. The palace is linked with the city centre by a nearly straight road. The core zone (19 ha) of the nominated property consists of the palace and its park. The area is surrounded by a buffer zone (147 ha), which encloses part of the surrounding small housing area, and extends to a natural park area in the west.

The Eggenberg palace is generally presented as a work by the Italian-born architect to the Graz Court, Pietro de Pomis (1569-1633) or architect Laurenz van der Syde from the Low Lands. The palace was planned by the Duke for purposes of representation, and it was also designed as a comprehensive architectural allegory: a visible sign of his new powerful worldly position and of the humanistically shaped vision of an ideal world. References are made to contemporary utopias, such as those of Tommaso Campanella, Thomas More, Johann Valentin Andreae, still partly preserved in the Eggenberg library. For example, there are a total of 365 windows in the palace (days in a year), and the number of rooms in each floor is 31 (days in a month). Further numbers refer to weeks, hours, etc. The rooms in the axis – the Hall of the Planets, Chapel and Theatre – are of particular importance for the building.

The ground plan of the palace is a large rectangle (ca. 65 x 70 m), recalling Spanish examples of Alcazar type construction, especially the castle-monastery of El Escorial. The main body of the palace of Eggenberg has three stories. The corners are raised forming tower-like additions with conical roofs. There is a tall central tower in the axis of the entrance. The inner part of the quadrangle is divided into three courtyards arranged in a T-shape order. The axial symmetry was an architectural novelty used for the first time in Austria. Following the Spanish tradition, the simple outer decoration of the palace renounces embellishment in favour of a contrast between the white wall surfaces and the ochre colour of the structural elements. The inner courtyards instead have an unexpected and varied play of light and shade.

The second floor of the palace is equipped with a cycle of 24 representative *State Rooms*. Its main focus is a splendid great hall, called the “*Hall of the Planets*”, due to the theme of its decorations. The state rooms were created in two phases, representing Baroque and Rococo styles. Of particular interest is the cycle of 600 ceiling and frieze paintings carried out by several court painters from 1666 to 1673, which has been completely preserved. The remaining decoration was created in 1754-63, based on the sketches by Josef Hueber, who also rebuilt the Eggenberg court theatre into the Maria Schnee palace church. The large angel sculptures of the Maria Schnee altar are by Philipp Straub, referred to an icon with the same name in S. Maria Maggiore in Rome.

The present Eggenberg palace park was created from 1802 onwards as a landscape garden, including botanical rarities and elaborate features. The garden integrates some older parts that have survived from the earlier plantations. In the

20th century, the garden has lost some of its features, and from 1990s it has been subject to renovation and partial replanting, including the new ‘planet garden’, which was built on the site of the lost ‘extra garden’.

History

The Eggenberg dynasty can be traced back to the early 15th century as a landed patrician family in Graz. Balthasar Eggenberger (died 1493) was a mint master of Emperor Frederick III and bought the Orthof in 1460, a fortified seat lying on an ancient transport route west of Graz. The new court acquired the family’s name and was expanded in the following years, representing the social position of the successful merchant. A square-shaped chapel was built in the court tower prior to 1470, and it still exists.

Thanks to the ability of Hans Ulrich Eggenberg, the fortunes of the family were rapidly further improved. After 1619, he was to become one of the most important statesmen in Styria, and he became of the wealthiest and most influential dignitaries of the Holy Roman Empire. After having studied at the Protestant University of Tübingen and having travelled in Europe, he served at the court of Graz. He undertook several diplomatic missions to the Spanish court, where Archduke Ferdinand’s sister Margaret was consort of King Philip III. In 1621, he became Provincial Governor of Styria and supreme chamberlain of the ancestral lands. He received a large dominion of over 300 villages in Southern Bohemia, and was raised to duchy in 1623. In 1625, the Emperor nominated him Governor of Inner Austria.

In 1625, Duke Hans Ulrich Eggenberg commissioned the rebuilding of the old family palace. He chose Giovanni Pietro de Pomis, who was born in Lodi, near Milan, and who came to Graz from the court of Innsbruck, working as a painter, medaillieur and architect. He became the leading artist and spokesman of the Catholic Counter Reformation. He also created the mausoleum of Emperor Ferdinand II next to Graz Cathedral as well as the Graz Minoriten church, following the model of Palladio’s S. Giorgio Maggiore.

At the beginning of the 18th century, the Eggenberg dynasty was suddenly extinguished. The last male representative of the family died in 1717, only 13 years old. Due to the childless marriage of the last Duchess of Eggenberg, the palace fell to the family of her husband, Johann Leopold Count Herberstein. The works in rococo style were directed by the Viennese architect Josef Hueber (1715-87). All rooms were furnished with high quality faience stoves, chandeliers and wall lamps of Bohemian glass. The court theatre was rebuilt into the palace church and its wooden gallery was modified into a rococo oratorium, now included to the cycle of state rooms. Having lost its functions in the early 19th century, the palace was made accessible to visitors as early as 1830. In 1947, the palace estate was integrated into the Steiermärkische Landesmuseum Joanneum. Since 1970, the ground floor has housed the exhibition of the archaeological and numismatic departments. A new lapidarium of Roman stone collection was set up in the park in 2002-03.

Protection and Management

Legal provision:

The proposed site is public property.

Schloss Eggenberg is protected according to the Austrian Monument Protection Act (533/1923 and amendments). The protection covers both immovable and movable property of historical, artistic or other cultural value.

On the provincial level, Schloss Eggenberg and its park are protected on the basis of the Graz Historic Centre Conservation Act (1974-1980).

Management structure:

The principal management responsibility lies with the Schloss Eggenberg Department. There are several plans that concern Schloss Eggenberg, including: *Vision 2007 – Landesmuseum Joanneum GmbH, Strategien 2004-07*. There is also a special plan for the management and development of the Schloss Park.

Resources:

The finances are principally covered by the *Department of the Landesmuseum Joanneum* with the Province of Styria and the City of Graz as shareholders.

Justification of the Outstanding Universal Value by the State Party (summary)

Schloss Eggenberg is proposed as an extension to the existing World Heritage site of City of Graz – Historic Centre, according to the same criteria: ii and iv. In addition, it is proposed also to apply criterion vi.

Criterion ii: ... In this very sense Schloss Eggenberg shows the reception of architectural conceptions of the Romance countries in Central Europe in an exemplary way. Humanistic Protestant spirit combines with the iconographic paradigms of southern Catholic origin.

Criterion iv: ... One of these masterpieces is Schloss Eggenberg, which represents the type of the Italian castello, which since the early Renaissance counts among the standards of European aristocratic architecture. Like no other monument, it is distinguished by a completely preserved interior decoration of the highest programmatic complexity – an architectural model of contemporary conceptions of the universe. Its centrepiece is the Hall of the Planets, whose pictorial décor is a first climax of southern Baroque painting on Central European soil.

Criterion vi: Schloss Eggenberg bears an exceptional testimony to the political programme of its creator and is thus an outstanding monument of a personal world view transformed into an elaborate total work of art.

4. EVALUATION

Conservation

Conservation history:

After the Second World War, the castle was in need of repair and restoration. A brief military occupation, in 1945, damaged particularly its interiors, and some silk tapestries, chandeliers, parts of the Chinese porcelain and

furniture were lost. Otherwise, the principal interiors of the palace have well retained their historical integrity, including the Hall of the Planets on the second floor. Starting from 1946, when the palace became a museum, it has been subject to several renovation and restoration campaigns. From 1985 to 1999, the roofs, façades, the arcaded courtyards and corridors were restored, preserving all prevailing original surfaces and materials. The historic interiors of the second floor are currently subject to a conservation project, especially conserving the vast ceiling paintings, to be completed by 2011. In the ground floor and the first floor, some 2000 m² have been renovated as exhibition spaces, and opened to the public in 2005.

The palace gardens have retained the tree plantations, the landscaped area, paths, walls, gates and rococo pavilion. Unfortunately, some features have been lost, such as the Bacchus temple, the rose hill, and the former 'extra garden'. From 1993, the gardens have been subject to restoration and replanting, reproducing some of the lost original features. In 2001-03, the site of the former 'extra garden' was rebuilt as the 'garden of the planets'. The rose hill is scheduled to be rebuilt by 2007.

State of conservation:

As a result of the long conservation and restoration programmes, carried out under supervision of the Bundesdenkmalamt of Austria, the palace is in good state of conservation. While the gardens have lost some of their original features, they have also been renovated and restored. ICOMOS is satisfied with the quality of the work done and the current state of conservation of the castle and the surrounding gardens.

Protection and Management:

The core zone of the property includes the castle and the garden. The boundary follows precisely the historic walls that surrounded the area. The castle and the city centre were once closely linked through an avenue. The core zone now includes some 500 m of the original avenue that used to link the castle to the city centre. The surroundings have however been subject to new development, including residential, commercial, industrial and sports facilities. The buffer zone covers a fairly large area, including the hillside forming the background to the castle, as well as part of the built areas extending on the other three sides of the core zone.

In Austria, legal protection of monuments dates from 1923. This law protects single monuments, but excludes the surrounding ensembles. An amendment to this act in 1999 has allowed legal protection of gardens. The nominated property is in public ownership. The castle and garden are both listed as national monuments, and are adequately protected under national legislation.

The buffer zone is protected under the local law of the City of Graz, enacted by the Styrian Parliament, and managed by the Old Town Commission. The management structure is complicated and involves different levels of responsibilities. The lack of consensus regarding proposed changes can result in lengthy processes. The nominated area is subject to the 'Area Use Plans' of Graz, approved in 2002.

The management plan (Vision 2007) aims to regulate the procedures for the legal protection of the property, to

define the competencies and authorities involved in the management and protection of the property, to define all necessary measures for the protection of the property based on the requirement of authenticity concerning design, material and production, and to make and keep the property accessible for the public. It provides an appropriate set of principles and guidelines for the conservation and maintenance of the buildings, the interiors and the features of the Park. Attention is given to promotion and research, as well as the cooperation between the different stakeholders. ICOMOS considers that the protection of Schloss Eggenberg is reasonably secured at the relevant levels of administration. The boundaries of the core zone and the buffer zone are also considered to be appropriately defined.

Concerning the historic town of Graz, there have been various developments: in 2003 the Kommod Haus was demolished for the development of the Thalia Centre, and at the same time the modern Kunsthaus was built in the historic centre. In 2005, the UNESCO-ICOMOS mission concluded there are development pressures, which are made more acute due to the lack of an updated and adequately detailed Urban Master Plan and an associated realistic Management Plan for the World Heritage area.

Risk analysis:

While no specific risks are indicated concerning the core zone of the Eggenberg castle, this property, nevertheless, should be seen in the larger urban context. Partly due to the lack of adequate legal protection for ensembles and properly detailed urban master plan and management plan, the historic centre of Graz has been subject to undesired developments, which risk affecting the outstanding universal value of the property. It is noted that also the buffer zone of the Eggenberg castle is potentially subject to similar development pressures.

Authenticity and integrity

Authenticity:

The building of Schloss Eggenberg has been preserved luckily with little alteration since the 18th century. While the castle did suffer some damage and the loss of some interior decoration, the castle with most of its interiors have well retained their authenticity. Exhibition areas have been built in the ground floor and the first floor.

The surrounding garden has retained its principal infrastructures, plants and landscaping though it has unfortunately lost some of its features. In recent years the garden has been subject to restoration and renovation, including the recreation of the lost 'extra garden' as the garden of planets.

Integrity:

Schloss Eggenberg and the Eggenberg family are inseparably linked to the Province of Styria and its capital city Graz both spatially and through their common culture, traditions and history. The castle and the garden have retained their overall architectural integrity. The estate, which is about 3km from the city centre, was originally linked with the centre via an avenue. Out of this a section of some 500 m still exists and is included in the core zone. Otherwise, the area between the castle and the city centre

has been subject to industrial and commercial development.

Comparative evaluation

The architecture of Eggenberg castle (built starting 1625) is generally referred to Italian Renaissance and Western Europe in general. Mention is made of building types represented in Spain by El Escorial. The Pelikan History of Art refers to the work of Pietro de Pomis to be generally in line with Roman baroque, while Eggenberg castle has a more northern character, and would probably be designed by L. van der Syde. Reference is made especially to the residence castle of Johannsburg (built 1605-14) in Aschaffenburg, Bavaria, which has a very similar form. Eggenberg castle should be seen in the context of the introduction of late Renaissance and baroque art and architecture to Styria, and its significance is closely related to the cultural context of this region. There are several properties on the World Heritage List, representing Renaissance and Baroque architecture in Central Europe, such as those in Vienna, Budapest, Prague, and Litomyšl. In this context, Eggenberg Castle certainly is a significant example in Styria, though it is not considered to have outstanding universal value in its own right. However, it is considered to be an important part of the historical integrity of the city of Graz.

Outstanding universal value

General statement:

At the time of the preparation of the nomination of the City of Graz for inscription to the World Heritage List, the inclusion of the *Schloss Eggenberg* was already considered by the State Party. However, it was not clear in what form the association between the historic centre and the fine Schloss should be made. Moreover, the building was being restored and measures were taken to improve the security level at the site. Therefore, at that time *Schloss Eggenberg* was not proposed as part of the nominated property.

From 16th to 18th centuries, the Eggenberg Castle and the city of Graz were inseparable due to the influence of the Eggenberg family, who significantly contributed to the political and cultural development of the city and the region. In many ways, the architecture of the castle reflects these developments. In its conception, it is an exceptionally well preserved example representing the influences of the Italian Renaissance in its architecture and iconography. In fact, taking into account the historical relationship of the Eggenbergs and their residence in the political and cultural history of the city of Graz and Styria, the proposed extension might be justified as it completes the integrity of the existing World Heritage property.

Evaluation of criteria:

Schloss Eggenberg is proposed as an extension to the existing World Heritage property: 'City of Graz – Historic Centre', on the basis of same criteria ii and iv, and additionally the criterion vi.

Criterion ii: Eggenberg Castle is a 'cross-fertilisation' of humanistic Protestant spirit with the iconographic programmes of Catholic origin and should be seen in the context of the introduction of late Renaissance and

baroque art and architecture to Styria. As mentioned above, it certainly is a significant example in Styria, though it is not considered to have outstanding universal value in its own right. ICOMOS considers that this criterion is not justified, unless it is seen in the context of the historic town of Graz reflecting the influences of significant philosophical and architectural movements from Southern and Central Europe.

Criterion iv: Being an integral part of the city of Graz, as the residence of the governors of the city and the region, Eggenberg Castle is a significant element to the integrity of Graz as an example of town planning and the harmonious integration of buildings in successive architectural styles, marked by the fruitful encounter between different cultural and artistic movements. ICOMOS considers that this criterion might be justified.

Criterion vi: is proposed as an additional criterion, considering that Schloss Eggenberg is an "exceptional testimony to the political programme of its creator and is thus an outstanding monument of a personal world view transformed into an elaborate total work of art". While appreciating this consideration, ICOMOS nevertheless does not consider that the case is made taking into account the cultural context concerned, and considers that the extension does not meet this criterion.

5. RECOMMENDATIONS

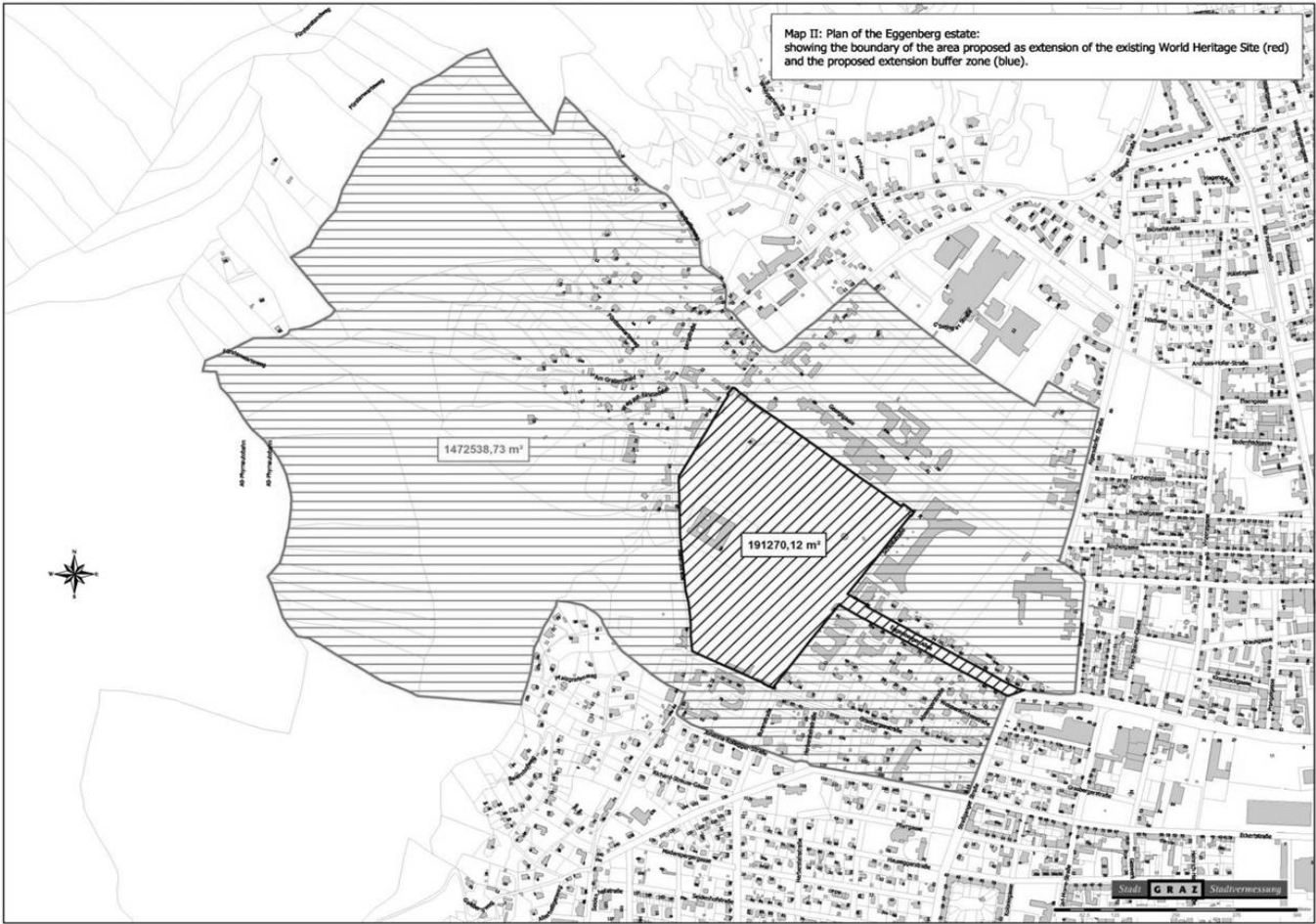
Recommendations

While recognizing the potential of the proposed extension of the World Heritage property of the City of Graz as a contribution to the integrity of the historic city already inscribed on the World Heritage List, ICOMOS recalls the *UNESCO-ICOMOS state of conservation report* in 2005 and 2006, and recommends that the extension be deferred to allow the State Party to take the necessary steps to improve the management system and relevant plans for the whole property in question.

Recommendation with respect to inscription

ICOMOS recommends that the extension of the City of Graz – Historic Centre to include Schloss Eggenberg, Republic of Austria, be *deferred* to the World Heritage List to allow the State Party to improve the management system and relevant plans for the whole property in question and in order to reinforce the link between the Castle and the City.

ICOMOS, April 2006



Map showing the boundaries of the property



Aerial view of Schloss Eggenberg



Hall of the Planets

Agios Sozomenos and Agios Mamas (Cyprus)

No 351 ter

1. BASIC DATA

<i>State Party:</i>	Cyprus
<i>Name of property:</i>	Church of Agios Sozomenos, Galata, and Church of Agios Mamas, Louvaras
<i>Location:</i>	District of Lefkosia (Nicosia), Troodos region District of Lemesos (Limassol), Troodos region
<i>Date received by the World Heritage Centre:</i>	3 February 2004
<i>Included in the Tentative List:</i>	4 February 2002
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, these are *monuments*.

Brief description:

Two tiny, simple churches of Agios Mamas and Agios Sozomenos with steep tiled saddleback roofs of a type specific to the Troodos Region, are decorated with rich late 15th century and early 16th century post-Byzantine style murals. The churches bear similarities to some of the ten Troodos churches already inscribed on the World Heritage list.

2. ACTIONS

Background: This nomination is a proposal for an extension of the Painted Churches of the Troodos Region inscribed on the World Heritage List at the 9th session of the World Heritage Committee (UNESCO, 1985) on the basis of criteria ii, iii and iv. The selected churches were seen to provide a panorama of Byzantine and post-Byzantine painting from the 11th to 16th centuries, in a small area of Cyprus. The State Party was commended on the selection of sites and the overall value of the series. This property has been first extended at the 25th session of the World Heritage Committee (Helsinki, 2001) to include a tenth church to the inscription.

Date of the Technical Evaluation Mission: 25-27 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Wall Paintings.

Literature: Stylianou, A. & J., *The Painted Churches of Cyprus*, London, 1997.

Date of evaluation approval by ICOMOS: 15 January 2006

3. THE PROPERTY

Description

The Church of Agios Sozomenos, Galata

The Church of Agios Sozomenos is situated in the centre of the village of Galata in the north side of the Troodos Mountains, north of Limassol. The village was on the mediaeval road from Nicosia to the Troodos Mountains.

Within the village there are three more churches of a similar type and two more on the outskirts, one of which, the church of Panayia (The Virgin) Podithou, is already inscribed on the World Heritage list, as one of the ten *Painted Churches in the Troodos Region*.

The construction of the tiny rectangular church is typical of the Troodos region. Its thick random-stone, mortared walls are covered by a double saddleback roof which extends out over the small eastern apse. The double roof consists of an internal one of rafters, to which planks are nailed on the underside, and an external one above, with a second row of rafters onto which flat hooked tiles are laid. An enclosure on the north, west and south sides of the church was added later.

The interior of the church and parts of the exterior walls are richly covered with 16th century paintings, the images representing a local Cypriot school which drew on both Byzantine and western traditions. They bear iconographical and stylistic affinities with the paintings in the church of Ayia Sotira at Palaichori, one of the already inscribed churches.

An inscription above the church door, in a Cypriot dialect influenced by the French language with a, gives a precise date for the paintings, the 3rd of the month of September, 1513 of Christ, and the name of the painter, Symeon Axentis. The inscription also records that the building was erected through contributions from thirteen villagers who are all named, and the paintings were a donation of a certain John, a lawyer from a neighboring village.

At the west end of the exterior side of the north wall are depicted the seven Ecumenical Councils of the Church and the Triumph of Orthodoxy, (the restoration of icons after the iconoclastic controversy), the only surviving examples in Cyprus of these images. Inside the murals display a complete iconographic cycle – the New Testament cycle and the cycle of the Virgin's life – together with images of a large number of individual saints.

The boundary of the property is tightly drawn to include only the church and its immediate surroundings. The nominated area together with its buffer zone is 480 sq m.

Church of Agios Mamas, Louvaras

Church of Agios Mamas is sited in the village of Louvaras on the south side of the Troodos Mountains approximately 25km north of Limassol.

The church is the older of two churches in the village. In construction it is similar to the Church of Agios

Sozomenos and the other Troodos churches. The interior of the church is fully decorated with murals in a similar style to Agios Sozomenos church. According to a dedicatory inscription above the west doorway of the original narthex, the church was built in 1455 and decorated in 1495 by the painter, Philip Goul, who was also responsible for the decoration of the Church of Stavros (Holy Cross) Ayiasmati in Platanistasa village, already inscribed on the World Heritage list.

On the left and right of the inscription are depicted the donors, two couples, of the decoration of the church.

Although the art is somewhat uneven, the general impression given by the painting is pleasant and impressive. The artist was more successful in rendering the forms of the standing Saints on the lower zones of the north and south walls than some of the other figures.

As was the case with the Church of Stavros (Holy Cross) Ayiasmati at Platanistasa, the artist appears to have used images from sketches to compose his subjects as the occasion arose, resulting in some diversified compositions. At Agios Mamas he also chose to depict some uncommon themes such as the sisters Pistis, Elpis, and Agapi (Faith, Hope, and Love) on the south-west corner of the nave. The style and iconography of the paintings are on the whole more reserved, than those of the church of Stavros tou Agiasmati at Platanistasa, with Western elements not so pronounced.

The boundary of the church is tightly drawn to include only the church and its immediate surroundings. The nominated area and the buffer zone cover 200 sq m.

History

The known history of both churches is summarised above.

Management and Protection

Legal provision:

Both churches are owned by the Church of Cyprus under the Bishopric of Morphou. Both churches are listed as Ancient Monument of Schedule B (private property) protected by the Antiquities Law (Cap. 31 of the Antiquities Law of Cyprus).

The Antiquities Law of the Republic of Cyprus provides, under Article 11, for the establishment of so-called 'Controlled Areas' around a listed Ancient Monument. According to the provisions of this Article, the Director of the Department of Antiquities controls the height and architectural style of any building proposed for erection within a Controlled Area, in order to safeguard the historic and/or archaeological character of the monument. The nomination states that that Controlled Areas around the nominated properties of 200sq m are currently being considered.

The nomination acknowledges that there should be further protection.

Management structure:

The churches are administered by the local Church Committee in collaboration with the Bishopric of Morphou.

Repairs to the churches, conservation of the wall paintings and general monitoring are carried out by personnel of the Department of Antiquities. Protective measures and conservation plans are devised on a yearly basis, according to priority based on the state of preservation.

Resources:

According to Antiquities Law, listed Ecclesiastical Monuments of Schedule B are equally financed by the Department of Antiquities and the local Church Committees. Funding for management is therefore shared between the Department of Antiquities Governmental budget (50%) and the Local Church Committee Private budget (50%).

Justification of the Outstanding Universal Value by the State Party (summary)

The two churches are justified through their similarities to churches already inscribed on the World Heritage List. (see Background above)

4. EVALUATION

Conservation

Conservation history:

Church of Agios Sozomenos

Restoration of the fabric of the building has been undertaken by the Department of Antiquities since it was declared an Ancient Monument in 1959. As restoration was done some years ago, cement mortar was used to fill gaps between stones and for repointing. This can be observed mainly on the external walls, on the apse wall and the church fencing wall. The Department of Antiquities has scheduled the removal of the cement repairs for 2006, when cement will be replaced by a more appropriate material. This will be based on a complete photogrammetry of the monument.

The wall paintings have been conserved in a three year project completed in November 2003. This was carried out by the Courtauld Institute of Art of the University of London, UK, in close collaboration with the Department of Antiquities. It is hoped that a complete study and evaluation of the paintings will be published as a follow up. The continuous monitoring of the wall paintings' condition is now of major importance.

A cement water tank, built in the 1950s, on the north side of the church yard was recently demolished and the area planted and landscaped.

If the surrounding area is designated a controlled area, it would be desirable to try and improve the surroundings of the church. More effective control on the surroundings would seem to be needed to comply with the status of ancient monument. The nomination says that a landscape plan for the more immediate courtyard and stone surrounding wall is under preparation.

Church of Agios Mamas

The fabric of the building has been restored by the Department of Antiquities from 2000 onwards. The

original square terracotta floor tiles found in the nave were reproduced to cover the remaining floor area of the church.

The west end of the church originally built against the high bank has been dug out and partially re-built and a separate concrete retaining wall constructed against the road above.

The rubble stone walls have had their smear pointing removed. They were then repaired and consolidated using local stones with terracotta in-fill pieces as well as lime based mortar for repointing. The rather bright red colour of the mortar and the amount of intervention has given the building a restored appearance. Around the edge of the church a mortared paving plinth has been laid which does not seem to be based on any precedent.

State of conservation:

The overall state of conservation of both churches is good.

Protection and Management:

The Bishopsrics of Morphou and Limassol, the local church committees, and the community authorities work together to protect the churches and co-operate fully with the Department of Antiquities.

Church of Agios Sozomenos

To protect the monument more effectively, the Department of Antiquities has asked the Council of Ministers of Cyprus to designate a controlled area of about 2,000 m² around the church, in which all building activity will be controlled. The process is under way.

Church of Agios Mamas

There is an urgent need for the Council of Ministers of Cyprus to complete the process of designating a controlled area of about 2,000 m² around the church, as requested by the Department of Antiquities, so that any building activity in the at present unbuilt, area around the monument can be more effectively controlled.

- Boundaries

Church of Agios Sozomenos

The boundary is tightly drawn to include only the church and its immediate surroundings. The church is surrounded by private properties, most of which are of late 20th century construction and bear little affinity to the traditional constructions of the village. Some of these are included in a small buffer zone.

Church of Agios Mamas

The boundary of the church is tightly drawn to include only the church and its immediate surroundings. The nominated area and the buffer zone cover 200 sq m. Around the church on three sides is an open space beyond which and on the fourth side are village houses, many of which have been altered or rebuilt in the 20th century. The space and a few houses are included in a small buffer zone.

In the case of both churches, the buffer zones are protecting areas that have already lost many of their vernacular characteristics.

Risk analysis:

The greatest threat to the two churches is from erosion of their surroundings in terms of loss of character of the

buildings and spaces that previously characterised their adjoining settlements.

Authenticity and integrity

Authenticity:

The authenticity of the wall paintings in both churches is very high. The conservation work that has been carried out recently in Agios Mamas has been done with minimum intervention.

Integrity:

Both churches have preserved the integrity of their paintings.

In the case of their fabric, the amount of intervention in terms of repairs to pointing, stonework roofing, and joinery mean that a high percentage of the fabric has been renewed.

In the case of Agios Sozomenos, re-pointing to the exterior walls would seem to be reversible and plans have been made to reverse this work. In the case of Agios Mamas, the work to the fabric has only recently been completed. This involved substantial rebuilding of the west wall and repointing of all the exterior walls in a style which does not appear to relate to local traditions in which most rubble walls were smear pointed rather than having stones picked out.

As the churches do not accommodate their communities' needs anymore, they are used only occasionally for religious services. They are, however, accessible to worshippers and tourists.

The integrity of the churches is also partly related to the way they relate to their surroundings. In both case the surroundings have been subject to considerable change over recent decades. The churches do to a certain extent survive as isolated structures.

Comparative evaluation

In the nominations for both churches, comparisons are made with the ten churches already inscribed on the World Heritage list. It is said that the church of Agios Sozomenos bears strong resemblances to these churches but only one, the Church of Ayia Sotira, is specifically mentioned. In the case of Agios Mamas, it is said to bear strong similarities to the Church of Stavros (Holy Cross) Ayiasmati at Platanistasa whose paintings were carried out by the same artist.

Nine of the ten churches already inscribed were put on the list in 1985 and the tenth in 2001. When the first nine were inscribed they were seen as a representative selection to demonstrate the remarkable succession of eras displayed by the churches and their paintings as well as their geographical spread on both the north and south sides of the Troodos Mountains.

The original nine churches demonstrated paintings from the 11th, 12th, 13th, 14th, 15th and 16th centuries. Work of great quality from the 12th century Comnenes period acknowledged as a perfect expression of monumental art and of a type that has not survived in Constantinople, 13th

century paintings reflecting the monumental art of the Crusaders; 14th century style paintings of the Palaeologian style; and 15th and 16th century post Byzantine work demonstrating a more local style. In 2001 the Church of Ayia Sotira was added; this was a further example from the early 16th century but the paintings within the church were considered to be outstanding examples of the fusion between western and Byzantine art.

The two churches now nominated are from the late 15th and early 16th century and demonstrate paintings by artists working in a local style. As mentioned above, the Church of Stavros (Holy Cross) Ayiasmati already represents the work of one of the artists and the nomination acknowledges that these churches are similar to those already on the list.

When the first nine churches were inscribed it was not the intention to inscribe all churches from the Troodos region on the World Heritage list, rather to choose a representative examples to display the wealth and richness of church murals within simple building over several centuries and to show the evolution of styles. The value of the group was seen to be related to the value of the series.

At the time of the nomination of the church of Ayia Sotira in 2001, the Bureau stated that before other churches were considered as additions to the original group, a comparative study of all other remaining churches should be undertaken. At that time, in a letter dated 29 October 2001, the State Party reported to UNESCO that: *'at this stage, there is no intention to submit other extensions of this site in the future. However, if subsequently it was decided to modify this intention, an eventual new submission will be accompanied by a comparative study.'*

The nomination does not include such a comparative study. Without this material it is difficult to determine how inclusion of the proposed churches can be justified in terms of their representativity and why the original selection needs to be augmented.

Outstanding universal value

General statement:

The two additional churches need to be seen to add something to the wall painting panorama already inscribed on the World Heritage list. What they add has not been demonstrated.

Evaluation of criteria:

The churches are nominated on the basis of criteria ii, iii and iv.

As individual churches it is not possible to demonstrate that the paintings within the buildings had an impact outside their region or indeed contributed to a fundamental exchange of ideas between east and west. The original nine churches were considered to satisfy the criterion ii as a group in being seen as examples of the interface between two Christianities (the Eastern and the Western churches) and demonstrating a fundamental link in the east-west artistic exchanges over several centuries. ICOMOS considers that the extension does not meet the criterion ii.

Nor can their values be said to be exceptional on their own in terms of demonstrating particular artistic ideas,

(criterion iii) or exceptional as exemplars of a particular style of ecclesiastical architecture (criterion iv). Again the original nine churches demonstrated this as a group covering artistic evolution over several centuries. ICOMOS considers that the extension does not meet the criteria iii and iv.

Furthermore changes to the settings of the two churches and alterations to their fabric have impacted on the integrity of the two properties.

5. RECOMMENDATIONS

Recommendations

ICOMOS considers that the rationale for the original inscription of nine churches, to demonstrate the outstanding testimony of Byzantine art at the time of the Commenes and the way this style was subsequently modified through the absorption of western influences and the emergence of a Cypriot school of painting, is to be respected.

If further consideration is to be given to extending the existing nominated churches, this should be based on a full understanding of the scope and value of the whole group of Troodos churches to justify why the existing selection should be augmented as was agreed in 2001.

It would be desirable if the list of churches already inscribed could be made more readily available together with their particular characteristics and values in order that visitors may understand them as a group. Currently there is little information available to visitors (apart from in three churches) on the values of the existing inscribed churches.

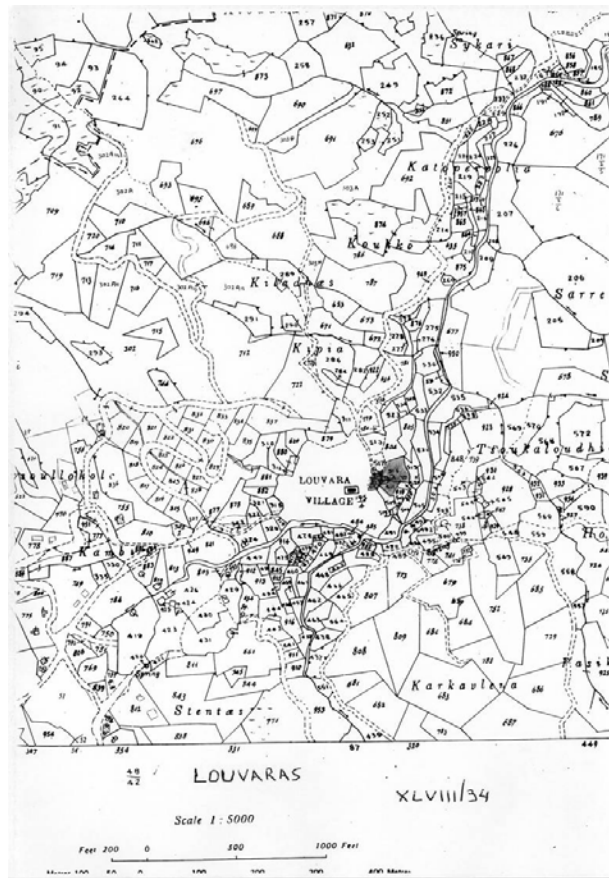
Recommendation with respect to inscription

ICOMOS recommends that the extension of the Painted Churches of the Troodos Region to include the Church of Agios Sozomenos, Galata, and the Church of Agios Mamas, Louvaras should not be approved.

ICOMOS, April 2006



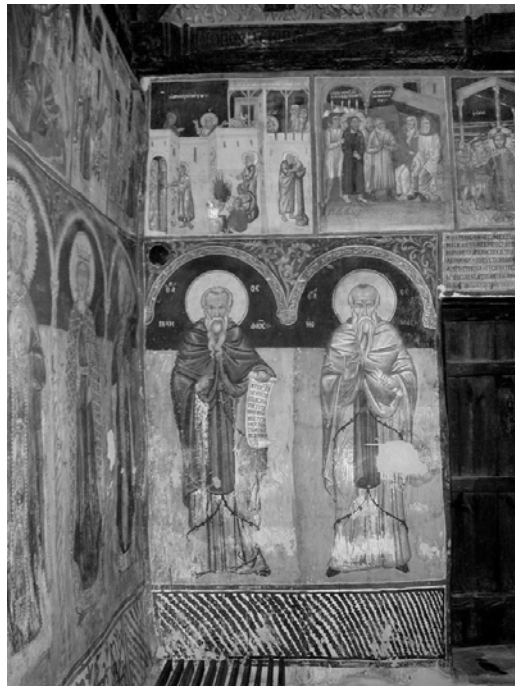
Map showing the boundaries of the Church of Agios Sozomenos



Map showing the boundaries of the Church of Agios Mamas



Church of Agios Sozomenos



South and West Walls



Church of Agios Mamas



Scenes of the *Anastasis*, the Ascension of Christ and standing Saints

Serbian Medieval Monuments (Serbia and Montenegro)

No 724 bis

1. BASIC DATA

State Party: Serbia and Montenegro
Name of property: Serbian Medieval Monuments of Kosovo and Metohija
Location: Province of Kosovo and Metohija
Date received by the World Heritage Centre: 4 January 2005
Included in the Tentative List: 18 March 2002 (Gračanica Monastery) / 28 January 2005 (Patriarchate of Peć Monastery and Church of the Virgin of Ljeviša)
International Assistance from the World Heritage Fund for preparing the nomination: No
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of several *sites*.

Brief description:

A group of three churches, the Patriarchate of Peć Monastery, Gračanica Monastery and the Church of the Virgin of Ljeviša, mainly built in the 13th and 14th centuries reflect with Dečani Monastery the high points of the discrete Byzantine-Romanesque ecclesiastical culture that developed in the Balkans in the 13th century under the Nemanja dynasty, and which persisted until the 17th century. The churches contain significant manifestations of the Palaiologos Renaissance style of mural painting.

2. ACTIONS

Background: This nomination is a proposal for an extension of Dečani Monastery inscribed on the World Heritage List at the 28th session of the World Heritage Committee (Suzhou, 2004) on the basis of criteria ii and iv.

Date of the Technical Evaluation Mission: 21-28 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Wall Paintings.

Literature: Many publications on Byzantine art and architecture including: *Byzantium: Faith and Power (1261-1557)* Edited by Helen C. Evans, The Metropolitan Museum of Art and Yale University Press, 2004; Panić, D., & Babić, G., *Bogorodica Ljevisa*, 1975; Ćurčić, S., Gračanico, *King Milutin's Church and its Place in late Byzantine Architecture*, 1979; Djurić, V. J., Ćirković, S., & Korac, V., *Pečka patrijaršija*, 1990; ICOMOS Thematic

Study: *Les Monastères orthodoxes dans les Balkans*, (2003).

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

The property consists of three churches, the Patriarchate of Peć Monastery, Gračanica Monastery and the Church of the Virgin of Ljeviša, Prizren, as a serial nomination linked to the Dečani Monastery, inscribed in 2004.

The churches are presented with Dečani as representing the high points of the discrete ecclesiastical culture that developed in the Balkans in the 13th century under the Serbian Nemanjić dynasty (1166 – 1371), and persisted until the 17th century.

The three nominated properties and the Dečani monastery comprise a group with shared donors, builders or master painters as well as similar architectural principles and typologies. Together their buildings represent the development of art and architecture in the Balkans from the 13th to the 17th centuries and particularly the achievements of the 14th century.

Patriarchate of Peć Monastery

The Patriarchate of Peć Monastery consists of a group of four churches, on the outskirts of Peć at the entrance to the Rugovo gorge. Three of the churches, of the Holy Apostles, St Demetrius and the Holy Virgin, were built against each other and are interconnected with a shared narthex, giving the impression from above of one building with three domes, a unique architectural symbiosis. All the churches display an extensive series of wall paintings. Slightly separate is the fourth church or chapel of St Nicholas. The churches were originally part of a large monastic complex enclosed by a wall with five towers, but none of the early secular buildings survive.

The churches still preserve their picturesque setting. Around the churches and in caves in the Rugovo gorge, many smaller churches and hermitages developed: the name Peć, adopted later than the churches, comes from the Old Slavic *pest*, a cave. One of the remaining hermitages, Marko's cave, is included in the Buffer Zone.

The nominated area of 1.53ha covers the area enclosed by the monastic wall. The buffer zone of 99.80ha extends to the south over a portion of the Rugovo Gorge and to the north over the outskirts of the town of Peć. The Serbian Archbishopric was transferred to Peć in the late 13th century. The main construction of the churches, incorporating existing buildings, was in the second half of the 13th century, but building work continued until the end of the 16th century. Peć became the spiritual centre and mausoleum of Serb Patriarchs, and the place for the coronations of kings.

The monastery is now enclosed by a high wall with an entrance tower. The main church of the Holy Apostles was built in the third decade of the 13th century. Its layout conforms to the 13th century Ras school of Serbian

churches. Built of stone, it has no aisles, a transept and a dome.

Between 1316 and 1324 the church of St Demetrius was constructed to the north and adjoining the earlier church. It is slightly smaller and has similarly a single nave and dome but walls of alternating lines of stone and brick.

In 1328 the third church of the Holy Virgin of Hodegetria was built adjoining on the south side of the Holy Apostles, and at the same time a monumental narthex porch was built on the west side linking all three churches. The narthex has a barrel vault covering a central space and two aisles. Originally open on the west side with a series of elegant arcades, this was later filled in.

The similarity of construction of certain parts of the structure with the Dečani Monastery could imply that the builders of the Peć churches were master Dorde, and his brothers Nikola and Dobrosav, who worked on the Dečani Monastery.

By 1260, the Church of Holy Apostles was adorned with frescoes, preserved in the dome and altar space. These paintings reflect a mature phase of a plastic monumental style of painting for which no analogies have been discovered.

Half a century later the west side of the church of the Holy Virgin and the *narthex* were decorated with a series of frescoes in a new style, the so called Palaiologian Renaissance style of Byzantium (after the dynasty of that name). These frescoes, along with those in the churches in Gračanica and Prizren, came to play a decisive role in the development of art in the Balkans.

In the church of the Holy Apostles, on the ceiling are the cycle of the passion of Christ, on the south wall, portraits of members of the ruling Nemanjić dynasty and two grandiose half length portraits of St Nicholas and the Virgin Eleousa with Christ are on the west wall.

In the church of the Holy Virgin there are paintings in the dome, on vaults, on the upper walls and on the walls of the *diakonikon* and *prothesi*, as separate chapels of Christ, the Divine Liturgy, prophets, the Resurrection and the life of the Virgin. These differ from the formal 'classicism' of those in the *narthex* and for the first time in the choir holy warriors and holy monks were painted against each other – a pattern that was to persist in Serbian wall paintings. .

Around 1345, in order to prepare the church for its new function as the seat of the Serbian Patriarchate, the church of St Demetrius had further paintings added including solemn portraits of Serbian rulers and Archbishops and figures of holy warriors and monks – the latter in a style that foreshadowed the more ornamental characteristics of the second half of the 14th century. Further frescoes were added in the 17th century by the Serbian painter Georgije Mitrofanovic.

Gračanica Monastery

Gračanica Monastery was one of the last monumental endowments of King Milutin (1282 – 1321). It was constructed in the second decade of the 14th century on the

ruins of an older 13th-century church of the Theotokos, which was in turn built on the ruins of a 6th-century early-Christian, three-naved basilica. Only the church remains from the original monastery complex, which was intended as the seat of the Lipljan bishops.

The nominated area of 1.22 ha consists of the monastery church and a rectangular area of grass surrounding it enclosed by a low wall. The buffer zone of 12.10 ha includes part of the village of the same name. The church has five domes, arranged in a sort of pyramid formation, and polychrome walls of alternating courses of grey stone and red bricks, with raised light mortar courses, in the so-called Byzantine 'cloisonné' system. The interior is richly decorated with further examples of Palaiologian Renaissance paintings.

The church is in two parts; the main church and a narthex added to the west façade. The central part of the church is a cross-in-square *naos* (nave). The *narthex* is a three aisled structure roofed with barrel vaults either side and a central blind *calotte* (low window-less dome).

The plan, spatial arrangement, decorative wall treatment and wall paintings together have made it an emblematic structure for Balkan architecture of the 14th century reflecting the spirit of the Byzantine tradition but slightly modified by western influence.

The interior paintings were carried out by painters from King Milutin's workshop headed by Michael Astrapa and Eutykhios from Thessaloniki who worked at the church for almost two decades, completing the work in 1321. They are fine examples of the Palaiologos Renaissance style and have been preserved almost in their entirety. In the altar, main dome and smaller domes are depictions of the Eucharist and Old Testament themes. On the upper part of walls numerous cycles show Great Feasts, Christ's Public Ministry, miracles, parables and the passion of Christ. Beneath these around the whole church are lines of saints and holy warriors. In the *narthex* passage the founder, King Milutin and his wife and ancestors are portrayed.

Paintings were added to the external *narthex* at two periods in the 16th century. These include a gallery of around 30 pictures of Serbian bishops painted by artists from local workshops.

Church of the Virgin of Ljeviša

The church sits on the banks of the river Bistrica in the centre of the town of Prizren.

The nominated area of 12.39ha includes the church and a small open area surrounding it. The buffer zone of 3.47ha covers part of the adjoining town of Prizren. The church has five domes over a cross in square plan. On the north, south and west sides, ambulatory aisles were added. There is a *narthex* on the west with three barrel vaults and beyond an *exonarthex* – an external vestibule. The plan is the starting point for a new architectural style in the Balkans, transitional between basilica and cross-domed styles, which culminated in the early 14th century at Gračanica.

The earliest phase of construction was in the first half of the 13th century. The walls are constructed of a mixture of tufa, brick and light mortar, as in Gračanica. The church

gained its present appearance after reconstruction in the early 14th century. The walls were painted by 1313. Inscriptions on the east façade record the founders as King Milutin and Bishop Damian of Prizren. The name of the architect was Nicholas.

All the walls, arches, vaults and domes were covered with paintings in the Palaiologos Renaissance style painted as at Gračanica by court painters of King Milutin, Michael Astrapa and probably also Eutychios from Thessaloniki. Only around 30% of these have survived. In the domes are images of Christ, above prophets, and evangelists in the dome drum and pendentives. In the *naos* are Great Feasts, the Resurrection, Christ's Ministry and scenes from the Passion of Christ. Standing figures around the walls include holy warriors and an unusually high number of female saints. In the *narthex* are very large figures of Serbian rulers from the Nemanjić dynasty; while in the *exonarthex* are remains of images of the last Judgment, St John the Baptist, the Tree of Jesse and the Struggle of Jacob.

History

The flowering of ecclesiastical culture in the area during the 13th century, was fostered by King Milutin (1282-1321) who as King of Serbia made Serbia the dominant power in the Balkans. Milutin was the most generous monastic benefactor of the dynasty, building as many as forty churches not only in Serbia but also in Jerusalem, Constantinople, Rome, Salonika, Macedonia, and on Mount Athos.

Slightly earlier, the first Nevanjić King Stefan (1166 - 1196), had founded Studenica Monastery, which became the necropolis of the dynasty. (It was inscribed in 1986 on the World Heritage List). And in 1219, the patriarch of Nicea had allowed the establishment of an independent Serbian archbishopric. State and Church joined together to develop a strong identity for Serbia – the first archbishop was from the ruling family. In 1346 an independent Serbian Patriarchate was established by King Dusan, with Peć becoming its centre.

Under Dusan's successor, Serbia became split into several states none of whom could offer resistance to the Turks. In 1389 at the Battle of Kosovo the Serbs lost a critical battle against the Turks, and many Serbs and the centre of their power moved north. In 1459 the capture of the Serbian capital by the Turks brought to an end the medieval Serbian State.

In 1557 with the permission of the Turks, the Patriarchate of Peć was restored. It then once again played a dominant role as a spiritual centre together with the Patriarchate of Constantinople and the Monasteries of Mount Athos.

Some time before 1756, after Turkish re-conquest, the Church of the Virgin of Ljeviša was turned into a mosque and substantial readjustments were made.

The Patriarchate was again abolished in 1766 when it became part of the Kingdom of Montenegro, and in 1912 was annexed to the Cetinje metropolity. After the liberation of Prizren from the Turks, the Church of the Virgin of Ljeviša once again became a Christian place of workshop.

In 1918 the Serbian church was restored with the foundation of the Kingdom of Serbs, Croats and Slovenians. In spite of heavy conflict in the Balkan region in the past decades, Peć and Gračanica churches have kept alive their monastic function and remain spiritual centres. Gračanica and Peć Patriarchate monasteries were not damaged during the war in Kosovo, largely because of respect of local communities of all ethnic origins.

The function of the Church of the Virgin of Ljeviša was disrupted after violence in March 2004. When sufficient safety is ensured, it is intended that the church will once again function as a place of worship.

Protection and Management

Legal provision:

The churches are owned by the Serbian Orthodox church. The Monastery of Gračanica and the Church of the Virgin of Ljeviša are managed at the level of Ras-Prizren Eparchy. The Patriarchate of Peć Monastery is under the direct jurisdiction of Serbia patriarch.

The three monuments as well as Dečani Monastery are protected under the provisions of the Cultural Monuments and Natural Rarities Protection Law (FRY Official Acts No81/46) and by the Cultural Property Law (Official Gazette of Serbia, No 71/94). The monuments are defined as Immobile Cultural Properties of Exceptional Importance (Official Gazette of Serbia, No25/90). This obliges the responsible institution to undertake technical measures to protect the monuments and prevent uncontrolled demolition, reconstruction, new building, sub-surface exploration, increase of the height of buildings, etc, within the defined protected zone.

The institutions ultimately responsible for the implementation of the legislation are the Institute for the Protection of the Cultural Monuments of Serbia and Montenegro, and The Ministry of Culture and Public Information of the Republic of Serbia.

The buffer zones do not currently afford the nominated churches specific protection.

Management structure:

The churches are run by the Serbian Orthodox Church as cultural and historic monuments. The Church is responsible for the functioning of the monastic life of the religious community, which is undoubtedly flourishing. Experts of the Republic's Institute for the Protection of the Cultural Monuments of Serbia and Montenegro are responsible for the technical aspects of preservation of the monasteries and church and for presenting them to the public.

Due to the specific political situation in the territory of Kosovo and Metohija, there are only provisional institutions of local government. UNMIK (United Nations Mission in Kosovo) has a Ministry of Culture, Youth and Sport. This institution is in charge of the preservation and the management of the monuments. It is understood that the Ministry is working on a special law on the Cultural Heritage of Kosovo and Metohija to over-arch existing legislation.

Well thought out management plans were submitted with the nomination for all three properties. Their realization is hampered by the current political situation in Kosovo.

- Property level

The monasteries were places of pilgrimage and there used to be a constant flow of pilgrims. Today, in the aftermath of the recent conflict (1998-99) the existence of separate extremist groups is feared by the local population and visits can only be arranged with a KFOR/ UNMIK (United Nations Mission in Kosovo) escort.

Resources:

The nomination states that financing for protection of the churches is provided by the budget of the Republic of Serbia. The Serbian Orthodox Church, as legal owner of the nominated properties, also provides funding for protection and maintenance. A third source of financing is represented by sponsorships and donations. No figures are provided.

Justification of the Outstanding Universal Value by the State Party (summary)

The region of Kosovo and Metohija, the western part covered by monastic establishments (metochions) and hence its name, were the central part of Medieval Serbia. The four most significant monuments in this area are Peć, Gračanica, Dečani and the Church of the Virgin of Ljeviša. Their histories intertwine and are closely connected to their founders, painters and builders. All four were commissioned by Serbian secular and church rulers.

All four churches demonstrated a distinct architectural style and are exceptionally rich reflections of the leading artistic trends in Medieval Serbia – not only their architecture but also their frescoes, icons, church furniture and the literary works stored in them.

Because of the progressive views of their wealthy patrons, the churches stand out both in Medieval Serbia and the whole Byzantine era, far surpassing the limitations of their local surroundings.

4. EVALUATION

Conservation

Peć

Conservation History:

Comprehensive repairs were carried out between 1931 and 1932. The entire lead roof was replaced in 1981.

The wall paintings have been subject to several interventions. The first conservation works on all the painted wall surfaces in the interior and on facades, were executed in the course of 1931 and 1932. Detailed works on protection of wall paintings were performed in 1955 – 1966 and 1981 – 1997.

State of conservation:

High humidity in the walls of the western part of the Church of the Holy Virgin and the southern part of the Narthex is cause for great concern.

The damaged wooden beams in the wall structures, and underneath the wall paintings, represent an additional problem, most pronounced in the south part of the altar space in the Church of the Holy Virgin. The mortar on wall surfaces without paintings on them are soiled and visibly damaged.

The tile roof of the entrance tower is in poor condition, as is the enclosing wall to the churchyard.

Experts of the Institute for Protection of Cultural Monuments of the Republic of Serbia and the Italian experts undertook a joint appraisal of the status of frescoes and pilot restoration in summer 2002. This revealed that overall the paintings are not in good condition – even those that have received attention, and that urgent work is needed to halt and reverse degradation. In some cases previous treatments are causing problems and need to be reversed.

The nomination dossier lists problems with paintings being covered with dust and soot, detachment of paintings from the mortar on the walls, cracks, swelling and in places disappearance of the painted surface through moisture and salt action. There are problems in all the four separate churches making up the Patriarchate of Peć.

A detailed condition survey of all the paintings is urgently needed together with a comprehensive assessment of the work that is required to stabilise the paintings.

Gračanica

Conservation history:

During the Serbian-Turkish wars of 1876-1878 and the Balkan wars of 1912-13 and World War I, Gračanica was exposed to attacks and looting. After 1918 and the creation of the new state, restoration work begun. In the fourth decade of the 20th century a new dormitory was constructed on the east side of the churchyard and two further buildings on the north and south sides. The original appearance of the *exonarthex* was restored (removing a belfry and re-opening arches).

State of conservation:

Structurally the church is said to be sound. The problems identified are comparatively minor.

Long periods of abandonment during armed conflicts over many centuries have led to water ingress in various places. Between 1971 and 1975 the majority of the structure was conserved. However in many places the wall paintings exhibit water damage. And as at Peć the paintings suffer from the effects of moisture, dirt and soot, and from cracks. The instability of the present political situation makes it difficult to monitor the church on a regular basis. A detailed condition survey of all the paintings is urgently needed.

Church of the Virgin of Ljeviša

Conservation history:

Some time before 1756, after Turkish re-conquest, the Church of the Virgin of Ljeviša was turned into a mosque and substantial readjustments were made: apertures were

closed, a minaret added to the bell tower, and the walls plastered inside, and in order to gain a firm key the paintings were first 'nicked'.

In 1912 after the liberation of Prizren from the Turks the building once again became a Christian place of workshop.

The minaret was removed in 1923, and between 1950 and 1953 extensive restoration was carried out including removing plaster to reveal paintings.

State of conservation:

The condition of the church was good until March 2004. In that month a fire damaged wooden windows, doors and the roof. The lead roof of the west bay of the nave has been partly removed and the middle and east bay of the nave are covered with tin sheets which are in a poor condition. The church façade is heavily soiled by soot from the fire. The nomination states that the damages can be reversed, but there are no conservation reports either for the fabric or the wall paintings to support this statement.

Many of the wall paintings were revealed in the 1950s. Conservation work on most of the paintings continued from then until 1971. The problems noted in the 1950s are however still present although in a more complicated form. The recent fire damaged the structure of the building and with it the paintings. It is estimated that 10% have been lost and that 20% will need specialist restoration work, the remaining 70% will need cleaning to remove soot and dust. There is also damage from high humidity, and severe cracking both in the conserved and unconserved paintings. This has been exacerbated since the recent arson attack, from the consequent action of blocking windows and the poor state of the roof.

A detailed condition survey of all the paintings is urgently needed.

At the First UNESCO meeting of the Experts Committee on rehabilitation and safeguarding of the cultural Heritage in Kosovo that took place in Paris, on December 9, 2005, proposals for funding the conservation of this church (together with other monuments at Prizren and Kosovo), were made by Italy, Greece and the Czech Republic.

Protection and Management:

Day-to-day responsibility for the protection of the Peć and Gračanica lies with the Abbess Fevronija in Peć and the monasteries' nunnery. All involved seem fully aware of the significance of the monasteries and work within conservation precepts and are active in seeking advice. Moreover they are also exceptionally active in seeking donations for the maintenance of the monastery.

It is not clear who ensures daily protection of the Church of the Virgin of Ljeviša. Access for representatives of the Serbian Church is only possible with an escort. Responsibility lies with the local Government and UNMIK, while the keys are kept by the German KFOR contingent at Prizren.

At present the monasteries of the Patriarchate of Peć, Dečani and Gračanica are being guarded by Kosovo Force (KFOR) forces: the monasteries of the Patriarchate of Peć and Dečani by Italian soldiers, and Gračanica by Swedish contingents KFOR. Only the Church of the Virgin of Ljeviša is not guarded, being surrounded by a barbed-wire fence.

- Boundaries

The boundaries for all three properties are tightly drawn to include only the churches and their immediate surroundings. The large buffer zones cover the settings of the monuments and are closely related to their integrity. For the Patriarchate of Peć Monastery, as its picturesque setting is fundamental to its value, ICOMOS suggests that consideration should be given to extending the boundaries of the property to include more of the river setting.

What is not set out is how the buffer zones will be protected. The Monastery of the Patriarchate of Peć has to a great extent preserved its natural setting. To sustain this requires active control of the buffer zone to stop possible future construction work, road building etc. which might impact adversely on the setting.

Similar active management is needed at Gračanica, particularly in relation to traffic immediately around the Monastery, and at the Church of the Virgin of Ljeviša, which is in the centre of the 'old quarter' of Prizren, and where control is needed on new buildings and traffic, through updating the town plan of Prizren, to protect the old quarter, which includes monuments of Ottoman architecture such as Sinan Pasha Mosque, and Hammam Mehmet Pasha

Risk analysis:

All three churches are to varying degrees at risk. The major risks arise from neglect, the impact of recent conflicts, and the lack of active management, as well as, in the case of the Church of the Virgin of Ljeviša, the effects of the recent arson attack and lack of guards.

The current climate does not allow for effective management on a regular basis nor is it conducive to undertaking major restoration projects.

The settings of all three churches are also vulnerable. These have been detailed above.

Authenticity and integrity

Authenticity:

The churches of Gračanica and Peć Patriarchate have retained intact their 17th century appearance. Moreover in spite of heavy conflict and the vicissitudes of the Balkan region, the churches have kept alive their monastic function as well. Gračanica and Peć Patriarchate churches were not damaged during the recent war in Kosovo. Both are authentic.

The Church of the Virgin of Ljeviša has had a more complex history. Extensive work was carried out to it when it was turned into a mosque and then when that process was reversed (see above). Only 30% of the original wall paintings survived. This percentage has been further reduced by the recent fire which has inflicted considerable damage on the fabric and paintings.

The authenticity of the overall structure has been affected by these changes. However the changes can be said to reflect the history of the Balkans. Considering this church as part of the overall group of four churches (including Dečani.) this loss of authenticity can be accepted in the light of what remains.

Integrity:

As churches, Peć and Gračanica have retained their integrity. As monasteries they are not complete as most of the original ancillary buildings have not survived.

The setting of all three churches contributes to the integrity of the nominated areas. In the case of Peć, its picturesque landscape with a river on one side and a hill the other is still intact and contributes to the integrity of the church. At Gračanica the overall setting of the church as part of the town is a relationship that needs to be protected. At the Church of the Virgin of Ljeviša, the wider surroundings are part of the city of Prizren which has grown round the church. The setting in the buffer zone needs protecting as part of the integrity of the church.

Comparative evaluation

Dečani monastery was inscribed on the World Heritage List to represent the final and most important development of the Ras School of ecclesiastical architecture. It was seen to be different in form from other Balkan churches in terms of its architecture, construction methods and its remarkable series of wall paintings.

The Dečani monastery is larger than any of the three nominated properties and more complete in terms of its surrounding buildings and contents. However its form and particularly its wall paintings do relate to the three nominated churches which may be seen as forerunners of its final glory.

In terms of architectural form, all three properties can be said to demonstrate what is called the Palaiologos Renaissance School which developed in the early 14th century across a wide area centred on Byzantium, combining eastern orthodox and western Romanesque features, and to demonstrate a discrete Serbian version of this style. The three nominated churches together with Dečani contribute to the development of this style, as most of their early building work was undertaken before Dečani was begun in 1327. Only part of church at Peć, the Holy Virgin of Hodegetria was begun later in 1328.

The form of the church of the Virgin of Ljeviša shows the origin of the cross-in-square plan with five domes; Peć – with its three, linked, individual churches - demonstrates a unique and valuable manifestation of this style, while Gračanica, with its gradually ascending domes, can be seen to be the most accomplished architectural expression of this form.

Wall paintings in the three nominated churches also reflect the development of the Palaiologos Renaissance style in the Balkans from the early confident example in the Church of the Holy Apostles in Peć, to the rich repertoires displayed at the Church of the Virgin of Ljeviša, the powerful synthesis of the language achieved at Gračanica and the final academic phase in the Church of St Demetrius at Peć, which is also seen at Dečani.

The collection of wall paintings in the three nominated churches add to an understanding of the development of the Balkan Palaiologos style, and at Gračanica and Peć are in themselves outstanding examples of its execution. Those at Gračanica in particular can be compared alongside those found in the church of the Holy Apostles

in Thessaloniki and in the Monastery of Protaton at Mount Athos, both inscribed on the World Heritage List in 1988.

Outstanding universal value

General statement:

The Patriarchate of Peć Monastery, the Gračanica Monastery and the church of the Virgin of Ljeviša have outstanding universal value for a combination of the following qualities:

The three churches:

- Reflect a high point in the development of the discrete Balkan Palaiologos Renaissance style, a fusion of eastern Orthodox Byzantine styles with western Romanesque influences, fostered by both the Serbian church and state at the height of its influence
- In architectural form, show the development of this style from the first appearance of the cross-in-square plan with five domes at Ljeviša, to its unique manifestation at Peć, with three separate churches united by a narthex, and its accomplished culmination at Gračanica
- Contain an impressive series of mural paintings in an almost complete form, reflecting the development of styles from the early confident examples in the Church of the Holy Apostles in Peć, to the rich repertoires displayed at the Church of the Virgin of Ljeviša, the powerful synthesis of the language achieved at Gračanica and the final academic phase in the Church of St Demetrius at Peć, and which is also seen at Dečani. Overall these paintings demonstrate the height that was achieved in Balkan mural painting in the first half of the 14th century. Those at Gračanica display perhaps the highest achievements of this art.

Evaluation of criteria:

The three churches are nominated on the basis of criteria ii, iii, iv and vi:

Criterion ii: The three churches play a decisive role in the development of ecclesiastical building and mural painting in the Balkans between the 14th to the 16th centuries. They reflect a discrete Balkan Palaiologian Renaissance architectural style, a fusion of eastern Orthodox Byzantine with western Romanesque styles. In architectural form, they show the development of the cross-in-square plan with five domes which first appeared at Ljeviša, to its unique manifestation at Peć, with three separate churches united by a common narthex, and its accomplished culmination at Gračanica.

Their mural paintings reflect the development of styles from the early confident examples in the Church of the Holy Apostles in Peć, to the rich repertoires displayed at the Church of the Virgin of Ljeviša, the powerful synthesis of the language achieved at Gračanica and the final academic phase in the Church of St Demetrius at Peć, and which is also seen at Dečani. ICOMOS considers that the extension meets this criterion.

Criterion iv: The three churches reflect the development the Palaiologian Renaissance style of architecture and mural decoration in the Balkans that in turn reflects a significant phase of history when the combined forces of church and state were harnessed to create a strong identity for Serbia, at the height of its powers in the 14th century, in line with its political orientations. ICOMOS considers that the extension meets this criterion.

Criterion iii: The wall paintings in the three churches are an exceptional testimony to a cultural tradition of the Palaiologian Renaissance of Byzantium. The frescoes of the Virgin of Ljeviša and Gračanica were commissioned by the Serbian King Milutin and painted by a group of court fresco painters including Michael Astrapa and Eutybios from Thessaloniki. They show the height of the development of Balkan art from the first half of the 14th century, similar only to the church of the Holy Apostles in Thessaloniki and the Monastery of Protaton at Mount Athos, while the paintings at the churches at Peć dating from around 1300 until 1673/4, are a powerful demonstration of the emergence of this style and its aftermath. ICOMOS considers that the extension meets this criterion.

Criterion vi: In the nomination this criterion is justified on the grounds that the churches are linked to wider achievements in iconography and literature in the Serbian State in the 13th and 14th centuries. While undoubtedly such creative expressions were important their links with what remains in the churches is not strong. ICOMOS considers that the extension does not meet this criterion.

5. RECOMMENDATIONS

Recommendations

All three churches are to differing degrees extremely vulnerable and need urgent attention, initially in the form of detailed state of conservation reports on their murals, and on underlying problems with their fabric, as acknowledged in their management plans, and in the case of Ljeviša, on the impact of the recent fire on both fabric and murals. Without such reports, as a basis for monitoring, preventative conservation measures, and projects to reverse decline, the wall paintings are undoubtedly in great danger. ICOMOS therefore recommends that all three churches should be inscribed on the World Heritage list in Danger.

As the settings of all three churches are strongly related to their integrity, it is recommended that the State Party puts in place stronger protective regimes for the Buffer zones. ICOMOS further recommends that consideration should be given to extending the boundaries of the Patriarchate of Peć Monastery to include more of its riverside setting.

Although the Patriarchate of Peć and Gračanica are both guarded, Ljeviša is not. The State Party is requested to consider ways of putting in place appropriate guarding arrangements.

In the case of the Patriarchate of Peć and Gračanica, as churches are being nominated, rather than monastic complexes, it is suggested that the names of the two properties should be changed to Patriarchate of Peć Monastic Church and Gračanica Monastic Church.

ICOMOS recommends that the name of the overall World Heritage property for the four properties should become the Medieval Monuments of Kosovo and Metohija, and that for each property, the name of each individual monument should be appended – for instance the Medieval Monuments of Kosovo and Metohija: Patriarchate of Peć Monastic Church.

Recommendation with respect to inscription

ICOMOS recommends that the extension of the Dečani Monastery to include the Patriarchate of Peć Monastery, Gračanica Monastery and the Church of the Virgin of Ljeviša, be approved on the basis of *criteria ii, iii and iv*:

Criterion ii: The Patriarchate of Peć Monastic Church, the Gračanica Monastic Church and the Church of the Virgin of Ljeviša played a decisive role in the development of ecclesiastical building and mural painting in the Balkans between the 14th to the 16th centuries, in the discrete Balkan Palaiologian Renaissance architectural style, which reflects a fusion of eastern Orthodox Byzantine with western Romanesque styles.

Criterion iii: The wall paintings in the three churches are an exceptional testimony to the manifestations of the cultural tradition of the Palaiologian Renaissance of Byzantium in the Balkans. They show the height of the development of Balkan art from the first half of the 14th century in Gračanica and Ljeviša, similar only to the church of the Holy Apostles in Thessaloniki and the Monastery of Protaton at Mount Athos, while the paintings at the churches at Peć, dating from around 1300 until 1673/4, are a powerful demonstration of the emergence of this style and its aftermath.

Criterion iv: The Patriarchate of Peć Monastic Church, the Gračanica Monastic Church and the Church of the Virgin of Ljeviša reflect the development of a discrete Palaiologian Renaissance style of architecture and mural decoration in the Balkans in the 14th century, when the combined forces of Church and State were harnessed to create a strong identity for Serbia, in line with its political orientations.

ICOMOS recommends that the properties should also be inscribed immediately on the List of World Heritage in Danger in order to allow support to be engaged for urgent conservation reports and conservation work.

ICOMOS also recommends that, in the case of the Patriarchate of Peć and Gračanica, as churches are being nominated, rather than monastic complexes, the names of the two properties should be changed to Patriarchate of Peć Monastic Church and Gračanica Monastic Church.

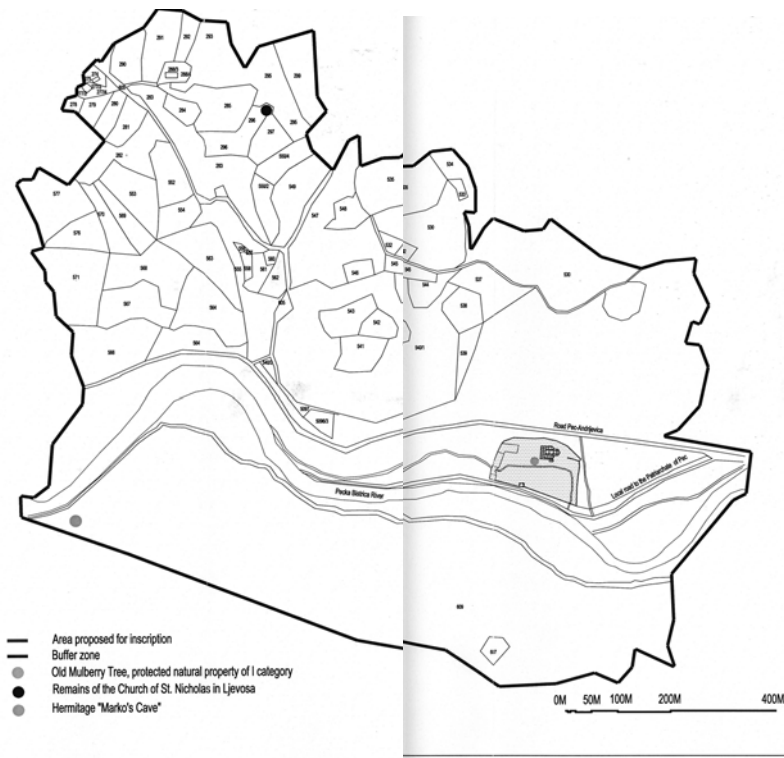
ICOMOS notes the changing of the name of the property which as extended becomes: “Medieval Monuments of Kosovo and Metohija”.

ICOMOS also recommends that the State Party put in place stronger protection for the buffer zones.

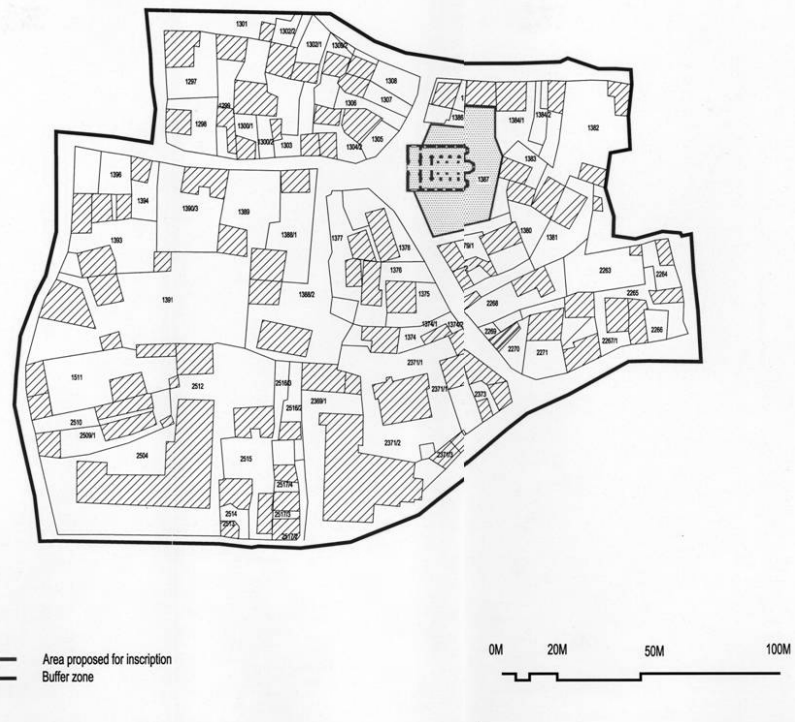
ICOMOS also recommends that the State Party give consideration to extending the boundaries of the Patriarchate of Peć Monastic Church to include more of its valley setting.

ICOMOS further requests the State Party to give consideration to putting in place appropriate guarding arrangements for the Church of the Virgin of Ljeviša.

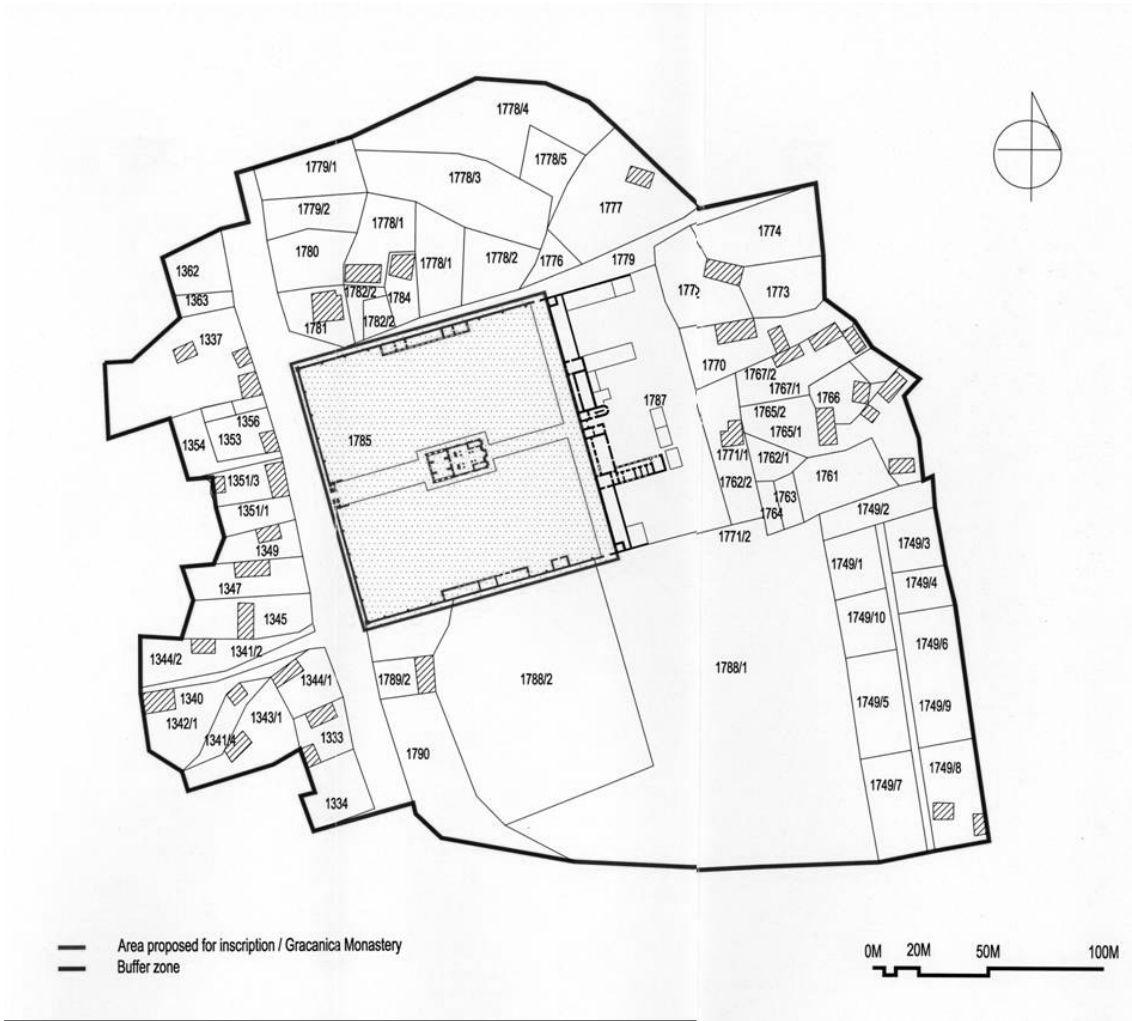
ICOMOS, April 2006



Map showing the boundaries of the Patriarchate of Peć Monastery



Map showing the boundaries of the Church of the Holy Virgin of Ljeviša



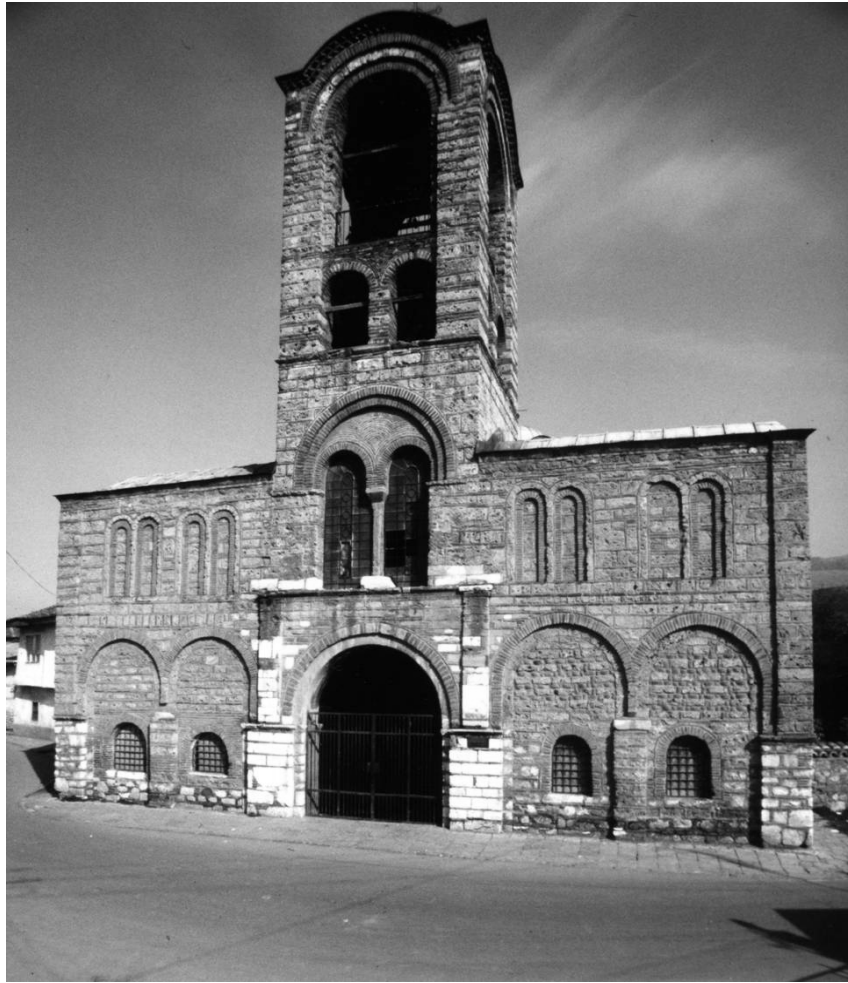
Map showing the boundaries of Gračanica Monastery



Patriarchate of Peć, Northeast view of the churches



Church of the Holy Apostles



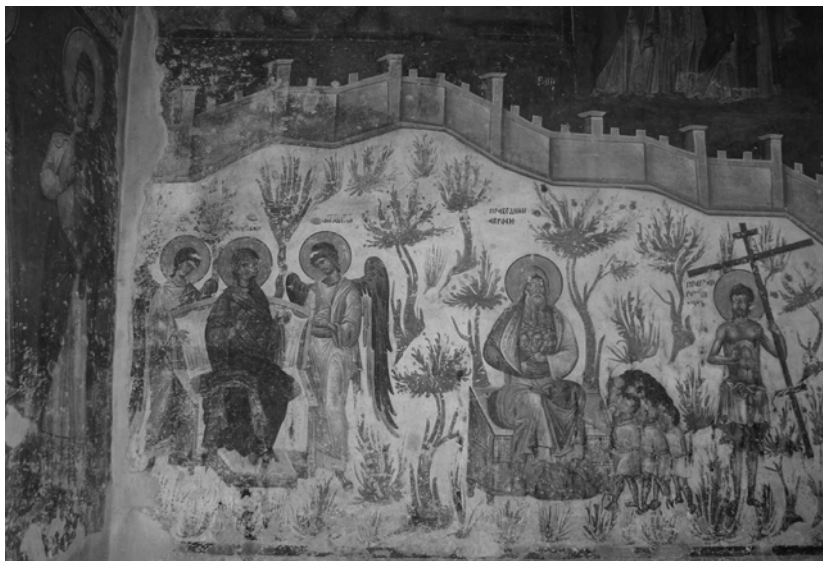
Church of the Virgin of Ljeviša



Officiating bishops



Gračanica Monastery, Church of the Dormition of the Virgin



The Last Judgment

E - LATIN AMERICA AND THE CARIBBEAN

NEW NOMINATIONS

Incallajta (Bolivia)

No 1218

1. BASIC DATA

<i>State Party:</i>	Republic of Bolivia
<i>Name of property:</i>	Incallajta: the fundamental rock of the Inca power in the Collasuyo
<i>Location:</i>	Department of Cochabamba, Carrasco Province
<i>Date received by the World Heritage Centre:</i>	29 September 2004
<i>Included in the Tentative List:</i>	1 st July 2003
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

Brief description:

Incallajta, a large fortified city built by the Incas, is located in a canyon almost 3,000 metres above sea level, dramatically sited, on a series of man-made terraces carved out of a triangular shaped spur of land, at the confluence of two small rivers.

Constructed in the 15th century, the city was on the eastern edge of the Inca Empire. The site consists of peripheral walls within which are the remains of up to 40 buildings around a central Plaza, on the north side of which is the *Kallanka*, the second largest building known from the Inca Empire, whose walls still exist in parts up to 12 metres in height.

2. ACTIONS

Background: This is a new nomination.

Date of the Technical Evaluation Mission: 17-21 October 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on Archaeological Heritage Management.

Literature: Munoz C. Maria de los Angeles, *Incallajta: Archeologia, Desarrollo e Identidad*, in Fundacion Cultural Nanco Central de Bolivia, Ano VI, No 20, 2002; Munoz C. Maria de los Angeles, *Incallajta Virtual: 600 anos despues*, in Vida & Futuro, ano 1, No 4 2002.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Incallajta, a large fortified city built by the Incas, is located in the canyon of Machajmarca, almost 3,000 metres above sea level and 140 km from Cochabamba. It is dramatically sited on a series of man-made terraces carved out of a triangular shaped spur of land at the confluence of two small rivers.

The site is towards the eastern edge of the Inca Empire which was centred on Cuzco. Incallajta was probably constructed by Emperor Topa Inca Yupanqui (1471-1493), as protection against attacks by Chiriguanos from the sub-tropical forests of the south-east. It also appears to have had religious uses and to have been used as an administrative and commercial centre to allow the Empire to benefit from the enormous agricultural potential of the Cochabamba valley, particularly for coca and maize. Although part of the site has recently been the subject of archaeological investigation by the University of San Simon, Cochabamba, lack of detailed knowledge hinders a full understanding of the significances of the site. The site was invaded and destroyed by Guarani Indians in 1525.

The site consists of peripheral walls within which are the remains of up to 40 buildings around a central Plaza, on the north side of which is the *Kallanka*, the second largest building known from the Inca Empire, and whose walls still exist in parts up to 12 metres in height.

A whole network of roads connects the site to other parts of the Inca Empire: to the north to Cuzco, to the south to Porco and Potosi, and to the east Samaipata. Incallajta was thus one of the principal links in the Inca network.

The boundary of the site is a series of straight lines that enclose most, but not all, of the built remains and do not follow any natural features. The nominated area covers 28.2605 ha. It is surrounded by a buffer zone 50 metres wide, which covers an area of 15.5ha. The following parts of the site have been identified:

- Peripheral walls
- Fortress
- Plaza
- Ushnu
- Kallanka
- Domestic quarters
- Grain silos

Peripheral walls

Following the classical Inca model for city design and orientation, Incallajta lies strategically at the foot of a mountain and is bordered by two streams. A massive zigzag wall once encircled the city, although now only the northern portion remains. The wall is, reminiscent of Sacsahuaman in Cuzco. What remains, some 4 to 5 metres high and 1.5 to 2 metres thick, marks and protects one of the two major entrances to the site. The entrance is in baffle form and one of the approach walls is inset with three large upright stones.

Fortress

To the west of the site, high on a cliff across a small gorge with a waterfall, which must presumably have been

bridged, is what is called the grand tower a crenalated six faced stone structure which survives to a height of around 5 metres. It is suggested in the nomination that it may have been used as an astronomical device to mark important days in the Inca calendar – with the sun illuminating certain faces at certain times.

Plaza

The central plaza is irregularly shaped and divided into two parts, *hanan* and *hurin* by a massive stone wall. Near the centre of the plaza is a large flattened stone.

Ushmu

The *ushmu*, a small stone structure in the main plaza which served as a throne during certain Inca rites or ceremonies, is at Incallajta, placed at one side of the plaza and is in the shape of an inverted step pyramid with an unworked natural rock at its centre. The flattened stone in the centre of the plaza is also probably part of the *ushmu* complex. The arrangement is similar to that found on the Island of the Sun.

Kallanka

The most monumental and dramatic remains on the site are of the *Kallanka* a meeting-hall or barracks, which is a standard Inca administrative/ceremonial building perhaps used for public ceremonies or feasts. This huge building measures 78 by 25 metres, and at one time could have been the largest single-roofed room in the Inca Empire. The building was excavated in 2001 and stone bases suggest that the ridge roof was supported by 24 gigantic wooden columns between stone gable ends.

The walls are built of double rows of roughly shaped stones set in mud mortar. There seems to be scant evidence to suggest that the flat faces of the walls were once covered in mud plaster and painted red. The north wall is inset with 44 niches while the south wall has 12 doorways. The west gable wall has largely collapsed. The east gable wall still exists in places up to 12 metres in height but would have been much higher at the time of construction. It, too, has a row of 10 niches above which are four tall narrow window openings.

Domestic quarters

Around the court to the north-east there is evidence for many stone buildings some with courts or shared courts, the use of which is yet to be established. One structure, in the south-east, shows evidence of two-story construction.

Grain silos

To the north of the site there are remains of circular structures that have been classified as bases for silos for the storage of grain.

History

The earliest references to Incallajta are provided in chronicles from the 16th and 17th centuries which mention the expansion of the Inca Empire to the Cochabamba

region and the probable existence of Incallajta by around 1471. It was then known as Cuzcoturo.

After these written texts the site remained largely unrecorded until it was 'discovered' by the Swedish ethnologist, Erland Nordenskiöld in 1913. He published a plan of the site.

Between then and the 1970s the site was mentioned by several writers but their evidence was not based on any further detailed investigations.

Protection and Management

Legal provision:

The site was declared a national monument in 1988. It belongs to the state.

Management structure:

Accompanying the nomination is a detailed management plan (in Spanish). This sets out the ideal arrangements for administering the site. It outlines an inter-agency agreement which permits a variety of agencies to be involved in the research and conservation of the site. These include the Ministry of Economic Development and the Ministry of Culture at a national level; the tourism department of the prefecture of Cochabamba, and the Institute of Anthropological research at the Archaeological Museum of the University of San Simon, Cochabamba at a regional level; and at a local level the Municipality of Pocona. Representatives of these bodies constitute a Management Committee.

The management plan includes the following areas:

- Archaeological Research

This work is pending a programme to look in an integrated way at the whole site.

- *Archaeological conservation*

The plan includes recommendations for conservation work, both direct intervention and preventative conservation.

- Social outreach

The aim is to involve the local population in order that they will derive benefit from the other aspects of work.

In Pocona there is a small museum and visitor centre constructed in recent years with funding from the Bank of Development.

- Publicity

The plan envisages that the site will become a major tourist attraction with tourists who visit the Jesuit missions in Santa Cruz also visiting Incallajta.

Resources:

The dossier provides details of funding allocated for certain projects. These are:

Tourism development: 40,000Bs from the Municipality of Pocona;

Archaeological research: funds from the government of Sweden \$10,000 for 2003-2006;

Rural ethnological and ecological tourism; 308856Bs approved from LIL/INYPSA.

No details are given of recurring funds for day-to-day management and protection of the site.

Justification of the Outstanding Universal Value by the State Party (summary)

The site is said to possess outstanding universal value for the following archaeological, historic, aesthetic, scientific and social qualities:

- Its role as an administrative ‘province’ of the Inca empire
- Its role in absorbing large number of people of diverse origin sent by the Incas to colonise the region
- Its strategic position at the juncture between the plains and the forests and its ability to harvest the resources of both
- Its role as a nodal point in the Inca route network used for transporting produce and particularly coca
- The monumental character of the *kallanka* building
- The sacred nature of the site as manifest in the *ushnu* and other sacred sites
- The astrological association of the tower
- The strong persistence in local communities of Inca connections with rituals and traditions

4. EVALUATION

Conservation

Conservation history:

The first plan of the site was published by Erland Nordenskiöld in 1913.

In 1975 the architect Carlos Lavayen produced a measured plan of the site in collaboration with the *Faculté d'Architecture et Musée Archéologique de l'UMSS (Universidad Mayor de San Simon, Cochabamba)*. A hypothetical reconstruction of the *kallanka* was put forward by Gasparini and Margolies in their publication *Arquitectura Inka* in 1977.

Between 1985 and 1986 the first work on consolidation of the remains was undertaken by the *Musée de Cochabamba* and INAR (*Institut National d'Archéologie*).

In 2000 a collaborative project between the Faculty of Archaeology of the University of Pennsylvania and UMSS, started the first detailed examination of the site and its surroundings. The project surveyed the site and the valleys around it cataloguing a total of around 200 remains.

In 2001 the first systematic excavations were undertaken in the *kallanka* and *ushnu*. In the same year detailed digitised mapping of the site was undertaken. In 2003

Maria de los Angeles Munoz began a doctoral thesis on the site, and undertook further excavations. This work is still in progress.

It would be helpful if this research could consider whether the name of the site: the fundamental rock of the Inca power in the Collasuyo (*La pierre fondamentale du pouvoir inca dans le collasuyo*) can be substantiated.

Very little conservation work has been carried out on the site. The archaeological work has had the effect of removing what was protective vegetation from some walls to expose their construction and this has increased their vulnerability. Further similar work is discouraged in the Management Plan.

State of conservation:

The present state of conservation is on the whole very poor and in places critical : most of the remains are in urgent need of attention; some walls need stabilising; others need conservation of their top layers to protect what is beneath; in other places structures need protecting from all human and animal contact.

Protection and Management:

The management regime set out in the Management Plan is based on an arrangement whereby the local communities take responsibility for the day-to-day management of the site. From evidence gained during the ICOMOS mission, these management arrangements appear currently to be only as envisaged rather than implemented in reality; the plan seems to have been developed for the community rather than through community participation; and currently there does not appear to be day-to-day management of the site.

- Tourism

The management plan envisages that the site will become a major tourist attraction with tourists who visit the Jesuit missions in Santa Cruz also visiting Incallajta – even though the main north-south road now bypasses Incallajta. One of the difficulties is that the local community closest to the site, Pocona, has very limited infrastructure to accommodate the expected tourists.

- Boundaries

The narrow 50 metre wide Buffer Zone cannot be said to protect the visual setting of the monument. However the dossier also maps a wider area of what is called visual protection, although it is not clear what status this wider area has.

Risk analysis:

The main risk to the site is from lack of conservation and day-to day management.

This presents problems with visitors climbing walls, children playing ball games and animals grazing around the stone remains.

Future threats could be uncontrolled tourism, causing damage to stone remains, and inappropriate tourism infrastructure in and near the site that could harm the visual integrity of the site.

Already the construction of a house and a tourist services centre within the site, and the construction of an access

walkway on the eastern side of the site have had marked effects.

Afforestation of the eastern side of the nominated site with pine and eucalyptus trees has had a negative impact on its visual setting.

Authenticity and integrity

Authenticity:

The authenticity of the remains in terms of their connection to the Incas is not in question. However the central nucleus of the site has been subject to damaging uses and interventions in recent years.

Integrity:

The integrity of the remains of the fortified site is largely but not all encompassed within the straight line boundary of the site. However to understand fully the significance of Incallajta as a regional centre, more information is needed as to how it interacted with its hinterland, in visual and spatial terms and managed its rural surroundings. Initial surveys of the surrounding area suggest that there are interesting remains associated with the town well beyond its fortified boundaries and beyond the nominated area.

The integrity of the built remains in terms of individual structures is under threat. Unless conservation work is carried out, particularly on those remains stripped of vegetation, there could be considerable losses of structural material.

Comparative evaluation

The comparative analysis given in the nomination dossier concentrates on drawing attention to the key Inca city planning features which Incallajta demonstrates and the similarity of these to the planning of Cuzco. From the evidence available, clearly Incallajta was either built or remodelled by the Incas. The key question is how important a town was it within the Inca Empire and what role did it perform? Was it a military settlement or did it perform an administrative role for the central eastern section of the empire or was it perhaps a commercial centre to harvest the agricultural resources of the fertile lands around it? There are many Inca towns that it could be compared with and a more detailed understanding is needed as to how Incallajta fitted into the wider Inca Empire.

The main distinctive feature at Incallajta is the *kallanka*.

Similar buildings are known at all the major Inca sites such as Cuzco, Machu Picchu, and Choqek'iraw. The size of the Incallajta *kallanka* testifies to the importance of the settlement.

In particular ICOMOS considers that it would be helpful to have a more detailed comparative analysis of other *kallanka* buildings to demonstrate if the one at Incallajta is particularly distinctive in terms of construction and complexity.

Outstanding universal value

General statement:

More information is needed on the status and place of Incallajta in the Inca Empire before its value can be properly assessed.

Evaluation of criteria:

The site is nominated on the basis of criteria i, ii and vi:

Criterion i: The whole site is put forward as reflecting the architectural and artistic genius of pre-Hispanic America and in particular of the Incan cosmovision. It is difficult to justify a whole city as being an artistic or architectural creation. Perhaps it would have been more understandable to have considered merely the *kallanka* under this criterion: but even this structure is more notable for its extreme size than its creativity. More information would be needed on the significance of the *kallanka* before this criterion could be properly assessed. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion ii: This criterion is justified on the grounds that Incallajta, at the edges of the Inca Empire, played a key role in assimilating a multi-ethnic group of people, from the valleys and from the nearby Amazonian forests. Further it is suggested that Incallajta was an example of the necessary specialisation of functions, and the development of technologies, such as the use of terraces, agricultural production, etc within the Inca Empire. It is said that Incallajta was a unique space created by the Incas.

This criterion is normally used when a site has had a remarkable influence on or has been influenced by a wider area through developments in technology, arts, economic or political structures etc. In the case of Incallajta the lack of knowledge of how the city functioned in Inca times makes it impossible to say whether or not it had an influence on the wider area, and thus whether this criterion is applicable. ICOMOS considers that, with the available information, this criterion cannot be properly assessed at this stage.

Criterion vi: This criterion is put forward for the way the local populations demonstrate a memory of Inca times and for the way their ceremonies, rituals and agricultural traditions reflect a fusion of pre-Hispanic cultural traditions. Both of these may be correct, but what has not been demonstrated is how the beliefs and values associated with these people have come to have wider than a local or national significance. ICOMOS considers that this criterion has not been justified.

5. RECOMMENDATIONS

Recommendations

Incallajta is a remarkable place, for its dramatic location, for the amount of urban Inca remains and for the standing stone walls of one of the largest *kallankas* in South America.

With our current state of knowledge, it is difficult to say what function the city had and what role it played in the Inca Empire and therefore to articulate its full significances.

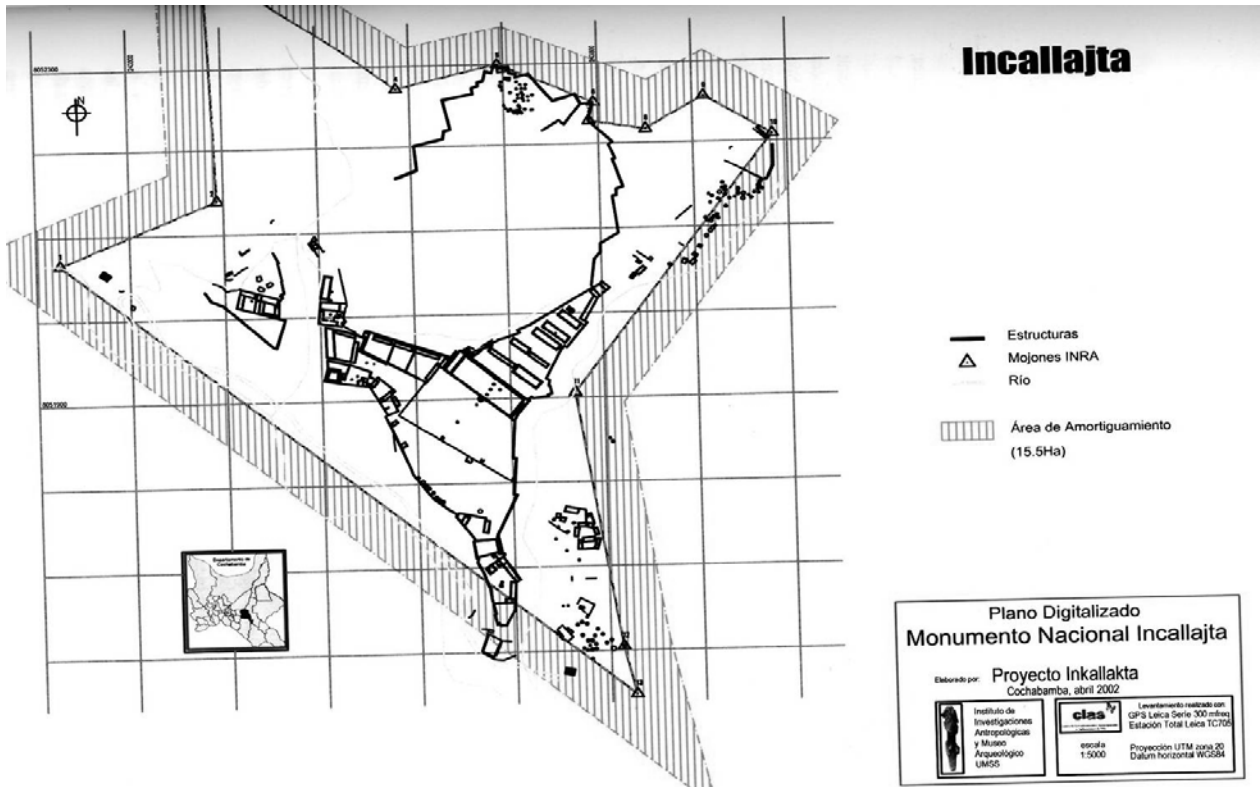
The site is clearly under considerable threat and needs more resources to prevent further deterioration. The authenticity and integrity of the site cannot be guaranteed in the future without on-site management to control the use of the site. It would be desirable if the local population could be involved in the management of the site, as envisaged in the management plan.

Recommendation with respect to inscription

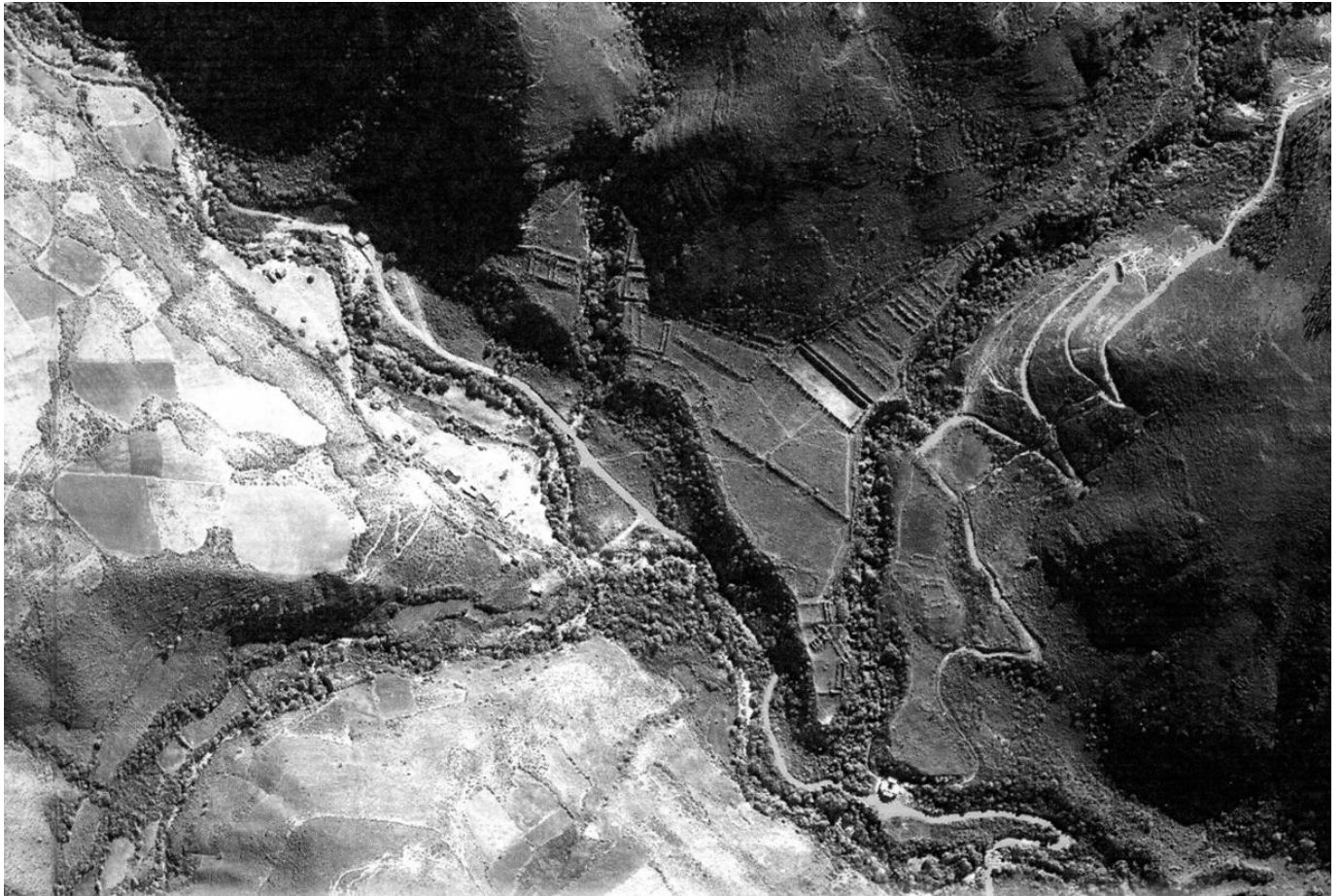
ICOMOS recommends that the examination of Incallajta: the fundamental rock of the Inca power in the Collasuyo, Republic of Bolivia, be *deferred* to allow the State Party to:

- Continue with its research to establish the wider significances of Incallajta in relation to Inca routes and other parts of the Inca Empire;
- Determine whether or not the site was the fundamental rock of Inca power in the Collasuyo;
- Integrate Incallajta into the proposed World Heritage Inca routes project in order to link it to other nearby Inca sites.

ICOMOS, April 2006



Map showing the boundaries of the property



Aerial view of the site



Ushnu



Kallanka

Sewell Mining Town (Chile)

No 1214

1. BASIC DATA

State Party: Chile

Name of property: Sewell Mining town

Location: The Sixth Region of "Libertador Bernado Higgins" in the Province of Cachapoal, Municipality of Machali

Date received by the World Heritage Centre: 24 January 2005

Included in the Tentative List: 1 September 1998

International Assistance from the World Heritage Fund for preparing the nomination: No

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it could also be a *cultural landscape*.

Brief description:

Sewell Mining town, 2,000 metre high in the Andes and subject to extremes of climate, was developed by the Braden Copper company in the early 20th century, to house workers throughout the year for what was the world's largest underground copper mine, El Teniente.

It is a city of steps, with streets too steep for wheeled vehicles: its timber buildings, based on American models and many painted in vivid hues of green, yellow, red and blue, cascade down steep slopes.

Largely abandoned in the 1970s, Sewell's extensive remains are testimony to the fusion between human and mineral resources, a technological revolution in smelting and huge investments of American capital that allowed large-scale copper production and fostered Chile's dominant role in that industry. It also reflects the profound social and economic role that copper mining has played, and continues to play, in national life.

2. ACTIONS

Background: This is a new nomination. Supplementary information has been sent by the State Party and has been received on 18 January 2006.

Date of the Technical Evaluation Mission: 2-6 September 2005

Dates of request for additional information and of receipt from State Party: None

Consultations: ICOMOS has consulted its International Scientific Committee on 20th Century Heritage and TICCIH.

Literature: Garcés, Eugenio, *Las ciudades del cobre. Del campamento de montaña al hotel minero como variaciones de la company town*, in *EURE (Santiago)* vol 29 no 88, Santiago 2003; Garcés, E. et al. *Sewell asentamiento minero* (1904 hasta la actualidad) in *Arquitectura Panamericana*, 001: 104-117, 1992.

Date of ICOMOS approval of this report: 15 January 2006

3. THE PROPERTY

Description

Sewell Mining town is sited at an elevation of around 2,300 metres in the Andes Mountains, 60 km east of Rancagua, which is 85 km south of the capital Santiago. On the slopes of Cerro Negro Hill, the town overlooks the confluence of the Rivers Coya and El Teniente. The nominated site covers 17.2 ha and is surrounded by a buffer zone of 33 ha.

The town and some of the industrial machinery are in the nominated area. The large, deep underground mine, which is still worked, and its processing machinery are excluded.

Sewell Mining Town is a 20th century mining town developed high in the Andes Mountains to exploit on a large scale extensive natural copper resources with new, cutting edge smelting technologies. It reflects the boom in copper production made possible by the investment of large amounts of American capital that gave Chile its pre-eminence as a copper producer by the 1920s, a role that it still maintains.

Chile hosts about 30% of the world's known copper resources. Copper mining in Chile now accounts for over 35% of global copper production and represents 40% of the country's economy.

Sewell Mining town, together with Chuquicamata and Potrerillos, were developed rapidly in the early years of the 20th century by large American corporations, Andes Copper, the Braden Copper Company and the Chile Exploration company, Chuquicamata.

Sewell was itself developed by the Braden Copper Company. It was named after Barton Sewell, the first president of Braden Copper. At its height, it housed 15,000 inhabitants.

Sewell is a 'planted' town, reflecting architectonic and urban design imported from America. The buildings consist of both mining and domestic buildings constructed by the Braden Company. Sewell, unlike many other mining settlements, thrived continuously throughout its working life from 1904 until it became run down in the 1970s when miners were moved to Rancagua. The orderly withdrawal means that the remaining buildings were not abandoned to become ruinous, as is the case in many mining settlements, and most are still in reasonable condition, with some adapted to other uses.

Underground mining of the rich copper seams still continues in the area, and there is some processing of the ore in the concentrator in the town, but this will cease in

2006. The mine workings are not included in the nomination and there is no access to them through the nominated Sewell Mining town.

In detail the nomination consists of the following attributes:

- Town Planning
- Industrial Buildings
- Non- industrial buildings
- Domestic buildings
- Social and service buildings

These are considered in turn:

Town planning

The town clings to the mountainside which is devoid of vegetation. The model for the town was drawn up by the company in the United States, but had to be modified to cope with the extreme geographical conditions.

The whole town is built around a large central staircase rising from the railway station. Along its route formal squares of irregular shape were established embellished by the company with ornamental trees and plants. These comparatively small spaces were the main public spaces or squares of the town. Off the central staircase, paths ran along the contours leading to smaller squares and secondary staircases linking the many different levels.

The layout of the town was hierarchical with the houses for company workers reflecting three different categories: Class A for executive personnel, mostly north Americans, Class B for staff in supervisory positions and Class C for labourers.

The industrial buildings are largely located on the shadier south slope, while the residential areas cover the west facing slope that was found from experience to be the most stable area, least prone to avalanches and the one catching the most sun. Social buildings are intermixed with residential buildings.

Industrial buildings

The nominated site contains 63 industrial buildings. Of these, five are located in the Rancagua-Sewell railway station and were storerooms, boiler shop and foundry.

The remainder belong to the Concentrator complex which is where ore and minerals extracted from the mine were ground, (either dry through dry triturating or milled, a wet process) and then concentrated, a process which separates the copper from the rest of the ore using chemical reagents in a flotation process, with the copper adhering to air bubbles and floating to the surface. The concentrate is later smelted and refined.

The present concentrator, built of concrete and steel, was installed in 1915 and is still operating, processing 25% of the ore mined in el Teniente. It is planned to shutdown the concentrator in 2006 and turn it into a museum exhibit. All ore will then be concentrated at the Colon concentrator some 9 km from the site.

Ore arrives at the concentrator located at the highest point of the complex on a train from inside the mine. It is processed through the mills. These include grinders and thickening tanks.

Non-industrial buildings

There are a total of 24 non-industrial buildings on the site.

They were built using the platform timber frame system originating in Canada and the United States in the mid 19th century. Each storey rests on the lower storey of vertical diaphragms and horizontal frames. In Sewell, five is the maximum number of stories. Roofs are of galvanised iron and the external walls plastered and painted.

Until the 1940s, the construction drawings for Sewell were prepared in the United States. Initially, even the timber for its buildings was imported, until the company sourced local supplies. The layout, however, had to be modified from the standard grid pattern employed in other towns to suit the almost precipitous terrain.

Domestic buildings

The majority of surviving domestic buildings are in class B – for staff in supervisory positions. These are located in the centre of the town close to the central staircase. Most are double-faced with a central corridor. They are 3, 4, or 5 stories in height and housed many families, each occupying between 60 and 82 square meters of space.

Class C buildings were sited on the outskirts of the town. Of 4 or 5 stories, they provided collective accommodation for labourers with families and for single workers, dormitories with bunks and lockers for six people.

None of the family houses for class A personnel survive, only one class A boarding house which provided individual bedrooms with bathrooms. This sector of the town was demolished in the 1970s (see below).

Social & Service buildings

To the west of the town is the railway station and adjoining warehouses. To the north is the Old Hospital, the largest non-industrial building in the town. Prominently sited near one of the squares is the Industrial School, constructed in 1936 with a curved and stepped façade in the Modernist style. Several social buildings remain, including a Bowling Alley, Social Club, the Teniente club and a Theatre and Cinema, although only a part of the latter still exists. The comparatively small Catholic Church constructed in 1927 lies to the south of the housing.

History

The existence of the el Teniente copper deposits seems to have been known and mined in pre-Hispanic times. During the 15th - 17th centuries, raw materials were exported by the Spanish and then for two hundred years there was little activity. In 1897 the then owner of the mining rights initiated a survey of the copper seams in the area. On discovering the huge potential of the site, and the fact that extracting the copper would require great investment, an approach was made in 1903 to the North American mining engineer William Braden who had taken part in the Great Exhibition in Santiago in 1894.

Braden arrived in Chile the following year, 1904, and begun acquiring the property. Almost immediately a road was constructed to the nearest railway line at Rancagua. Braden joined forces with E W Nash, President of the American Smelting and Refining Company and with

Barton Sewell, the founder and Vice-President, they created the Braden Copper Company.

Over the next two years the infrastructure was developed, customs exemption agreed by the government of Chile for the large amounts of machinery to be imported from the US, and the mine equipped. By 1906, the first mill and concentrator had been erected, a lift established and an electricity generator installed. All these works involved what was then cutting edge technology, but in an extremely remote and hostile environment which initially led to set-backs. However, mining was officially authorised and begun in 1905.

In 1909 the recession in the US led to financial difficulties and fresh funds were injected by a company belonging to the Guggenheim brothers who took overall control in 1915 and the Braden Copper Company became a subsidiary of Kennecott Copper Corporation.

The operation base for the company was located at Rancagua which developed rapidly as a town. In 1917, the old foundry at Sewell was replaced by a more modern one in Caletones, where a new town also developed.

Although the company was prosperous, conditions for the mine workers in terms of industrial safety was not good. In 1945 a major, tragic, disaster occurred which spotlighted the problems: a fire in the entrance to the mine sent smoke to the galleries below choking 355 workers to death. The 'Smoke Tragedy' led to a government investigation and a widespread national debate on the inadequacy of safety legislation and the power wielded by foreign companies. The company responded by developing a large department of industrial safety.

By the 1950s Chile had become the second largest copper producer in the world. As a result of 'Chilenization' in 1967, the Government of Chile gained a 51% share of the mine and in 1971 the industry was nationalised and the company became a division of the Copper Corporation of Chile. This brought changes such as the El Teniente Club becoming the miners' cafeteria and the class A housing and other buildings being demolished.

At this time a decision was taken to move the population of Sewell further down the valley, in order to provide better facilities.

The town was abandoned as a mining settlement in 1980, remaining in partial use as a dormitory for contractors' personnel, and this led to the modification of some of the buildings and further demolition of others.

Demolition was finally halted at the end of the 1980s and in 1998 the town was declared a national monument.

The mine however still functions and el Teniente division of the Copper Corporation now produces 3% of the world's copper.

Protection and Management

The town belongs to the el Teniente Division of the National Copper Corporation.

Legal provision:

The town was declared a national monument in 1998 in the category of Typical and Picturesque zone.

Management structure:

The town is managed by personnel from the National Copper Corporation, Codelco-Chile, under the supervision of their Architecture and Construction unit. In 1999 a cooperation agreement was signed between the National Monument Council and the Codelco-Chile. This was for three years and renewable, and is still in force. Priorities were established as preparing an encroachment plan for the setting of the town; preparing a heritage restoration plan, and sponsoring a nomination for World Heritage status.

The Strategic Plan for the Conservation and Diffusion of Sewell was prepared in 1999. This aimed to develop Sewell's tourist and cultural focus with community participation. It puts in place lines of action dealing with conservation, promotion of knowledge, establishing a museum, economic sustainability, strategic alliances, and the setting up of a Sewell Foundation to optimise the resources of the town – approved in 2004 – to take over the town and its management. This will be functioning in 2006. The Sewell Foundation will be a not-for-profit foundation and unlike Codelco-Chile, will have a mandate to raise funds for the town. Codelco-Chile will be represented on the Board, as will representatives of all other key stakeholders. Codelco-Chile will 'loan' the assets of Sewell town to the Foundation for an indefinite period.

The positive impact of the Strategic plan paved the way for the development of a Management Plan for the site. This was started in 2004 and submitted in January 2006. It is in Spanish. The Plan sets out a detailed Action Plan for the restoration and conservation of the remaining domestic and industrial buildings and the staircases around the site as well as addressing cultural tourism approach to the site.

Currently the National Monuments Council supervises compliance with protective legislation. Starting in 2006, the Sewell Foundation will take over responsibility.

Resources:

The Copper Corporation has resourced the first stages of the Strategic Plan amounting to \$250,000 per annum. From 2006, the Sewell Foundation will take over responsibility and the company has agreed to continue its funding for a further 8 years.

Justification of Outstanding Universal Value by State Party (summary)

The Sewell Mining town is the first of its type in Chile to be associated with copper and so is seen as the birthplace of the copper mining industry. It reflects the impact of globalization on the copper industry and the diffusion of huge investments of capital, from already industrialized nations, with local labour resources.

Sewell is the only permanent (in the sense of families living there year round) mountain industrial mining settlement of considerable size in the 20th century. Its planning of standard company buildings around a series of steep staircases, gives it both uniqueness and standardization.

The settlement testifies to the enormously difficult conditions in which miners work at a high altitude and in a

harsh climate and has come to be imbued with profound significance.

The mixture of cultures of the US company and Chilean workers, created dialogue, understanding but also conflicts which have given the site an emblematic character.

4. EVALUATION

Conservation

Conservation history:

In 1999, a year after Sewell was declared a national monument, the Chile Foundation was commissioned by Codelco-Chile to prepare a Strategic Action Plan for the Conservation of Sewell. This was to deliver a realistic proposal for the conservation of the town as a tourist destination. This plan guided the town's restoration between 1998 and 2004. To achieve this, Codelco-Chile signed a cooperation agreement with the National Monuments Council to conserve copper mining heritage in general and in particular to work at Sewell. In the 6 years, 18 buildings and some external spaces were restored externally, and some buildings such as the Teniente Club, Cafeteria, and Industrial School, now used as a Museum, were also restored internally. The total cost of the work was US \$1.8 million.

State of conservation:

All the mining machinery included in the nominated area is still in working order and is therefore in optimal condition.

A detailed analysis of the state of conservation of the remaining buildings and structures is included in the nomination. This shows that for industrial buildings, 70% are in good condition, 25% are in mediocre condition and only 5% in a poor state of repair.

For non-industrial buildings, 88% are in a good state of conservation, 12% in a mediocre state and none in a poor state.

The state of conservation of the public spaces is stated as mediocre to good.

Protection and Management:

The *Strategic Plan for the Conservation and Diffusion of Sewell*, prepared in 1999, is a very detailed, thorough and involving plan which had a high degree of public participation, particularly from people associated with Sewell as a mining town.

The Plan has been successful in engaging the local community and municipalities in restoration work, and bringing on board tour operators to work in industrial heritage in a very remote location. It led in 2000 to the drafting of a regional tourism strategy.

The Management Plan drafted to follow on from the Strategic Plan is comprehensive and focused on sustainable preservation and rehabilitation for the built heritage at Sewell, through adaptive re-use. This policy is clearly a realistic one and the plan sets out parameters to guide decisions on types of re-use.

In order to ensure that evidence remains of how the buildings were originally used, ICOMOS suggests that a

minimum number of original domestic units should be restored and exhibited to display their original function, as a testimony to the living conditions of the miners.

Risk Analysis:

- Abandonment of the settlement

Sewell is no longer a working town – no one has lived in it permanently since the end of the 1990s. A deliberate decision has been taken to turn it into a museum town. The degree of change brought about by new uses is a potential threat to be countered. The parameters set out in the Management Plan should ensure that an appropriate balance is kept. Sewell was a harsh place to live: the challenge will be to demonstrate this reality in the way that the buildings are adapted.

- Reduction of mining activities

The Sewell Concentrator is due to close down in 2006. This will bring to an end all mining activity in the nominated site. Mining will, however, still be undertaken in the deep mine nearby and the road to the town will be used by the mining company and therefore kept open. Although the removal of mining activity will ensure that development will be controlled, it will take away the last vestige of traditional activity from the town. The whole town will become a museum. The Management Plan will need to direct attention to the re-use of the buildings to ensure that traditional uses can be understood by visitors.

- Development pressures and tourism

Currently there is no development pressure as the town is no longer functioning. Tourism could promote the demand for new buildings, but the Strategic Plan addresses the need to protect the environs of the site. The number of visitors is at a manageable level and most are organised by tour operators. As the town is within a designated mining and industrial area, all visitors must have a permit to visit – something organised by tour operators.

- Environmental

Air pollution from the Caletones copper foundry six km to the west of Sewell was addressed in 1998 by a Government decree which has resulted in the Copper Corporation establishing a decontamination plan and the construction of two gas cleaning plants. Contamination of the Sewell site from this air pollution led to its abandonment for any form of permanent habitation at the end of the 1990s. This could be lifted in the near future.

The hostile climate – particularly snow and avalanches – can cause difficulties. Metal poles have been installed in the hills around to try and break up moving snow.

Although Sewell is sited in an area of earthquake activity – as is the whole of central Chile – there is no history of activity in Sewell.

Authenticity and integrity

Authenticity:

What remains of the town was subject to some internal alterations in the 1980s after the mining community left, to accommodate contractors, but much of these alterations are reversible. The buildings that have survived with the

recent careful restoration work have kept sufficient of their construction, layout and features to give them authenticity as part of the company town. Care will need to be taken with adaptive reuse that evidence of former uses is conserved.

Integrity:

The Sewell mining town reached its zenith in the 1960s. In the two decades that followed a considerable part of the town was destroyed. It is the nucleus that remains. Clearly the town as a whole has not survived as an entity, as complete sectors such as the class housing have been demolished. What remains reflects the hierarchical layout of the mining town, with its circulation staircases and zoned housing, built to a standard model. Many of the service buildings also survive. The structures are reasonably intact, some having been restored. Visitors to the town can gain an understanding of the way the town was structured and the relationship between what remains and what has been lost.

Comparative evaluation

Sewell is a remote 20th century company mining town, formed with foreign capital with the use of local workers, and with distinctive spatial characteristics that reflect social hierarchies and the mountainous nature of the terrain in which it was built.

The nomination draws attention to the fact that it was not promoted by a philanthropist, nor designed by individual architects: rather its development was the result of adapting formal plans to the challenging terrain and climate of the Andes. It thus reflects pragmatic solutions by a company to establishing a functioning urban complex for its workers in a hostile environment.

Within Chile, Sewell can be compared with other copper mining towns such as Chuquicamata and Potrerillos in the Desert of Atacama. Both are larger than Sewell. Because of the different, much flatter, terrain, the towns developed around main squares with rectangular grid patterns. All three were however hierarchical in terms of the way zones for housing were laid out. Chuquicamata and Potrerillos were abandoned in the 1990s and in both cases the buildings have suffered as a result. Sewell now remains the best preserved of these three.

The nomination also refers to the Chilean saltpetre towns of Humberstone and Santa Laura, already inscribed on the World Heritage list. In terms of structures alone the comparison is limited: the value of Humberstone and Santa Laura arises from the fact that much of the machinery survives, but also because saltpetre was only mined in Chile and contributed to an agricultural revolution around the world. In these towns too, the miners contributed to landmark changes in employment conditions. Sewell town on the other hand is one of many copper towns around the world and was not distinguished by battles to change working standards.

Looking outside Chile, comparison can be made with other mining company towns set up by the Sewell Company such as the Kennecott copper mining town in Alaska. This has many similarities such as an isolated situation and wooden buildings, but it is smaller than Sewell and less well preserved.

Around the world, there are many other isolated mining towns set up by companies for various types of mining with significant integrity. Company towns in Queensland, Australia, which recently ceased mining precious metals, are similar in size, social complexity and age to Sewell, and more intact. At the Lake Superior Copper District in Michigan, large complex settlement developed in an isolated area prone to heavy snow. Other mining communities such as Butte and Anaconda in Montana, and Douglas and Bisbee in Arizona also reflect similar characteristics to Sewell such as social hierarchies. These examples underline the fact that mining complexes set up in remote hostile environments and reflecting a corporate mining mentality are a world-wide phenomenon.

Sewell is part of this world-wide phenomena. Its distinctiveness lies in a combination of factors none of which are unique: its location and the way it reflects the adaptation of a standard company town to a hostile environment, its establishment with foreign capital and foreign technologies, the use of a local workforce and the fact that much of it has survived. As a prosperous town, it also contributed to the global spread of large-scale mining technology and the success of the copper industry in South America. As such it is seen as an exemplar of a 20th century company town.

Outstanding universal value

General statement:

Sewell mining town is of outstanding universal value as an exemplar of early 20th century company mining towns, set up with foreign investment and foreign technologies but adapted to the local terrain and employing a local workforce. It reflects the early, global spread of large-scale mining technology and the prosperity of copper mining in South America.

Evaluation of criteria:

The Sewell Mining Town is nominated on the basis of criteria ii, iii and v.

Criterion ii: Sewell as a distinctive mining town was developed through imported technology, investment and building materials. It is difficult to see how the establishment of Sewell has had a significant impact upon practices in other regions – either through town planning, technology or indirect economic benefits. The technology was widely used, the town plan seems to be a unique and practical response to the environment and Sewell was one part of a much larger copper industry around the world. Sewell did not contribute to any exchange of economic, social or cultural capital in other parts of the world.

Sewell does, however, exhibit the influence of foreign capital, foreign equipment and buildings imported from North America. It can be seen as an exemplar of global phenomena, company towns established through a fusion of local labour with resources from already industrialised nations, which contributed to the global spread of large-scale mining technology. In this sense ICOMOS considers that the property meets this criterion.

Criterion iii: To justify this criteria Sewell would need to show that it was a unique part of a cultural tradition or civilisation – from the point of view of technology, social

structures or economic development. Although the spatial layout of the town is possibly unique, this was a response to environmental conditions rather than being part of a wider cultural tradition or reflecting unique cultural traditions. ICOMOS considers that the property does not meet this criterion.

Criterion v: Although Sewell is possibly unique from the point of view of its spatial layout, and has certainly become vulnerable under irreversible change, so too have many mining settlements around the world. Even in terms of copper mines, there are other comparable examples that reflect the way copper mining was organised in the 20th century, such as in North America and Australia. ICOMOS considers that the property does not meet this criterion.

Criterion iv: This criterion was not suggested but should be considered. Sewell is a typical company town that was adapted to fit the hostile, high altitude mountainous environment. Its architecture was thus standardised in pattern, but unique in layout. It cannot be considered to be an exceptional example, other than in terms of its location; rather it is a well preserved example of a company town that is part of a wider global phenomenon. ICOMOS considers that the property does not meet this criterion.

5. RECOMMENDATIONS

Recommendations

ICOMOS commends the State Party for the detailed nomination dossier. In continuing the restoration of the buildings in Sewell, it supports the principle of adaptive re-use, but recommends that a minimum number of dwelling units be restored rather than adapted to display the realities of mining life in the town and to keep sufficient of the internal layout- of the buildings to ensure that their original functions can be discerned.

Recommendation with respect to inscription

ICOMOS recommends that The Sewell Mining Town, Chile, be inscribed on the World Heritage List on the basis of *criteron ii:*

Criterion ii: Sewell town in its hostile environment is an outstanding exemplar of the global phenomena of company towns, established in remote parts of the world through a fusion of local labour with resources from already industrialised nations, to mine and process high value copper. The town contributed to the global spread of large-scale mining technology.

ICOMOS, April 2006



Map showing the boundaries of the property



View of the town



Concentrator



Class C housing

The Agave Landscape (Mexico)

No 1209

1. BASIC DATA

<i>State Party:</i>	United States of Mexico
<i>Name of property:</i>	The Agave Landscape and the Ancient Industrial Facilities of Tequila
<i>Location:</i>	Valles Region, Jalisco State
<i>Date received by the World Heritage Centre:</i>	7 December 2004
<i>Included in the Tentative List:</i>	20 November 2001
<i>International Assistance from the World Heritage Fund for preparing the nomination:</i>	No
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is also a *cultural landscape*.

Brief description:

Stretching between the foothills of the Tequila Volcano and the deep Rio Grande river valley are the expansive landscapes of blue agave, which since the 16th century have been used to produce tequila spirit. Within the landscape are working distilleries reflecting the growth in international consumption of tequila in the 19th century.

The agave plant has been used since pre-historic times to produce fermented drinks and for making cloth; the agave culture is now seen as part of national identity.

2. ACTIONS

Background: This is a new nomination. Supplementary information sent by the State Party has been received on 10 January 2006.

Date of the Technical Evaluation Mission: 3-8 October 2005

Dates of request for additional information and of receipt from State Party: ICOMOS has sent a letter on 24 January 2006 and the State Party has provided information on 20 March 2006.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes and TICCIH. IUCN has provided an evaluation of the natural attributes of the site.

Literature: Luna Zamora, Rogelio, *La Historia del Tequila, de sus Regiones y sus Hombres*, 1999; Valenzuela-Zapata, Ana, & Nabhan, Gary Paul, *Tequila – a Natural and Cultural History*, 2003.

Date of ICOMOS approval of this report: 10 April 2006

3. THE PROPERTY

Description

The nominated area covers 34,658 hectares stretching from the foothills of the dormant Tequila volcano in the south-west to the canyon of the Rio Grande to the north-east. The river valley and volcano areas form a buffer zone on two sides of the nominated area. There are no buffer zones proposed to the south-east or north-west. The buffer zone covers 51,261 hectares.

The area nominated encloses a living, working landscape of fields cultivated with the blue agave plant together with four urban settlements, including Tequila, within which are large distilleries where the agave ‘pineapple’ is fermented and distilled into tequila spirit.

Agave cultivation is based on particular type of agave, *Agave Azul Tequilana Weber*, known as blue agave or *meti* or *maguey*. The *Agavaceae* plant is native to the Americas. Its origin has been traced to the Rio Grande valley near Tequila. It has been cultivated for at least two thousand years and there are now no *agave azul* plants existing in the wild.

The agave plant has tall spiky leaves growing from a central base. Over a period of around seven to ten years, a ‘pineapple’ cone forms in the centre of the plant. This is harvested by cutting it away from the base. The pineapple is cooked in a closed oven, and then ground to release its sweet juices which are fermented and distilled in copper stills. Finally the liquor is bottled to sell as Tequila spirit after some has been aged in oak barrels.

The nominated area consists of the following:

- Agave fields;
- Distilleries and factories – active and redundant;
- Tabernas;
- Towns;
- Teuchitlan Archaeological sites;
- Agave associations.

Agave fields

The cultivated fields occupy the flattish lands between the base of Tequila Mountain which rises to 2,900 metres, and the edge of the Rio Grande canyon, up to 1000 metres deep. The semi-arid area is characterised by high altitude, being 1,800 to 2,200 metres above sea level, and poor soil, ideal for blue agave cultivation.

The agave plants are sown approximately four feet apart in parallel lines, a practice first recorded in the Florentine Codex of 1577. Sometimes the agave is undercopped with annual crops, corn, beans, squash etc, and many fields are dotted with occasional trees, such as fig, Parota or Camachines, to provide shade for those working in the fields. The fields of varying sizes are sometimes delineated by stone walls or lines of trees, cactus or other plants.

The sharp spiked leaves of the agave plants are trimmed periodically to encourage the sugar content of the plant. The tools used for this and for the eventual harvesting of the central pineapple fruit is the *coa*, a type of long hoe, with pre-Hispanic roots, depicted in a clay figurine some 1700 years old.

The agave pineapples, which form in the centre of the plant, are harvested when the plant is between seven and ten years old.

Distilleries and factories – active and redundant

Within the nominated area are active distilleries and redundant ones. These vary considerably in size and complexity but basically conform to similar layouts. Although the productivity greatly increased in the 19th century and again in the 20th century the various modifications to working practices have largely left the layout of the production processes unchanged. A feature of the large distilleries is the way successive changes have left the evidence for previous methods intact.

Most distilleries have a large *portio* or doorway onto the road. Behind this is an open unloading area for the pineapples. Next to this are found the ovens where the pineapples are cooked. Alongside are mashing areas to extract juices which are fed into fermentation tanks and then into the distillation area, containing one or more stills in a row. The storage cellars where the tequila is aged in oak barrels and the bottling plant make up the final production areas.

Originally the ovens were of a pre-Columbian type, wood-fired and built of brick or stone and clay in the shape of an open hemisphere. A few of these are still use. Some factories installed cast-iron ovens imported from the United States or United Kingdom in the 19th century, and these were heated by hot air from boilers, built with tall brick chimneys. Some still exist, although are no longer in use. Most working factories now use steel pressurised ovens.

The earliest arrangement for mashing the cooked pineapples consisted of circular horse-drawn stone mills, several of which survive, although not still used.

In the simplest distilleries, the fermentation process took place in underground stone tanks, several of which are still in situ. These were succeeded by large oak tanks and then more recently by steel.

The distillation stills were at their simplest made of clay. Larger ones of copper were introduced in the 19th century; the ones now used are nearly all of stainless steel.

Only in recent years has the tequila been aged in oak barrels. This gives the spirit a brown colour as opposed to the clear liquid of the un-aged tequila.

Many distilleries are next to extensive haciendas, consisting of a house built round one or more courtyards with arched verandas, sometimes a chapel and large walled gardens adorned by specimen trees, fountains, and paths. The one main entrance gate leads to both factory and hacienda. The whole complex is surrounded by tall almost defensive walls, often bordering the narrow town streets.

The architecture of both factories and haciendas is characterised by brick and adobe construction, plastered walls lime-washed in ochre colours, stone arches, quoins and window dressings, and formal neo-classical or baroque ornamentation.

The following ex-haciendas (with redundant plant) are included in the nomination:

- Hacienda la providencia, El Arenal

Successively built between the 18th century and the 1930s, the factory fittings survive.

- Hacienda La parrena, El Arenal

The buildings mostly date from the early 1800s but the chapel was re-fitted in Art Nouveau style. The factory fittings survive.

- Hacienda de La Calavera, El Arenal

The house has been separated from its factory, little of which now survives. On one of the house wall is a 19th mural depicting a port in Spain.

- Hacienda de Santa Quiteria, El Arenal

Dating from the end of the 19th century, the factory fittings and water supply arrangements survive.

- Hacienda de San Antonio, Amatitan

Situated in the depths of the Rio Grande canyon, the hacienda dates from the mid 19th century. Its fittings including reservoir, original carpentry and iron work, still survive. The chapel retains its 1920s decoration.

- Hacienda of Santa Ana, Tequila

This hacienda was mainly directed at livestock and agriculture and did not produce tequila. It has an unusual two-storey bell-tower and arcades of gothic style arches.

- Hacienda of San Martin de Canas, Tequila

Only the house remains dating from the 18th and 19th centuries.

- Hacienda of San Juan de Dios de las Chorreras, Tequila

Ruined remains of an 18th century complex.

- Hacienda of la Estancita, Tequila

18th century factory and hacienda in need of restoration

- Rancho San Nicolas de los Sandovalos

- Hacienda de Santa Teresa, Tequila

- Factory of la Castellana and la Morra, Tequila

- Hacienda of Huitzilapa, Magdalena

The following active installations are included in the nomination:

- Hacienda de San José del Refugio, Amatitan

This is one of the most comprehensive and best preserved complexes in the region. All the individual components are present including the housing for workers immediately inside the main gates. The large house around a central patio has a chapel on one side. The extensive original processing equipment is intact – underground tanks, circular mill, ovens, copper fermentation vats and stills. The buildings are grandly proportioned and finely detailed.

- Distillery of La Rojena, Tequila

This complex was founded in 1795 and is now one of the most important in the world. Its main entrance is at the end of the main street in the town. It includes a neoclassical chapel and large gardens. The buildings display formal

elements for a wide range of styles: Baroque, neo-classical, neo-colonial and contemporary.

- Taberna of José Cuervo, Tequila

Situated next to La Rojena, this distillery containing examples of the simplest equipment, has been restored as a museum.

- Distillery Villa Sauza, Tequila

Built in 1893, this complex, containing the house, factory, stables, stockyards and worker's housing, is surrounded by a high adobe wall, and incorporates several ancient caves used as stores.

- Distillery La Cofradia, Tequila

Recently constructed distillery.

- El Martineno Distillery, Tequila

A neo-classical complex constructed in 1870, the factory still contain old boilers and copper stills.

- Distillery of La Escondida, El Arenal

This is a modern complex within an old surrounding wall.

Tabernas

Scattered across the site are the remains of several small illicit distilleries known as tabernas, created in response to periodic prohibition of New World alcohol. These include:

- Taberna de Los Tepetates, Amatitan

- Taberna de Rancho de la Cofradia, Amatitan

Towns

The three towns in the nominated sites are Tequila, El Arenal, and Amatitan. Their main buildings are the distilleries and churches. Besides these, one-storey houses with painted plastered facades line up along the narrow streets in the centres of the towns. At the heart of Tequila is a town square: the other towns are more irregular in plan. In Arenal the church was remodelled by Luis Barragan in 1940 and he also partially remodelled the church in Amatitan at the same date.

Teuchitlan Archaeological sites

Between around 200 and 900 AD the Tequila area was shaped by the Teuchitlan culture when extensive landscaping created terraces for agriculture, housing, temples, ceremonial mounds and ball courts, reflecting spatial organisation on a grand scale.

Included in the site is the Teuchitlan site of Guachimontones. This consists of the ruins of a large residential complex dating from between 400 and 700 AD and contains ceremonial patios and platforms with houses or temples. In the centre is an extant multi-layered circular pyramid with four staircases, and nearby is one of the largest ball courts in Mesoamerica.

The nominated area also includes three other sites of ceremonial plazas, and intersecting circular complexes: *Huitzilapa-Magdalena*, *Santa Quiteria-Arenal* and *Las Pilas-El Arenal*.

Agave associations

Tequila first became associated with a regional identity in the 18th century – see below. In the 19th century exports brought the drink to the attention of a wider community and gradually tequila came to be associated with Mexico as a whole not just the Jalisco region. After the Mexican Revolution, the drink achieved significant prestige through a national popular arts movement promoted by the new regime. Certain types of music and tequila were seen as part of patriotic identity. Films of the 1930s and 40s further strengthened this association and contributed to a more widespread international idea of what is “Mexican”. The agave landscape and the architecture of its haciendas and factories stimulated many cultural expressions which have been promoted round the world.

History

The domestication of wild agave seems to have begun around 3,500 years ago. The wild plant may have originated in the Rio Grande canyon. The agave plant is ideally suited to the poor soil and rough terrain of the Tequila area.

Agave was extensively cultivated by the Teuchitlans and served to provide many basic necessities: its fibres were used for fabric, rope and paper, the flower stem provided wood for construction, the fleshy leaves were used as roof tiles and fuel, the spines for needles and arrow heads, the sap produced a type of honey and its juices were used for medicinal balm and fermented to produce an alcoholic drink. The leaders of the complex, stratified, Teuchitlan society created wealth from their apparent monopoly of the agave resources.

To transform the starches in the plant to sugar, for eating and fermenting into alcohol, the pineapples need cooking. There is archaeological evidence from nearby Lake Sayula (outside the nominated area) that the practice of cooking agave pineapples in open, conical ovens, made of volcanic stone, existed around 400 BC. These ovens were pre-heated with wood and the pineapples covered with branches and clay.

The Spanish priest, Friar Francisco Ximenez, wrote in 1615 how juice from the cooked plant was fermented to make wine flavoured with orange and melon rinds.

In the 16th century the area was conquered by the Spanish who established the town of Santiago de Tequila. The Caxcanes who were living in the areas gradually assimilated with the Spanish. In order to mitigate shortages of spirits from Europe, the Spanish experimented with local beverages and begun to distil the agave fermented juice to make *vino de mezcal*. At the same time rum was being developed in the Antilles and so the necessary equipment for the new agave spirit was introduced from the rum making areas.

The taxes levied on the new spirit produced a significant income for the Spanish government of Guadalajara. It funded a water supply and the government palace of Jalisco in Guadalajara.

At the end of the 17th century the first formal distilleries were established and the first intensive agave plantations created. During the course of the 18th century industrial

facilities begun to be established within haciendas, and gradually agave cultivation spread out across the plain.

As the liquor became better known in the 18th century, so demand increased. Its growth was greatly helped by the creation in 1758 of the commercial route known as the Camino Real connecting Tequila to the port of San Blas on the Pacific Ocean, to Guadalajara and to Mexico City. The wine was transported by mule teams and donkeys along the new road and became the first export product from the region. The significant increase in production and consumption of this drink contributed to the development of a clear regional identity.

Overuse of the spirit became at times a cause for concern amongst the civil and religious authorities, and there were periodic, but ultimately unsuccessful, attempts to ban the drink, in spite of the loss of revenue, but these merely resulted in clandestine activity developing in remote areas.

In 1795, after almost three centuries of Spanish colonial rule, a regional producer, José Maria Guadalupe Cuervo received the first licence permitting the legal establishment of a mescal distillery.

In the mid 19th century, with the growth of the export trade, large distilleries were established in the towns, separating the production of liquor from the growth of the raw materials. This led to the decline of some rural distilleries and their haciendas begun to concentrate instead on producing raw materials for the urban distilleries, resulting in a rapid increase in land under agave cultivation.

The second half of the 19th century saw consolidation amongst the urban distilleries and the introduction of more efficient machinery, such as enclosed steam heated ovens and mechanical mills.

The Mexican Revolution in the third decade of the 20th century led to a temporary decline of the tequila production process as land attached to haciendas was re-allocated to workers on a communal basis or became private property.

Today measures have been put in place, such as the renting of land, and the advance purchasing of the agave plants, to try and ensure continuity in production to meet the continuing high demands.

Protection and Management

Legal provision:

About 22% of the nominated area is owned privately; 44% is common land; the remainder, 34% is what is called mixed productive associations which is private investment on common land.

Most of the factories still in production are in urban areas. Those in rural areas belong to private owners. Altogether there are 60 factories in the nominated area.

Legal protection applies at Federal, State and Municipal levels.

Federal level

Mexican Official Regulation NOM-006-SCFI-1994. Specifications for Alcoholic Beverages-Tequila.

Geographical Denomination Decree for Tequila. October 13, 1977

Federal Law Regarding Artistic, Historical and Archaeological Monuments and Sites. 1972.

General Law in Human Settlements.

General Law of National Properties. 1982.

General Law of Ecological Balance and Environmental Protection.

Federal protection applies to historical monuments before the 20th century, designated towns and villages, archaeological and industrial sites and the relationship between natural sites and cultural ones. Within the designated area this covers the core of the towns and nominated factories and haciendas

State level

Law of the Cultural Patrimony of the State of Jalisco and Municipalities.

Rule for the Cultural Patrimony of the State of Jalisco and Municipalities.

Law of Urban Development of the State of Jalisco.

Organic Law of PRODEUR.

Decrees of Natural Protection Areas.

State protection applies also to the preservation of both cultural and natural patrimony and people's culture. The State has responsibility for the preservation and restoration of historical, architectural and archaeological sites, urban and territorial development and the delineation of settlements. In particular it is responsible for the protected Tequila landscape through the Tequila Master Plan.

Municipal level

Rule for the Protection and Improvement of the Urban Image of Tequila, Jalisco.

Partial Plan of Urban Development on the Historical Center of Tequila, Jalisco.

Partial Plan of Urban Development for the Conservation of the Urban and Architectural Patrimony of the Historical Center of Amatitán, Jalisco.

Plan of Urban Development of the El Arenal, Jalisco.

Model of Territorial Ecological Classification of the State of Jalisco, Region Valles.

At Municipal level there is control over 20th and 21st century buildings in the nominated area of patrimonial value.

Management structure:

The nomination provides details of responsibilities at Federal, State and municipal levels and these include:

The National Institute of History and Anthropology (INAH), through its regional centre in Jalisco, are responsible for conservation and protection of archaeological sites and ancient tequila buildings.

The Federal Ministry of Education issues permits for the restoration of historical property with work carried out through State and Municipal authorities, such as the Department of Urban Development at State level.

The Federal Bureau of Tourism is responsible for the programme of Magical towns of which Tequila is part.

The department of Sustainable Development is responsible for regulating the sustainable development of Jalisco State.

The following development plans are relevant to the nominated site: Partial Plans for the urban development of Tequila, Amatitan, and El Arenal. These plans aim to control and regulate growth and development, define the limits of protection and set out an inventory of protected cultural property. For Tequila, in order to counter the pressure of development, new regulations have been introduced for preservation or improvement to regulate the growth of the town and protect valued buildings.

The dossier states that a Management Plan is in the course of production and gives a list of contents. A first draft was submitted in January 2006 in Spanish, and in March in English. This covers in detail the attributes of the nominated site, the threats impacting on it and sets out strategies for addressing threats. These cover both the built and natural environment and also intangible heritage.

Its sets out key objectives for the conservation of the landscape related and includes a detailed Action Plan for regeneration, sustainable development of the landscape, water quality, and cultural tourism activities and encouraging appreciation of the value of the landscape. It puts in place arrangements for involving the various layers of authorities.

Resources:

Resources for implementing the Management Plan are set out in the plan.

Justification of the Outstanding Universal Value by the State Party (Summary)

Agave cultivation over hundreds of years, coupled with industrial compounds and traditional processes producing tequila, has given the region its unique and exceptional character.

The Tequila region has stimulated countless cultural expressions linked to the landscape and architectural elements related to tequila production. These have contributed significantly to Mexico's image around the world.

The agave plantations of Tequila form a living testimony to the ancient culture of agave that spread throughout Mesoamerica.

The Tequila landscape reflects the cultural mixing of pre-Hispanic fermentation processes and Spanish distillation, and of local and Spanish architectural styles.

4. EVALUATION

Conservation

Conservation history:

The buildings in the nominated area have only very recent conservation histories reflecting regulations imposed on archaeological sites and historic monuments in the past decade. Most conservation work is indirect, as the buildings are nearly all in private ownership. The large distilleries and haciendas in Tequila still in productive use and owned by large commercial companies are very well

maintained, and their conservation respects the historic fabric. Many of the factories no longer in production are also very well preserved. Some of the smaller haciendas, however, are in a less good state of repair. The Management Plan addresses this issue. The completion of a survey of all the old industrial facilities in the Tequila Region, carried out between 2003 and 2004 and developed into a national Catalogue, will underpin this conservation work.

The state of conservation of the older buildings in the towns is good. In the margins of the towns repair and conservation is less good and this is acknowledged and addressed in the Management Plan.

The overall state of management of the cultivated landscape is good; however the intensity of cultivation in places and the implications for the environment are issues to be addressed in the Management Plan where a key aim is sustainable cultivation that protects environmental resources.

Protection and Management:

The Tequila nominated landscape is large and complex and combines small scale farmers with multinational companies, who run some of the large distilleries. It is also subject to considerable development pressures. If the values and significances of the landscape are to be sustained and if the designation of World Heritage status is going to involve all key stakeholders and to deliver benefits to local communities, there will be a need to ensure that change is managed through the Management Plan in a collaborative way.

IUCN undertook a desk review of the nomination and notes a number of concerns relating to the maintenance and restoration of the natural values of the nominated property. For instance a descriptive biological inventory of the area was not provided in the nomination document nor was the conservation status of the remaining isolated forest remnants, especially on Mount Tequila explained. The impact of the extensive use of herbicides and insecticides within the property is not insignificant. Reductions in the habitats for nectar-feeding bats and hummingbirds require management actions that would improve the environmental and aesthetic integrity of the area.

IUCN recognises that the importance of the interplay between nature and culture is a major rationale underpinning this nomination, and needs increased attention in the management plan for the property.

IUCN suggests that the State Party be requested to recognize and respond to the above concerns in the future management and monitoring of the property.

Boundaries:

The main core area covers the whole of the Tequila valley between the Volcano and the river gorge, both of which form buffer zones, to the south-west and north-east. There are no designated buffer zones to the north-west and south-east. Within the Volcano buffer zone is a small second core area of 360 hectares which covers Los Guachimontones Archaeological Zone.

The boundaries are geographically satisfactory, encompassing a defined area and coinciding with the area of control for tequila production. ICOMOS considers

however that it would be desirable to protect the setting with buffer zones on the two sides not so far protected, particularly as the town of El Arenal lies close to the south-eastern border.

Risk analysis:

The main threats to the nominated site result from the increased demand for tequila, and thus the agave plant, and increases in urbanisation and tourism.

- Intensification and extensification of cultivation:

This is manifested in the extension of cultivation to previously non-agave areas, more intensive cultivation within fields, using non-organic fertilisers, and planting down the contours. This is to be addressed through territorial plantation policies and the establishment of legal and financial mechanisms to guide the use of land and its market, as well as through the *Ecological Model of Territorial Ordering* which has established policies and criteria to address planting models, the use of organic fertilisers and residual water.

- Diseases to agave plants:

In recent years some agave plantations have been less fertile than others. A recent study of the pollination of the agave plants has led to an understanding of the role of bats in pollination and a programme to conserve the bats' habitats will be put in place.

- Urban areas:

Urban expansion has led to change to traditional vernacular traditions. In Amatitan relatively recent buildings on the outskirts have not respected the towns' simple low, historical character. Its urban growth is now regulated by the Partial Plan of Conservation

In Tequila the development has taken place over several decades, and is particularly noticeable in new housing in the eastern part. A major plan to improve the urban landscape is being undertaken through a 'magical towns' programme, involving the City Council, the National Institute of Anthropology and History, and the State and Federal Bureaux of Tourism, which will reinforce the local architectural character of the town and improve urban spaces.

The Management Plan has as a key objective sustaining traditional architecture in the population centres.

Authenticity and integrity

Authenticity:

In terms of the cultivated landscape, haciendas, distilleries and the centres of the urban settlements, there is no doubt of their authenticity as reflecting the way the landscape has been used and still is used to grow and process the agave plant and distil tequila.

The methods of cultivation and processing both retain their authenticity and there is still a defined link between where the agave plants grow and the distilleries to which they are sent: only tequila processed from agave pineapples grown in the area nominated is eligible for a Declaration of Origin.

The outskirts of the urban areas have been subject to recent development and change and there is less well defined local building traditions and authenticity. In these areas positive programmes will be needed to manage change in a beneficial way. The Management Plan addresses this need.

Integrity:

The nominated area is large and encompasses the whole of the core of tequila growing landscape. The area also includes all aspects of the tequila growing and distillation process, and the haciendas and factories and associated towns, thus encompassing an economic and cultural area.

Comparative evaluation

Within Mexico, agave plants have been extensively grown in other areas, but in most instances these agave landscapes have in recent decades been much reduced. For instance agave as grown to produce maguey in the high semi-arid plains of Apan of Mexico and for fibres in the Yucatan peninsula. In the Apan area production of maguey, the pre-Hispanic drink fermented from agave pineapple juice, created great wealth for their owners in the late 19th and early 20th centuries. From the 1920s the maguey drink as declined in popularity until now there are few plantations surviving. In Yucatan the fibre from agave was a highly profitable business until its monopoly was broken by growers in Brazil, Cuba, The Bahamas and Hawaii. Today the industry is almost extinct.

From the 16th century the distilled drink, mexical wine, was made from many varieties of agave. Over time the name tequila has been given to liquor produced only from blue agave around the town of Tequila and this process is now controlled. Other types of mexical wine are still produced from different varieties of agave on a small scale, for instance Bacanora is produced in Sonora; sotol is produced in Chihuahua from agave gathered in the wild; in Apango, Oaxaca, Jalisco and many other areas local mescal is produced from semi-cultivated plants reproduced by runners or seeds. None of these areas have such a well-defined cultural traditions, nor the range and scope of surviving distilleries and haciendas as in the Tequila area, nor the degree of control of the production process. Comparing the tequila landscape to other types of cultural landscape, the most relevant comparisons are with vineyard landscapes and particularly with those that produce spirits. The Tokai landscape, Hungary, was inscribed by the World Heritage Committee in 2002. There the nominated landscape reflect an area where the production of wine has been undertaken for a thousand years, and controlled for three hundred years, thus giving the area a specific character and linking a famous wine to a locality.

The Tequila landscape can be thought of as the equivalent landscape for Central America. The tequila drink has become known around the world and the heart of its production can be linked to one area where its production is now tightly controlled. This production has shaped a landscape whose attributes as well as its products have generated many cultural responses linked to the way the Mexican identity is perceived around the world.

Outstanding Universal Value

General statement:

The Tequila landscape is of outstanding universal value for a combination of the following qualities:

- The agave landscape of the Tequila area is now the heartland for the production of tequila that has exerted great influence around the world
- The landscape of many small scale farmers and large distilleries demonstrates the way the blue agave plant is cultivated and then processed and has been processed over the past three hundred years
- The Tequila landscape has generated many cultural responses that play a crucial role in Mexican identity as perceived around the world
- The agave plant and its cultivation and processing are a link with pre-Hispanic culture: tequila bears witness to the merging of pre-Hispanic traditions with those brought in during first years of New Spain. The drink itself combines local wine with imported distillation processes and the architecture of the distilleries and haciendas reflect both European and American origins.

Evaluation of criteria:

The property is nominated on the basis of criteria ii, iv, v and vi:

Criterion ii: The cultivation of agave and its distillation have produced a distinctive landscape within which are a collection of fine haciendas and distilleries that reflect both the fusion of pre-Hispanic traditions of fermenting mescal juice with the European distillation processes and of local and imported technologies, both European and American.

The landscape exhibits this interchange of ideas and values in technology and architecture; the whole tequila growing and distillation process has contributed to the shaping of the landscape in the nominated area. ICOMOS considers that the property meets this criterion.

Criterion iv: The collection of haciendas and distilleries, in many cases complete with their equipment, and reflecting the growth of tequila distillation over the past two hundred and fifty years, are together an outstanding example of distinct architectural complexes which illustrate the fusion of technologies and cultures. ICOMOS considers that the property meets this criterion.

Criterion v: The agave landscape exemplified the continuous link between ancient Mesoamerican culture of the agave and today, as well as the contours process of cultivation since the 17th century when large scale plantations were created and distilleries first started production of tequila. The overall landscape of fields, distilleries, haciendas and towns is an outstanding example of a traditional human settlement and land-use which is representative of a specific culture that developed in Tequila. ICOMOS considers that the property meets this criterion.

Criterion vi: The Tequila landscape is now tied firmly to Mexican national identity not just as perceived in Mexico but also how Mexicans are seen in the rest of the world. The tequila landscape has generated literary works, films, music, art and dance, all celebrating the links between Mexico and tequila and to its heartland in Jalisco. The Tequila landscape is thus strongly associated with perceptions of cultural significances far beyond its boundaries. ICOMOS considers that the property meets this criterion.

5. RECOMMENDATIONS

Recommendations

The Tequila landscape combines small scale farmers with multinational companies who together harvest the landscape to produce a product that is now in world-wide demand. The Management Plan sets out strategies which combine to create a vision for the future of this dynamic landscape as an exemplar for sustainable development, through strengthening the links between heritage, community involvement and development.

Success of the tequila crop in the long-term depends on sustaining the blue agave plants. To achieve this will mean more attention being given to the interplay between nature and culture in order to achieve sustainable production. In line with IUCN's recommendations, the State Party is requested to reinforce objectives to improve the environmental integrity of the property.

The Tequila landscape grows a crop that is given high added value through the international demand for tequila spirit. In delivering the Management Plan, it would be desirable if the involvement of all stakeholders could deliver benefits to local communities, and particularly farmers, through the traditional processes that have shaped the landscape.

The collection of distilleries, with in many case their original equipment is a collection of industrial archaeology of major significance, set in many cases within architecturally distinguished buildings. ICOMOS congratulates the State Party on documenting these properties and setting in place plans for their conservation in situ.

The nominated property is large and the boundaries reflect a coherent geographical zone. The buffer zones on two sides are necessary to protect the dramatic visual setting of the landscape given by the volcano and the deep river gorge. On the remaining two sides where the land is flatter, ICOMOS recommends that the State Party define buffer zones to protect against development immediately outside the boundaries.

Recommendation with respect to inscription

ICOMOS recommends that the Agave Landscape and the Ancient Industrial Facilities of Tequila, United States of Mexico, be inscribed on the World Heritage List on the basis of *criteria ii, iv, v and vi*:

Criterion ii: The cultivation of agave and its distillation have produced a distinctive landscape within which are a collection of fine haciendas and distilleries that reflect both

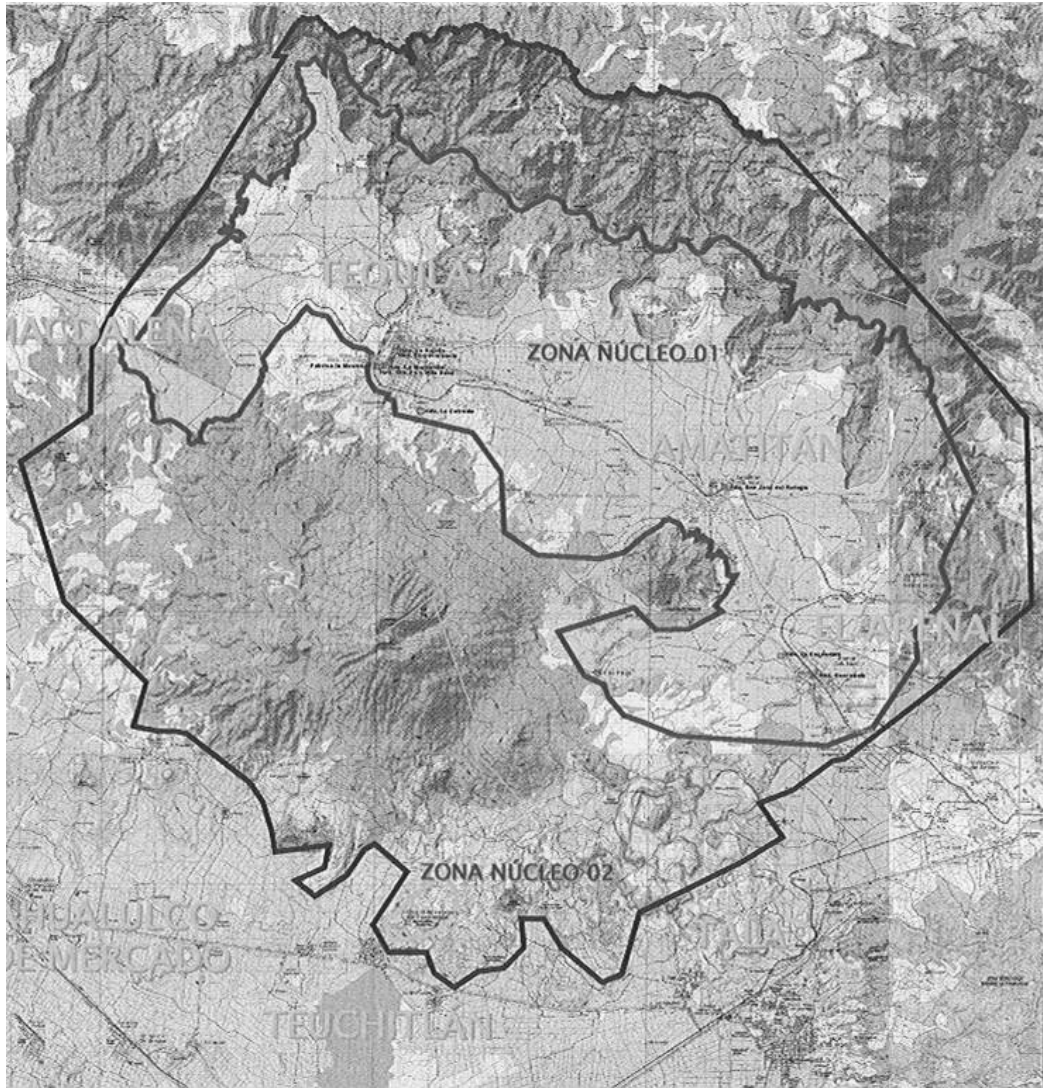
the fusion of pre-Hispanic traditions of fermenting mescal juice with the European distillation processes and of local and imported technologies, both European and American.

Criterion iv: The collection of haciendas and distilleries, in many cases complete with their equipment and reflecting the growth of tequila distillation over the past two hundred and fifty years, are together an outstanding example of distinct architectural complexes which illustrate the fusion of technologies and cultures.

Criterion v: The agave landscape exemplified the continuous link between ancient Mesoamerican culture of the agave and today, as well as the contours process of cultivation since the 17th century when large scale plantations were created and distilleries first started production of tequila. The overall landscape of fields, distilleries, haciendas and towns is an outstanding example of a traditional human settlement and land-use which is representative of a specific culture that developed in Tequila.

Criterion vi: The Tequila landscape has generated literary works, films, music, art and dance, all celebrating the links between Mexico and tequila and its heartland in Jalisco. The Tequila landscape is thus strongly associated with perceptions of cultural significances far beyond its boundaries.

ICOMOS, April 2006



Map showing the boundaries of the property



Agave fields



Hacienda de La Rojefia



City of Tequila



Archaeological area of Los Guachimontones